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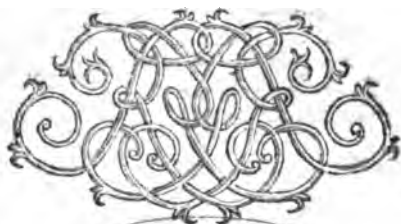
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# T A B L E

## T O T H E

**TITLES, AUTHORS NAMES, &c. of the Books  
and PAMPHLETS contained in this Volume.**

**N. B. FOR REMARKABLE PASSAGES, see the INDEX,  
at the End of the Volume.**

### BRITISH PUBLICATIONS.

•• For the CONTENTS of the FOREIGN articles, see the last page of  
this Table.

A.		BIRLFIELD's Letters, Vols. III. and IV. 274	
<b>A</b>	DAMS's View of the first Planting of New England, 156	BIGGS's Remarks on Pope and Warburton, 412	
	ADDRESS to Junius, 66	BLAIR's Geography, 285	
	ADRE's Harveian Oration, 405	BOULTER's Letters, 287	
	ADMONISHER Admonished, 410	BRIGHTHELMSTONE Direct. 250	
	ADULTERER, a Poem, 76	BROWNE's Appendix II. to <i>Opus-</i> <i>cula</i> , &c. 173	
	ADVENTURES of Common Sense, Vol. II. 135	— <i>Appendix altera ad O-</i> <i>puscula</i> , 144	
	ÆOLUS, 471	C.	
	ALLEGORIES and Visions, 78	<b>C</b> AMERON's Messiah, 162	
	ALEXANDER's Translation of Mor- gagni, 100	CANANA's 12 Letters, 148	
	ALMEYDA, a Tragedy, 407	CANNING's Birth-Day Offering, 406	
	AMERICAN Gazette, 485	CASE of Ireland, &c. 413	
	AMUSING Instructor, 255	CHARLTON on the Efficacy of warm Bathing in Palsies, 350	
	ARMSTRONG's Miscellanies, 210	CHRONOLOGICAL Series of En- gravings, 364	
	ARNAUD's Chirurgical Memoirs, 14	CHURCHILL's Temple of Corrup- tion, 144	
	ASHTON's Sermons, 412	CLEMENT's Mystery Unmasked, 481	
	AUCTION, a Poem, 98	COAL Mines, Treatise on, 255	
B.		COBLER's End, 77	
<b>B</b>	ALAAM and his As, 246	CONDUCT of the Bp. of Winche- ster, 491	
	BARRINGTON's Obs. on the Statutes, 3d Edit. 72	CONSIDERATIONS on the Expor- tation of Corn, 229	
	BEATTIE's Essay on Truth, 450		
	BEDFORD's Sermon on Grievances, 335		
	BELFOUR's History of Scotland, 256		
	A 2		CON-

<del>CONSTITUTION</del> Defended, 405	DRIVERS, a Dialogue, 73
CONSTITUTION of Ireland, 247	E.
COOKE'S Natural History of Lac, &c. 405	EARNEST Address to the Great and Rich, 67
CORRESPONDENCE with the Re- viewers, 336, 416, 496	EGLINGTON. See DIALOGUE.
COUNTER-LETTER to the Earl of Hillsborough, 151,	ELEGY on the Death of Dr. Butt, 143
CABELLON'S Night, &c. 493	— on a lamented Friend, ib.
CRIES and Lamentations of the Afflicted, 254	EMERSON'S Astronomy, 73
CRISIS, in Answer to the False Alarm, 146	ENFIELD'S Prayers for the Use of Families, 158
CRITICAL Commentary on Sec- ker's Letter to Walpole, 37	ENGLISH Malady Removed, 73
— Obf. on the sixth Book of the <i>Æneid</i> , 329	ENQUIRY into the ruined State of the French, 221
CRONSTADT'S Mineralogy trans- lated into English, 312	EPISTLE to Lord Holland, 144
CUMBERLAND, D. and Lady G. their Letters, &c. 413	ESSAY on the East India Trade, &c. 324
D.	— on the Ep, to the Romans, Part II. 478
DA COSTA'S Translation of Cronstadt's Mineralogy, 312	ESSAYS on the Game Laws, 491
DALRYMPLE'S Historical Memo- rials, 427	EXPLANATION of the principal Things in the Revelations, 411
DECISIVE Trial, 62	EXTRACT of a Letter from the House of Representatives of Massachusetts-Bay, to Denys de Berdt, Esq; 153
DEFENCE of the House of Com- mons in the Middlesex Election, 59	EXTRACTS from Velly, &c. 433
DESTRUCTION of Trade, &c. 490	F.
DE VERGY'S Henrietta, 488	FABLES for Grown Gentlemen, 132
DIALOGUE, addressed to Mr. Wilkes, 145	FALSE Alarm, 62
— of the Dead, between Ld. Eglington and Mungo Camp- bell, 327	FATAL Friendship, a Novel, 488
. See DRIVERS.	FEARNE'S Answer to Junius, 66
DIOTREPHES Admonished, 409	FEMALE Friendship, 70
DISCOURSE addressed to the Mi- nority, 325	FLAMBOROUGH-HEAD, Emblems on the Rock there, 244
DIVINE Emblems on the Rock at Flamborough-Head, 244	FOOL of Quality, Vol. V. 330
— Being, Treatise on the Existence of, 480	FORDYCE'S Elements of the Pr. of Physic, Part I. 308
DODD'S Translation of Massillon's Sermons, 269	FORTUNATE Bluecoat Boy, 71
DOVE'S Sermons on Agriculture, 494	FRAGMENT, 150
DOYLE and Valline. See LET- TERS.	FRANKLIN'S Experiments on Elec- tricity, new Edition, 199
DOYLE'S Account of the British Dom. beyond the Atlantic, 413	— Letters and Papers on Philosophical Subjects, 298
	FREE Briton's Supplemental Me- morial, 60
	FRUITLESS Repentance, 72
	FUGITIVE Political Essays, 400
	FURNEAUX'S Letters to Black- stone, 352

G.  
**G**ERRARD's Poems, 185  
**G**IBBONS's Account of the  
 terrible Fire at a Puppet Shew, 79  
**G**OD All in All, 477  
**G**OLDSMITH's Deserted Village, 440

**G**RENADA, Pamphlets relating to;  
 67, 68, 402

H.  
**H**AILES, Lord. See DAL-  
 RYMPLE.

**H**APPY Discovery, 70  
**H**ARRINGTON's original Papers  
 in Prose and Verse. See *Nugæ*  
*Antiquæ*.

**H**ARTE's Essays on Husbandry,  
 487

**H**AWKINS's Charge to the Grand  
 Jury of Middlesex, 159

**H**ECTOR, a Dramatic Poem, 409

**H**ILL's Family Pr. of Physic, 405

**H**ISTORICAL Extracts, from Vel-  
 ly, &c. 433

**H**ISTORY of Harriot Montague,  
 250

— of Duelling, 467

— of Sir Charles Dormer,  
 489

**H**OOKE's Timanthes, a Tragedy,  
 247

**H**ORNE, Rev. Mr. See LETTER.  
 — See ONSLOW,

— his Oration at the Meeting  
 of the M. Freeholders, 485

**H**OWARD's Almeyda, a Tragedy,  
 407

I.  
**J**ACKSON's *Literatura Græca*,  
 78

— Beauties of Nature,  
 157

**J**ANSSEN's Letter to Beckford, 327

**J**ERNINGHAM's Deserter, a Poem,  
 95

**I**MPORTANCE of the British Do-  
 minions in India, &c. 322

**J**OEL, Ch. ii. Versified, 486

**J**OHNSON, Sam. his False Alarm,  
 60

**J**OHNSON, John, his Divine Truth,  
 240

**J**ONES's Remarks on the Confes-  
 sional, 476

**I**ONIAN Antiquities, 368

**J**ULIA to Pollio, 486

**J**USTIFICATION, Notion of, re-  
 futed, 242

K.  
**K**ENNEDY's Description of the  
 Antiquities at Wilton House,  
 254

L.  
**L**ETTER to Dr. Blackstone, 60  
 — Eighth, to the People  
 of England, 59

— to Ld. Hillsborough, 67

— First, to the D. of Graf-  
 ton, ib.

— to Dr. Sam. Johnson, 146

— to the Author of the Es-  
 say on the Middlesex Election, ib.

— to a great Peer, 158

— to the Rev. Mr. T—, 242

— to Dr. Blackstone, 245

— to Ld. North, 246

— to the Rev. Dr. Adams,  
 331

— to the Rev. Dr. Wilson  
 and the Rev. Mr. Horne, 485

**L**ETTERS between the Secretary  
 of State, &c. and the Sheriffs,  
 relating to the Execution of  
 Doyle and Valline, 77

— from Snowdon, 329

— between an English Lady  
 and her Friend at Paris, 330

— from Pliny Junior to the

Earl of Hillsborough, &c. 403

— from Lothario to Pene-  
 lope, 413

**L**IFE of the Prince of Salerno, 251

— of Timothy Ginnadrake, 488

**L**IONEL and Clarissa, 145

**L**ITURGY, Objections against a  
 Review of. Considered, 124

— Roe's Remarks on, 160

**L**UCAS's Usage, &c. of Parlia-  
 ment in Ireland, 482



LUCILLA; or, the Progress of  
Virtue, 70  
LUDLAM's Astronomical Observa-  
tions, 391

## M.

MACAULEY's Observations on  
Burke's Thoughts, &c. 390  
MACLAURIN's Information for  
Mungo Campbell, 158  
MAID of Quality, 487  
MALE Coquet, 72  
MASQUERADE, 71  
MELVILLE, Gov. Proceedings a-  
gainst, 402  
MEMOIRS of Dr. Lardner, 159  
—— of Sir Charles Beville, 43  
—— of Sir R. — P. —, 251  
—— of Miss Faulkener, ib.  
—— of Miss Bolton, ib.  
MEREDITH, Sir W. his Letter to  
Blackstone, 60  
—— — Four Letters to; from  
Phillips, 495  
MIDDLESEX Election, Pamphlets  
relating to, 59, 62, 146, 247,  
485.  
—— Elections Considered,  
247  
—— North Briton, 325  
MISCELLANEOUS Thoughts of a  
Freethinker, 157  
MORGAGNI. See ALEXANDER.  
MONODY, written by an absent  
Husband, 172  
MORTIMER's Case, 251

## N.

NARRATIVE of an unfortu-  
nate Elopement, 328  
—— of the Proceedings  
against Gov. Melville, 402  
—— of the Massacre in  
Boston, 415  
NATURE, a Novel, 250  
NEVILLE's Imitations of Juvenal  
and Persius, 46  
NEW Circuit Companion, 74  
NEW England. See ADAMS.  
NICKLIN's Pride and Ignorance,  
406  
NIGHT and Moment, a Dialogue,  
493  
NUCE Antiquæ, 52

## O.

OBJECTION drawn from the  
Act of Union against a Re-  
view of the Liturgy, Considered,  
124

OBSERVATIONS on the Report of  
the Board of Trade against the  
Grenada Laws, 68

—— on several Acts of  
Parliament, &c. 155

—— on the late Distur-  
bances in the Nation, 247

—— on Mr. Gaunt's  
three Sermons, 477

—— on the Reigns of  
the K.'s of G. B. of the H. of  
Hanover, 489

—— Critical, on the 6th  
Book of the Æneid, 329

ODE to the People of England, 75  
—— to Palinurus, 250

OGDEN's Sermons, 214

OGILVIE's Poems, 114

OLD Women Weather wife, 495

ONslow, Proceedings in the Cause  
between him and Horne, 409

OPPOSITION no Proof of Patriot-  
ism, 148

ORTON's Religious Exercises, 41

OWEN's Enquiry into the State of  
the Septuagint Version of the  
Old Testament, 1

## P.

PARKHURST's Greek and Eng-  
lish Lexicon, 91

PARTY Dissected, 436

PASSION, an Oratorio, 331

PEMBERTON's Edition of Plu-  
tarch's Apophthegms, 131

PENNANT's Indian Zoology, 219

PENNINGTON's Reflections on  
draining, inclosing, &c. 238

PEREGRINATIONS of the Mind,  
290

PHILLIP's Letters to Sir William  
Meredith, 495

PHILOSOPHICAL Transactions of  
the Royal Society, Vol. LVIII.  
105, 191, 394, 418

PLACID Man, 43

PLURALIST, a Poem, 77

POEMS, by Nobody, 144

POEMS,

POEMS, by a Clergyman, 145  
 POETICAL Retrospect, 327  
 POLITICAL Detection, 484  
 PORTRAIT of Life, 71  
 POSTHUMOUS Works of a late  
 celebrated Genius, 360  
 POSTSCRIPT to an Essay on the  
 Middlesex Election, 59  
 PRIESTLEY's View of the Principles  
 and Conduct of the Dissen-  
 ters, 23

Q

QUESTION Examined, 60

R.

RAFFALD's Cookery, 331  
 REAL Seeker, 239  
 REFLECTIONS on some late im-  
 portant Determinations 147  
 ——— Moral and Political,  
 148  
 ——— on reading a scur-  
 rilous Paper, 415  
 ——— on the seven Days  
 of the Week, 478  
 REMONSTRANCE, a Poem, 326  
 REVRIES Revived, 76  
 REYNOLDS's Discourse at the  
 Royal Academy, 317  
 ROBERTSON's Clavis Pentateuchi,  
 338  
 RONONDO, Canto III. 250  
 ROE's useful Remarks on some pro-  
 posed Alterations in the Litur-  
 gy, 160  
 ROMISH Horfeleech, 34  
 RUTTY's History of the Weather,  
 &c. in Dublin, 346

S.

SCATTERED Thoughts on Po-  
 litical Moderation, 59  
 SCHOLEFIELD's Sermon at Cock-  
 ermouth, 334  
 SEARCH's Light of Nature, con-  
 cluded, 8  
 SECKER's Sermons, with the Au-  
 thor's Life, 461  
 SEDITION, a Poem, 327  
 SENTIMENTAL Lucubrations, 180  
 SERIOUS Reflections on some late  
 important Determinations, 147  
 SERMONS, Single, 80, 160, 256,  
 415, 495.

SIEGE of Quebec, 75  
 SIX Months Tour through the  
 North of England, 81  
 ——— concluded, 257  
 SLOSS on God's Love to the World,  
 243  
 SMITH, Dr, his Account of the  
 Charitable Corporation for the  
 Relief of Clergymen's Widows  
 and Children in America, 30  
 ——— Haddon, his Sermons, 159  
 SOLDIERS Journal, 494  
 SONGS and Chorusses in Harle-  
 quin's Jubilee, 146  
 SQUIRE's Modern Book-keeper,  
 254

STAVELEY's Romish Horfeleech,  
 new Edit. 34  
 STEARNE on the Visitation of the  
 Sick, 480  
 STENNET's Discourses, 243  
 STERNE. See POSTHUMOUS  
 WORKS.

STEVENS's Court of Alexander, 73  
 STOCKDALE's Translation of Tai-  
 so's Aminta, 425  
 ST. REAL's Conspiracy of the Spa-  
 niards, 494  
 SULTAN, a Tragedy, 146  
 SUMMER Day, a Poem, 486  
 SUMMONS for the 18th of April,  
 327  
 SWEDENBORG's Theosophic Lu-  
 cubration, 445

T.

TALBOT, Mrs. her Reflections  
 on the seven Days of the  
 Week, 478  
 TASSO. See STOCKDALE.  
 TAYLOR on raising Pine Apples.  
 &c. 248  
 THEOLOGICAL Repository, Vol. I.  
 240  
 THOROLD's Scripture interpreted  
 by Scripture, 479  
 THEOSOPHIC Lucubration, 445  
 THOUGHTS on the Cause of the  
 present Discontents, 379  
 TOPLADY's Letter to Wesley, 482  
 TOTZE's Present State of Europe,  
 175  
 TOULMIN's Sermons, 477

## viii CONTENTS of the FOREIGN ARTICLES:

TREATISE ON Coal Mines,	255	UNHAPPY Wife,	256
— on the Existence of the		W.	
Divine Being,	480	WILDER's Edit. of Newton's	
TRIAL of Mungo Campbell,	254	Universal Arithmetic,	248
TRIP to Scotland,	145	WINCHESTER, Bp. of, his Con-	
TRUE Alarm,	323	duct,	491
TURKISH Tale,	406	WISE ON Providence,	250
V.		WOTY's Poetical Works,	486
VANDEPORANUS, Oxf. Edit.		Y.	
of,	156	YOUNG, Mr. his Six Months	
VAUGHAN's Appeal to the Public,	253	Tour through the North of	
VELLY. See EXTRACTS.		England,	81, 257
VIRGIL, Æn. B. vi. Crit. Com-		YOUNGER Sister, a Novel,	487
ment on,	329	Z.	
VIVIAN's Exposition of the Church		ZANCHIUS's Doctrine of abso-	
Catechism,	481	lute Predestination; translated,	241
VOLTAIRE's Letters, translated by			
Franklin,	457		

## CONTENTS of the FOREIGN ARTICLES, in the APPENDIX to this Volume.

ANTIQUITES Etrusques; &c.	511	of Kuli Khan,	508
A. CAYLUS, Madame de. See LES		JOURNAL Historique d'un Voyage fait	
SOUVENIRS.		aux Îles Malouines, &c.	509
CHINA, Emperor of, his Eulogium on		JUVENAR. See DUBAUX.	
Maukden,	550	L'Evangile du Jour; Vols. VI. VII.	
DELYLLE's Translation of Virgil's Geor-		VIII.	558
gies into French Verse,	576	NOLLET's Art of performing Philoso-	
DEMANDRE's Dictionary of French Elo-		phical Experiments,	536
cution, &c.	575	PERNITY's Historical Journal of a Voy-	
DESCHAMPS's Travels through Flanders		age, &c.	509
and Brabant,	576	PHILOSOPHICAL Enquiries concerning	
DICTIONNAIRE de l'Elocution Fran-		the Americans,	515
çoise,	575	PHILOSOPHY of Nature. See ESSAI	
DUSAULX's French Translation of Juve-		SUR LA MORALE.	
nal,	548	RÉCHERCHES Philosophiques sur les	
ELOGE de la Ville de Moukden,	55	Americains,	515
ESSAI sur les Maladies des Gens du		RENAUDOT on the Revolutions of Em-	
Monde,	565	pires, &c.	575
— sur la Morale de l'Homme,	572	REVOLUTIONS des Empires, &c.	575
GENIUS. See TRAITE.		SANDIFORT's Thesaurus of Inaugural	
GEORGICUS de Virgile Traduction		Dissertations, Vol. II.	541
nouvelle en vers François,	576	SOUVENIRS de Mad. de Caylus,	569
HAMILTON's Etruscan, Greek, and		TISSOT. See ESSAI.	
Roman Antiquities,	511	TRAITE des Droits du Genie,	573
Histoire de l'Academie des Sciences, for 1765,		VOLTAIRE's Gospel of the Day, Vols.	
concluded. See App. to Rev. Vol. 41.		VI. VII. VIII.	552
— de Nader Chab,	497	VOYAGE Pittoresque de la Flandre, &c.	578
JONES's Translation of a Persian History	508		

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T H E

# MONTHLY REVIEW,

For J A N U A R Y, 1770.



ART. I. *An Enquiry into the present State of the Septuagint Version of the Old Testament.* By the Rev. Dr. Henry Owen, Rector of St. Olave, Hartstreet, and Fellow of the Royal Society. 8vo. 3 s. sewed. White, &c. 1769.

**I**T is with much pleasure that we behold such a manly and liberal spirit prevailing among a considerable number of the clergy, as prevents their being afraid either of admitting the truth, however contrary to the prejudices of mankind, or of communicating it openly to the world. An instance of this ingenuous temper is displayed by the learned performance before us; in which Dr. Owen hath freely exposed the corruptions that have been introduced, whether designedly or otherwise, into the Septuagint translation of the Old Testament. With regard to the Jews, whatever we may think of their boasted veneration for the sacred text, our Author observes, that it never seems to have been strong enough to withhold them from tampering with it, when it could be brought thereby to make either for the support of their cause, or the honour of their nation. Nor is this peculiar to the Jews; "*Iliacos intra muros peccatur et extra*:" Christians have been guilty of the like frauds; and, to serve a turn, have daringly interpolated, altered, or expunged, as best suited their purposes. A remarkable fact of this sort is exhibited, from the Alexandrian copy, with respect to Ezekiel, ch. xvi. ver. 4. and it is a clear proof, among several others, that if the violent malice of the Jews did much harm to the Septuagint version, the indiscreet zeal of Christians did it likewise no small damage.

From this representation of things, says Dr. Owen, I may fall, perhaps, under the censure of many, as if I endeavoured to subvert the foundation of religion, and to render revelation uncertain and precarious. But my real intention is just the reverse. The purport of my design is, to convince the world of

the *corrupt* state of the *Septuagint* version, as it stands in all the printed editions;—and consequently, to convince the world of the necessity of *collating* all the MS. copies of it that are now to be found, and of bringing their *variations* under one view.

‘Such a collation of the *Greek* MSS.—especially when preceded by an accurate one of the *Hebrew*—would be so far from shaking, as some apprehend, the foundation of religion, that it would contribute, in a signal and eminent degree, to “settle, strengthen, and stablish it.” And how comfortable, how beneficial, would be the result! We should then proceed on surer grounds: and, being more able to ascertain the true text, might comment upon it with greater certainty, precision, and judgment: whereas, in the situation we are now in, we unwarily undertake to write comments on we know not what; and, while we mean to illustrate the *truths* of scripture, are often defending the *errors* of transcribers.’

The Enquiry is introduced with some account, principally taken from Dr. Hody, of the translation of *the Seventy*; from which it appears, that this version of the Old Testament was composed with all the care, diligence, and fidelity, that a work of such importance required: and though, as it came from different hands some parts of it might be executed better than others; yet there is great reason to believe, that every part of it was as accurately done as the judgment of the translators; and the reading of their copies, enabled them to do it: and, consequently, that the whole was in the main agreeable to the Hebrew text, as it stood in those days.

‘This, continues our learned Author, we might infer from the common property of translations in general, which are always supposed to agree with the originals from whence they are made. But with respect to this particular translation before us, we have the unanimous suffrage of the ancient Jews, the most competent judges, to assure us, that it actually did agree with the sacred text, and justly express the meaning of the Hebrew: for they not only extolled it as a true, faithful, and accurate version, but received it on that footing into the synagogue service, and publicly read it in their religious assemblies, with the greatest respect and reverence. Now this procedure of the Jews we are here concerned to regard the more, because they seem to have acted therein with great care, prudence, and caution. For, by the accounts delivered to us of this matter, it appears, that the translation of the *LAW* was critically examined, and compared with the original, before it was admitted into their synagogues:—and that, when it was approved and admitted, proper care was taken by them that it might afterwards be preserved in its genuine state, free from errors and alterations.—But, if they proceeded thus with regard to the

LAW,

LAW, we may farther conclude, by parity of reason, that they still employed the same care when they afterwards admitted the version of the PROPHETS—and so again, when they adopted the translation of the OTHER books. Now if this be allowed,—and this, I think, we must allow for the security and protection of the genuine reading, which the Jews were then solicitous to preserve,—it will necessarily follow, that the whole version retained its true, original integrity, so long as the Jews retained a regard and value for it—and since no occurrence appears to have happened for a length of time, that could induce them either to remit their care, or to make alterations in this version, we may reasonably conclude, that it continued in a pure, uncorrupted state, and in general agreement with the Hebrew original, from which it was derived, quite down to the days of our Saviour.

Thus far the state of the times operated kindly in favour of the Septuagint; but when Christianity began to spread in the world, several circumstances conspired to lessen the credit of this version among the Jews. The apostles and first preachers of the gospel referred their hearers to it, confirmed the truth of the doctrines they taught, by quotations from it, and then recommended the public use of it to all the churches they planted. When it came thus to be used by Christians, the Jews immediately took offence, and began to traduce and defame it. They were, however, still necessarily obliged to retain it till another version was prepared that could supply its place.—But, in the mean time, how did they retain it? not in its pure and genuine state, but altered and corrupted in numberless places, as the nature of the opinions they held, and the controversies they maintained with Christians, suggested to them.

This, says Dr. Owen, is a heavy charge; but he shews that the proofs of it are clear and weighty—delivered by persons who lived near the times, examined the facts, and were competent judges of the matter: and then he proceeds to enquire more particularly by what motives the Jews were led to attempt, and by what means they were enabled to conduct and carry on, so foul and iniquitous a practice.

They saw, at the beginning of the *second* century, a large number of quotations, which had been drawn by the writers of the New Testament out of the *Septuagint* version, in favour of the Christian cause; and by these they were sorely pressed. They were also pressed, in the disputes they held with the Christians of *that* time, by the additional weight of many fresh quotations brought against them from the same translation. In this situation, they had no other way to defend themselves, and to elude the force of the testimonies alledged, but by declaring the version inaccurate and faulty, and translating the passages

in a different manner:—both which they accordingly practised. To support the project of altering the Septuagint, and vindicate themselves in the execution of it, the Jews affirmed, that the Hebrew was the true text, and that all appeals should be made to that text, and not to a faulty version. This was their plea, and upon this they consulted their Hebrew copies: which copies, notwithstanding the errors that had crept into them by the injuries of time and the carelessness of transcribers, they still confidently took for *genuine*, and then corrected the Greek version by them.—Here, then, we may look for the *first* source of the differences or variations that are observed to occur between the present copies of the *Septuagint*, and those that were extant in the days of the apostles, and from which they drew their quotations.

But THIS was only the *first*: for the Jews advanced another step, and needlessly altered the *Septuagint* version—the better, as they pretended, to express the original, even in places where the ancient and present copies read alike in the Hebrew. Of such alterations there are many instances to be met with, and they were evidently made with an ill design—with a view to pervert the meaning of scripture. But others there are of a more innocent nature, grounded chiefly on the different idioms of different countries, which seem to have owed their origin to the laudable intention of rendering the scripture more plain and intelligible.

Our Author has produced particular proofs of all these several assertions; after which he goes on to shew, that when the Jews began to censure and condemn the *Septuagint* version, there is reason to suspect, that, in some remarkable places, where a word, by similarity of letters, was capable of being read differently, they changed the *Greek* to the worse reading, in order both to pervert the sense, and to bring contempt on the old translators. When this artifice could not so conveniently be put in practice, the Jews had frequent recourse to another. They inserted occasionally a word or two in the *Greek* version, on purpose either to darken the sentence, or else to turn it to a wrong meaning. Two glaring instances of this sort are alledged by Dr. Owen, and then he comes to his capital point, which is, to prove that, when other methods failed, the Jews confidently *transposed* some passages, and *expunged* others, as best answered their particular purpose. This point the learned Doctor hath insisted upon at large, and hath appealed to a number of places which they struck out of the *Septuagint*, with a view to serve the credit of their nation, to destroy the arguments of Christians, and especially to invalidate the evidence of the prophecies relating to our Saviour, and to the calling of the Gentiles. It appears, likewise, in the course of the En-

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quiry, that, as the Jews did certainly employ many and various artifices to disparage the *Septuagint*, and ward off the arguments which Christians produced against them for it, there is great reason to suspect that they practised the like on their *own books*, to favour themselves and the opinions they maintained. 'I know very well, says our Author, how expositors contend that the evangelists might have quoted in the manner they have done, though the text had been originally as it now stands: because "it was a common practice among them to change cases, persons, numbers, gender, tenses, and affixed pronouns—and also to add a word or two, in order to bring the passage they quoted to answer their purpose the better." But then I know likewise that this assertion, though generally adopted, is in reality as distant from truth, as it is from common honesty. Christianity stood in no need of such mean arts to support it: and the first teachers of it were too sincere, too upright, to use them. They had more regard to the credit of the gospel, greater attention to the genius of their adversaries, and higher notions of the understanding of mankind, than to think of imposing such proofs upon them. The quotations they produced were full to the point, and always expressed, as to the *stress* of the argument, in the words of the authors quoted.'

As the positions advanced by Dr. Owen are liable to several objections, he endeavours particularly to anticipate and remove them: and having shewn, at large, upon what grounds, and by what artifices, the Jews made many alterations in the *Septuagint* version, and not a few in their *own books*, he proceeds to enquire at what time these alterations were made, how they increased, and by what means they were propagated? These questions are not easy to be determined; but it may be observed, that as Christianity got footing first in *Judea*, and was supported there by the gospel of St. MATTHEW—which gospel contains no less than *forty* quotations, all taken, as it should seem, originally from the *Septuagint* version—so it is not unlikely that the Jews, who lived in that country, and used the *Hebrew* scriptures in their synagogues, were the first that objected to the faithfulness and propriety of this version; as being the first that were concerned in examining the passages quoted from it. 'Nothing, continues the Doctor, could be more offensive to the Jews, as nothing could be more prejudicial to their cause, than the gospel now mentioned: it was therefore, by all means, to be opposed; but since the facts it contained could not be disproved, they had nothing left but to invalidate the quotations; and therefore, to secure their point this way, they struck some passages out of the *Septuagint*—altered others as they judged expedient, and distorted the rest to a different meaning.'



‘ After the publication of St. LUKE’s gospel, the *Hellenistic* Jews found themselves under a strong necessity of adopting the alterations which their brethren of Judea had made before ; and, perhaps, of adding considerably to their number, on account of the unexpected favour and privileges which that gospel opened to the Gentile world. But the Septuagint being here in common use, and well known to the body of the people, it was not so easy to alter the copies without assigning some reasons for it. The alterations already made in Judea, and which came recommended by the heads of the nation, might possibly be adopted, on that account, as such a recommendation might be deemed of itself a sufficient reason : and if so, the learned chiefs of the *Hellenistic* synagogues had nothing else to do but to proceed on the same principles ; and, having first altered their *Hebrew* copies in such places as made against them, to bring those copies to confront the *Septuagint*, and evince the necessity of farther corrections : and there are some grounds to conclude that they proceeded accordingly ; for in many places, relating to the *Gentiles*, the *Hebrew* is corrupted where the *Greek* is not.’

As to the manner in which the alterations made in the *Septuagint* were propagated and dispersed abroad, our Author observes, that they were not introduced into the synagogue copies at one time, and all together ; but at different times, and in divers numbers, as the disputes which the Jews held with Christians, and other circumstances, required. ‘ Nor did these alterations take place uniformly, even then, in all copies, and in all synagogues ; but some synagogue adopted one kind of reading, and others another, as it answered the design they had to serve thereby : for every synagogue, being independant, judged for itself ; and, though it might have some regard to what other synagogues had done, or intended to do, yet nevertheless it always followed its own judgment, and altered or retained any reading, as its own discretion and the exigence of the case directed.

‘ As soon, therefore, as the spirit of correcting began to operate in this manner among them, that uniformity or agreement, which subsisted universally between their synagogue copies before, was immediately broken and destroyed, and amazing *differences* were soon observed in different copies of the *Septuagint* version. By these differences, thus introduced, the Jews obtained these two ends, of no small importance to their cause and party ; they, first, hereby puzzled the Christians, and weakened the force of those arguments which they brought against them from the *Septuagint* ; and, secondly, they shewed their own people the necessity of procuring a new version, and prepared

prepared them for the reception of it when it should be offered them.'

With regard to the question which may justly be asked——“Whether there are no corruptions in the *Septuagint* version but what the Jews designedly introduced to serve their own purposes?”—Dr. Owen hath answered, that there are, doubtless, many of various sorts, and of ancient date, manifestly derived from other sources. These sources he has particularly considered, pointing out several alterations that have arisen from *marginal renderings*, *glosses* or *explanatory remarks*, *historical additions*, and the *ignorance* or *carelessness* of transcribers with respect to the *transposition*, the *addition*, the *omission*, and the *mistaking* of words.

The remainder of the work before us is principally employed in giving an account of the three versions of the Old Testament, by *Aquila*, *Theodotion*, and *Symmachus*, and in comparing them with the *Septuagint*; to which are added, *Observations on Origen's Hexapla*: and the whole is concluded with shewing that it would be a noble project, and of infinite service to the cause of religion, if some qualified person, upon due encouragement, would undertake to collate the several MSS. of the *Septuagint* version that are now to be found—and then publish as correct an edition of that version, as such MSS. and other materials would enable them to make. ‘I say, adds our Author, other materials; for the MSS. though the chief, are not however our only dependence. Providence affords us many other helps, which, used with judgment, may contribute greatly to the same good purpose.’ These helps are the original *Hebrew*, as it now stands—the ancient *translations* made from the *Septuagint*—and the quotations of the early fathers. By a proper application of these means—by a copious, accurate, and well-digested collation, great improvements *might* certainly be made in a future edition of the *Septuagint* version. ‘And if such improvements can be made, we owe so much, most assuredly, to the honour and credit of this version, upon which the Christian church was established, as to endeavour to restore it, as near as possible, to its original state and perfection. Such an edition would effectually answer, among other things, these truly great and important purposes. It would tend, in conjunction with the collated Hebrew, to clear and strengthen the foundation of religion; it would contribute to remove numberless objections, discordances, and difficulties; and it would serve to justify the apostles and evangelists in the references they make to the Old Testament.’

After a careful perusal of Dr. Owen's Enquiry, we may be authorized in asserting that it is a very valuable performance, abounding with solid and useful learning, and illustrating many passages of scripture. Yet we cannot help asking how it came

to pass, that the primitive Christians suffered such a number of corruptions to be introduced into the original MSS. of the *Septuagint*? If they could not prevent the interpolations of the Jews, they might surely, at least, have preserved their own copies unadulterated, and have transmitted them in that state to their successors; since on this depended the strength of their cause in the controversies they had with their adversaries. We must also confess, that we are not altogether so sanguine, as our ingenious Author seems to be, in our expectations of the mighty advantages which would result from a more compleat collation of the *Septuagint* MSS. Such a collation would, indeed, redound to the honour of religion, and of sacred literature—it would throw light on several parts of scripture—it might obviate some objections to the gospel: but we are not encouraged, by any former experiments, to hope that it would produce a total solution of the difficulties which relate to the application of prophecies by the apostles and evangelists. Could, however, a solution of these difficulties be in this way accomplished, we should sincerely rejoice at it; and, at any rate, we cannot but wish, with Dr. Owen, to have as correct an edition as possible of the *Septuagint* translation. Every man of taste and learning is glad to have the purest and most perfect copies of the ancient Pagan writings; much more, then, must every rational friend to revelation be solicitous to have the divine oracles delivered into his hands, clear from corruptions, interpolations, and errors.

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Conclusion of the Account of *The Light of Nature Pursued*. By Edward Search, Esq; See Review for October, 1769.

**A**FTER a long conversation with Mr. Locke on a variety of subjects, tending to illustrate different parts of the extraordinary scheme\* already laid before our Readers, Mr. Search discovers, to his friend of the other world, an ardent desire to see his wife, who died about seven years before this part of the work is supposed to have been written.—We could, with pleasure, transcribe the entertaining and improving account of this interview, but that the length of it would oblige us to contract, perhaps within too narrow a compass, our review of the remainder of his voluminous performance.—We doubt not, however, but that the readers of the visionary scene we are speaking of, will warmly applaud the amiable sensibility, the conjugal affection, the grateful respect, the rational piety, the diffusive benevolence, and the parental tenderness, which the worthy Writer has here discovered; and we leave them to judge how deeply he must have felt the loss of his fair FRIEND.—On this tender subject we will only add, that it

must, indeed, be the greatest support of his mind, that he had abundant reason to conclude, from her amiable deportment on this stage of being, that she was translated to a state of happiness, equal or superior to that which he hath described with so peculiar a flow of imagination.

In the sequel of *The Vision* Mr. Search, under the conduct of Mr. Locke, has an interview with some of the ancient philosophers, Plato, Socrates, and Pythagoras; and also with the famous German professor Stahl. He desires to be introduced to some of the apostles; but is told, that, having gone through severe trials below, they were all advanced long ago to a higher state of existence. The following paragraph, which is part of the lecture delivered by Pythagoras, appears to contain the Author's principle of conformity to the established church.

‘Worship the immortal Gods according to the rites of thy country: let this be thy general rule, nor admit thou exceptions without urgent cause. Rites are indifferent in themselves, and may be turned as well to good as bad purposes: popular doctrines are, for the most part, figurative; and may, by proper interpretation, be accommodated to sound reason. The same Jove made the adept and the ignorant; he careth equally for all his works; he gave forms and ceremonies to the vulgar: do not despise what thou thinkest needless to thyself. Yet neither be they wholly needless even to thee; for if thou hast a thigh of gold, thou hast also another of flesh, a vulgar part in thy composition: nor is it given to mortal Psyche to guide all her steps by Reason alone. Remember thou livest not by thyself, nor for thyself: if thou hast knowledge, keep to thyself that which would hurt another: dispense to every one discreetly what will do him benefit, and in a manner he can understand and relish: delight not to thwart the conceptions of others, but turn them gently the way that will be most advantageous to them: neither regard the *lawful* only, but also the *expedient*.’

There are several things worthy of censure in this paragraph. Though some of the sentiments be in themselves just and rational, yet they are so expressed, that they are very liable to misconstruction; while others are void of any foundation in reason, and directly opposed to all improvement in religious knowledge, and all reformation of established superstitions. If popular doctrines may, by proper interpretation, be accommodated to sound reason, the adept, as well as the ignorant, may sit down contented with them: if rites and ceremonies are necessary for the vulgar, and may be turned as well to good as bad purposes, all objection to them, however numerous or fantastic, founded upon their superstitious nature, or their tendency to divert the attention of the worshipper from that in  
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which alone true piety consists, and which is the end of all devotion, must be vain and trifling. But we believe that it would be difficult for Mr. Search himself, by any just rules of interpretation, to accommodate to sound reason the popular doctrines of the Trinity, Original Sin (the disputes concerning which the Author has ridiculed at p. 58th of this volume) Baptismal Regeneration, &c. &c. And it has been generally observed, that the lower ranks of people among our Dissenters, notwithstanding their greater disuse of rites and ceremonies, are not more ignorant or vicious than their neighbours of the established church, who practise them.

We should have been the more surprised, at meeting with these sentiments in so judicious and intelligent a Writer, if we had not observed him, in this and other parts of his work, speaking of the esoterics and exoterics of the ancient philosophers with approbation, and expressing his concern that the moderns, having no other channel to convey their thoughts than the press, cannot, as he expresses himself, 'pick and choose their company, but must pour out meat and milk into the same dish, leaving it to the men and the babes to help themselves, &c.' Is it not astonishing that so able a Writer, who hath imbibed and indulged such a commendable spirit of free enquiry, should appear insensible that the noble improvements in physical and religious knowledge, by which the present age is distinguished from more ancient times, are owing to the open and unreserved publication of those truths which the old philosophers studiously concealed from the vulgar. Had Christ and his apostles, had Wickliffe, Luther, Locke, or Newton, followed the example of the old philosophers, the success of their endeavours to promote useful knowledge would have been equally confined.

After some time, agreeably to the scheme which this part of his work is designed to illustrate, our Author's vehicle \* burst, and he became instantly absorbed into the mundane soul. Our limits will not permit us to accompany him through this state of being. We shall only therefore observe, that after some adventures, corresponding to the account given of the mundane soul in the preceding chapter, he again became, for a short time, an inhabitant of the vehicular state, from whence we have a very humorous, and somewhat humiliating, account of his return into the body, which had lain asleep during his absence from it. This account closes the chapter.

In the 24th chapter, intitled, *Nature of Things*, Mr. Search combats, with great success, the notion of a Nature of Things, as it is called, subsisting eternally, uncreated, independent of the will and power of the Almighty,\* which he cannot alter, but which serves for an indispensable rule of his conduct in the

\* Review, Oct. p. 245.

creation and government of the universe. He alledges, on this subject, that the nature of things could not subsist before the things of which it is the nature; and that what is usually intended by the expression, is the positive appointment and constitution of the Supreme Being, 'by whose provisions,' in his own language, 'all other beings whatsoever were created, their primary properties assigned them, and their positions, affections, assortments, and relations, brought upon them.'

The next chapter, intitled, *Providence*, contains, in our opinion, a very rational account and satisfactory proof of the theory of universal Providence, extending to all events, the minutest not excepted, both in the natural and moral world; disposing all things so as that they should produce those effects which God, in his wisdom, thought proper to ordain, interposing wherever he thought fit in his original plan to leave room for interposition, and dispensing happiness, according to the councils of infinite wisdom, to all the creatures who are capable of enjoying it throughout the boundless dominion of the one Creator and Governor of the universe. As the scheme which our Author has advanced may be thought inconsistent with liberty of will, the justice of reward and punishment, &c. he sets himself, in the next chapter, intitled, *Freewill*, to consider Liberty, Freewill, Foreknowledge, Fate, &c. But as this is only a republication of the fragment printed by Mr. Search about seven years ago, and of which an account was given in our Review when it first appeared, we shall make no further remarks upon it.

In the 27th chapter, intitled, *Equality*, we have that inference from the equity of God, of which we formerly took notice, deduced and illustrated. We shall give it to our Readers in the Author's Words:

'We have seen reason,' saith he, 'likewise to conclude from contemplation of the divine Nature, exempt from want, or passion, or humour, or weakness, that God is righteous in all his dealings, and equal in all his ways, being no respecter of persons; that his mercy is over all his works, and that equity is the attribute whereof we can have the clearest conception, as implying nothing more than an impartial distribution of the divine bounty among all creatures capable of receiving it. Since then none of us have any thing besides what we received from the divine bounty, and that bounty flows alike upon all, it follows unavoidably, that there must be an exact equality of fortunes among us, and the value of each person's existence computed throughout the whole extent of his Being, precisely the same.'

It is observed by Mr. Search, in his chapter on *The Incomprehensibility of God*, that we know nothing of the first cause except

except what may be gathered from ourselves, and the objects most nearly surrounding us. But can we trace in ourselves, or in the objects which surround us, any semblance of that equality which he supposes to be the necessary result of the divine equity? The greatest variety reigns through all the works of God: and that wisdom, or whatever other perfection it be, which limits the exercise of infinite goodness, may, we apprehend, render that variety perpetual, without infringing upon equity. The principles on which our Author reasons, would, as he candidly intimates, lead us to conclude, that the pleasures and pains of all men were alike in every stage or period of their existence. Experience, he allows, contradicts this theory: we think it totally overthrows it, and proves the erroneous nature of the principles on which it is founded. As we object to the scheme of equality itself, we think it superfluous to make any remarks on the notion of the spiritual substance taking its turn in rotation among the several forms and conditions of beings, which is advanced merely to account for it. We shall only observe, that the Author's scheme of equity and equality, strictly pursued, would render it necessary that, in rotation, matter should be converted into spirit, and spirit into matter, in order that all the creatures of God might equally partake of his bounty: for, while matter and spirit subsist, there will be an inequality and variety inconsistent with the idea he seems to entertain of perfect equity and impartiality.

We most heartily approve of those noble sentiments of enlarged universal benevolence, which we find in the next chapter, intitled, *General Good*; though we do not admit the principles on which they are founded. Though we reject the notion of equality as groundless and imaginary, we are as firmly persuaded as he can be, that there is a real connection of interests, and mutual dependence of happiness, not only among mankind but among all the creatures of God; and consequently that, by promoting the happiness of individuals, we add to the quantity of happiness in the universe, promote the general good, and most effectually consult our private interest. To feel these sentiments, and to act agreeably to them, is the true excellence, and the highest felicity, of all rational and intelligent beings.

In the 29th chapter Mr. Search has given us a very rational discourse on divine justice; the connection between offence and punishment; the design of punishment; the difference between reward and bounty, &c. He has inserted a judicious interpretation of the precepts of the decalogue; and closed it with some pertinent remarks on the images employed both by sacred  
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and profane writers in describing the enjoyments and punishments of the future state.

Sensible that his scheme of equality and rotation is incompatible with an absolute perpetuity of punishment in the future state, he proceeds, in the next chapter, to consider this subject, the duration of future punishment. So far as what he has advanced upon this topic is connected with his favourite scheme of equality, we have no concern with it. In general he observes, that the doctrine of endless punishment has no foundation in human reason; that the term *everlasting* is frequently used, even in scripture, for periods which are not supposed to be endless, and that, when applied there to future punishment, it may well be thought to intend an indefinite, not infinite, duration. As to the manner in which he endeavours to maintain these positions, and to guard against the perversion of them, we must refer to the work itself.

The last chapter is intitled, *Re-enlargement of Virtue*. This title refers to the concluding chapter of the first volume, which was intitled, *Limitation of Virtue*. The chapter itself consists, in general, of observations on the whole of the Author's scheme; apologies for his peculiar sentiments, opinions, and manner of writing; and remarks on the assistance we derive from philosophy, the study of human nature, &c. in forming a rational, well-connected system of religion and morality.

We have now, at length, finished our review of this comprehensive and elaborate performance. The variety and importance of the subjects on which it treats, must be our apology for the length to which we have protracted our remarks. We were willing to give as clear an idea as possible of the Author's general scheme, and to point out some of the particulars in which we thought it defective and erroneous. At the same time we have been careful to do as much justice as we were able, to the sagacity and ingenuity which he hath discovered in his reasonings and illustrations, as well as to the sprightliness of his imagination, and the goodness of his heart. We could have wished that, in some instances, he had given less play to his fancy, because it appears to have misled his judgment. But, upon the whole, we sincerely recommend the work to the free and candid enquirer after truth, as a performance worthy of his attentive perusal. He may not, perhaps, approve of the Author's general scheme, or of detached parts of his system; but he cannot fail to meet with a number of useful instructions, judicious observations, and enlarged sentiments, which will contribute equally to his improvement and satisfaction.



ART. III. *Memoirs de Chirurgie, &c.*—Memoirs on several Chirurgical Subjects, together with some historical Remarks on the present State of Physic and Surgery in France and England. By George Arnaud, M. D. Member of the Royal Academy of Surgery at Paris, &c. In Two Parts. Small 4to. 1 l. 6 s. in boards. London, Nourse. 1768.

THIS ingenious and miscellaneous work contains eleven memoirs, two of which are translated from the English, and the remaining nine are proper to the Author. We shall give their titles in the order in which he has presented them, together with some account of their contents.

MEMOIR I. *On the Hernia Congenita.*

This is a translation of the 9th chapter of Dr. Hunter's *Medical Commentaries*, of which we gave an account in the 27th volume of our Review, page 319. It is here accompanied by notes, and followed by several instructive reflections and observations, of a nature, however, which renders them not susceptible either of extract or abridgment.

MEMOIR II. *On the inconveniencies arising from Hernias in Priests of the Romish church.*

This memoir may rather be termed casuistical than chirurgical. It has been reckoned a problem of very difficult solution, whether a rupture renders a priest of the Romish communion irregular; i. e. whether it incapacitates him from the performance of the functions of the priesthood. The Author, who, as a catholic, thinks this question of importance, enters gravely into the merits of it. He quotes scripture and other authorities on the subject, and at last inclines to the negative. He next, with equal gravity, discusses other questions which bear a relation to this subject; particularly, whether mutilation, emasculation, and impotence, render the persons labouring under these defects unfit for the priesthood? With regard to eunuchs in particular, the ecclesiastical canons have condemned them, and councils have anathematized them. Even those who have rendered themselves eunuchs for righteousness sake, have, we find, been considered by the church as homicides, and destroyers of the work of God. St. Origen, when a simple catechist, and previous to his taking the last orders, being, we suppose, of a warm temperament, voluntarily reduced himself into this state, in order to avoid the temptations to which he was exposed, in his intimate converse with the female catechumens.—Surely, *il falloit*, as M. Beauval says on another occasion, *que le mal fût fort pressant, pour recourir à un remède si violent*. For this breach of the laudable discipline of the church, he was suspended from all clerical functions, and at last excommunicated. An horrible schism was the consequence of this

self-mortifying act of the saint, who unwittingly kindled the flames of discord in the church, by extinguishing those of concupiscence in himself. Even so lately as thirty years ago, as we are informed by the Author, a French clergyman of distinguished rank was, for the same reason, degraded by the Bishop of Chalons. The Author adduces, and approves of, several authorities on this subject, from which we collect that those who have become eunuchs through accident or misfortune ought not to be deemed *irregular*; but that the church shews no mercy to those who have voluntarily reduced themselves to this mutilated state, with a view of preserving their chastity. After all, the question, we think, *non est tanti* to require a discussion in this place: or, if we were to give our opinion on this subject, we should think that a ruptured, mutilated, emasculated, or impotent Romish priest is, *cæteris paribus*, preferable, for certain obvious reasons, to a sound, compleat, and vigorous one. Indeed, with the defects above enumerated, as Paul Zacchias affirms, speaking of the first of them, *maximum incommodum in libero corporis usu emanat*:—but surely the getting of children is not one of the functions, at least of the ostensible ones, of the Romish priesthood!

MEMOIR III. *On the differences observed in the situation and number of the Testes.*

In the first part of this memoir the Author examines the following question; viz. Whether the persons whose *testes* have not yet descended into the *scrotum*, but still remain in the *abdomen*, or in the groins, are qualified for generation, and may be admitted to the sacrament of marriage; and whether the non-appearance of the *testes* in the *scrotum* affords just grounds for a divorce? On a multitude of authorities he endeavours to establish the procreative sufficiency of the subjects thus constituted. He next treats of those who have been so singularly qualified with regard to these organs, as to acquire the appellations of *Triorchides*, *Tetrorchides*, and even *Pentorchides*; of all which he gives instances. Those who choose to amuse themselves with the Author's relation of the feats performed by these peculiarly gifted personages, we must necessarily refer to the work. The latter, and most important part, of this memoir, contains several practical observations relating to the disorders which arise from the preternatural situation and compression of the *testes* in the groin, or under the *ligamentum fallopii*, and several instances of mistakes committed by practitioners, who have considered these cases as *herniæ*, and have treated them accordingly, to the great and often irreparable injury of the patient.

MEMOIR IV. *Observations on Aneurisms.*

The principal subject of this memoir is the very curious case of Mr. Parker, a pump-maker in Oxford-road, on whom, three weeks

weeks after the Author had successfully performed the operation for the *bubonocèle*, a true aneurism, proceeding from an internal cause, appeared under the ham on the left side. At the distance of about eleven weeks, the tumor being then of the size of a pullet's egg, another aneurism of the same kind suddenly made its appearance under the right ham; and in the space of two days had acquired the same bulk with the first. All possibility of saving the life of the patient, by amputating the two thighs, was precluded by the appearance of a third aneurism in the right groin, which was observed within a week after the last. Two others appeared at the same time: one, in the middle of the crural artery, and the other, two fingers breadth lower. Of these five aneurisms, the first and the three last continued without any sensible increase, or pain, till the death of the patient. The bulk, however, of the second, continually augmented, and the pulsation of the tumor became at last so strong, as to throw off a weight of four pounds, placed level upon it, after the third or fourth pulsation. After a long course of the most inexpressible torture, the tumor, by which the bulk of the thigh was enlarged seventeen inches, at last broke, at the distance of about eighteen weeks from its first appearance, and the hæmorrhage, after having been thrice stopped by means of the tourniquet, burst forth afresh, and put an end to the life and sufferings of the patient; on the day preceding whose death, a sixth aneurism appeared on the upper part of the opposite thigh. The appearances on dissection were such as have been observed on similar occasions. The crural artery itself, the ligaments, muscles, tendons, *periosteum*, and even the greatest part of the bone in the neighbourhood of the tumor were intirely destroyed; the whole tumor consisting of nothing more than an unformed mass of coagulated blood, of different degrees of consistence: but the principal singularity of the case consists in this; that these tumors came on without any assignable internal or external cause; and after the patient had been subjected to the most exact regimen, on account of the *hernia* which had immediately preceded their formation.

This memoir contains likewise some ingenious observations on the false aneurism, or that in which the artery has been perforated by a sharp instrument: and some instances are given of the easy and effectual cure of that disorder, obtained by means of an artificial compression of the aneurismal tumor, produced by an instrument invented by the Author, which is formed on the principles of Petit's tourniquet, and is here described and delineated.

#### MEMOIR V. *Observations on a particular species of Aneurism.*

This is a translation of Dr. Hunter's excellent papers published in the two first volumes of the *Medical Observations and Enquiries*,

*Enquiries*, on a particular species of aneurism, (if it may be so called) first observed by him, and which is formed by *anastomosis*, or in which there is a communication between the cavities of the artery and vein, in consequence of an injury received from bleeding in the bend of the arm. A translation likewise of Dr. Cleghorn's very ingenious and accurate relation of a case of the same nature, published in the third volume of that work, is here subjoined.

MEMOIR VI. *A dissertation on Hermaphrodites.*

In 1750, the Author published this dissertation at London, in the English language, on occasion of the the two supposed hermaphrodites shewn there about that time. He has here enriched it with several very considerable additions. With preceding writers, he classes hermaphrodites under four divisions; male, female, perfect, and imperfect. The two first possess the organs of their respective denominations compleat: while those of the contrary sex appear in an imperfect state. In the third, the organs and faculties of the two sexes are compleatly united; and in the last they are both *manqués*, or imperfect. The existence of the third class, or of the perfect hermaphrodites, has been strongly disputed. The Author does not undertake to decide the point; but produces instances from various writers, which, if they are to be depended upon, put the affirmative side of the question out of all doubt.

In the year 1663 two young persons, in the kingdom of Valentia, were married, and in a very short time got each other with child. They were found guilty, by the proper tribunal, of the most abominable crime, and condemned to be burnt.—It seems that, an hundred years ago, it was as dangerous in Spain to be an hermaphrodite, as to be an heretic. When the officers of justice were leading the culprits to the place of execution, Dr. Lawrence Matheu, a Spanish doctor, to whom the case had been referred, very tardily, but opportunely, decided in their favour. *Opinor*, says this profound Casuist and Theologian, *quod licet utroque sexu uti poterant, virtute potestatis acquisita per matrimonium; cum facti fuissent duo in carne una, ad finem naturalis proles, et ad finem remedii incontinentie.*—Theological casuistry has not always been employed to so good a purpose, as it was in the present case by the good Dr. Matheu.

A case of a somewhat similar kind is given, relating to a young lady of quality in Italy, and a Franciscan friar, her ghostly director. An intercourse was established between them, by no means of a spiritual kind, in consequence of which the monk became pregnant, was delivered of a female child, and died in child-bed. We are not told whether this precious pair, like the preceding couple, were so compleatly hermaphroditical.

as to form a *partie quarrée* between them, as a couple of snails are known to do on the like occasions. The young lady, who was the fruit of this union, lived at Paris thirty years ago; where she wrote the history of the lady her father, and the monk her mother.—A strange history for a young lady, and a daughter, to write! The Author informs us, that he has seen and perused the manuscript; but does not know whether it has ever yet been printed.

Several well-written and circumstantial descriptions are given of the male, female, and imperfect hermaphrodites, illustrated by six plates; two of which are originals, and represent subjects which have fallen under the Author's inspection. The others are copied from Columbus and others. The Author gives some interesting extracts from a manuscript paper of the late M. le Cat, where we find the celebrated history of *Marie le Marcis* prettily told. This heteroclite being, who was tossed backward and forward between the two sexes, and at last was not allowed to settle in either of them, continued in the female class till fifteen; when she began to find herself improving, or degenerating,—we know not which to call it—into a man. At twenty, she changed her name of Mary, by giving it a masculine termination, to that of *Marin*; at which time she put on the dress likewise of a man, and so satisfactorily convinced even a widow, named Jane le Fevre, of the propriety of these changes, as to induce her to marry *him*. The harmony of this loving couple, however, was soon interrupted by the *police*. A court of examining physicians, surgeons and matrons, declared *Marin* to be a female, and on their report, notwithstanding the proofs offered by Jane le Fevre his wife, of his sufficiency, much superior to that of her former husband, *he* (*Marin*) was condemned to be hanged, and afterwards burnt. All this, it is to be observed, passed in the beginning of the last century, when it was the fashion likewise in France to burn hermaphrodites. An appeal was made to the parliament of Rouen. Nine out of ten of a new set of examiners pronounced poor *Marin* to be a female. Dr. Jaques Duval, who has left us a large work on this subject, alone stood forth, like the good Dr. Matheu, and maintained against his colleagues the virility of *Marin*. The former sentence was annulled: but, in consequence of the opinion of the majority, *Marie le Marcis* was sentenced to resume her female habit, and forbid, under pain of death, to exercise her *bisfarious* talents with either of the two sexes.

Besides the numerous cases which the Author has collected, he presents us with a particular description of two imperfect hermaphrodites which he had the opportunity of examining. The singular case of *Anne*, otherwise *Jean Baptiste Grand Jean*, which lately made so much noise at Paris, is likewise given.—

But

But those who choose to grope deeper into these matters, and to follow dame Nature, sporting in a frisky mood, through all her strange vagaries in this part of the human frame, we must refer to the work itself, or to the list, at the end of this memoir, of 176 authors, whom they may consult on this subject.

MEMOIR VII. *On Hernias of the Omentum.*

The treatment of hernias, in general, is a branch of surgery to which, it appears, the Author has applied himself for the space of 50 years past, with the greatest assiduity, and, to use his own impassioned terms, *avec un goût décidé, & une affection passionnée*. Mr. Arnaud may indeed be considered as a herniary surgeon *ex traduce*; as the study of this particular class of disorders has, he informs us, been cultivated in his family for the space of 200 years past. A part of the fruits of his own extensive experience in this part of surgery appeared at London in the year 1748, under the title of *A Dissertation on Hernias or Ruptures*, of which this long and excellent memoir, which occupies near three fourths of the second part of this work, may be considered as a continuation; which is the more valuable, as it is free from those unmeaning, inefficacious, and, some of them, costly and operose compositions which, we may venture to say, do not add to the credit of his former performance, and which indicate an uncommon degree of credulity in the powers of certain medicines, very unaccountable in so accurate an observer. Time, and the Author's large experience on more than *twenty thousand* subjects [Appendix to the 2d part, page 2.] have probably by this time convinced him of the absolute inefficacy of the specifics to which we allude, and which he has there recommended. Nor should we have taken notice of them in this place, had the Author, in this work, retracted his commendations of them, and did we not apprehend that the high terms in which he speaks of some of these *nostrums* might induce readers of a certain class to place a confidence in them, to which they might think them entitled on the recommendation of so able and experienced a writer; to the neglect of more efficacious methods of relief, in a disorder in which a small delay may sometimes prove fatal.

This memoir is divided into two sections, in the first of which the Author gives an anatomical and physiological account of the nature, situation and use of the *omentum*: in the latter, the different *hernias* or descents of that substance, and the method of reducing them are described, and illustrated by a great variety of cases and observations, drawn up in an accurate, masterly, and instructive manner. A regular account of the contents of this memoir, considering the narrow limits in which it must necessarily be comprised, would be unsatisfactory to practitioners, and unintelligible as well as uninteresting to our other Readers. We

shall only, as a specimen, give the substance of one singular case here related, which may not perhaps be liable to these objections.

The truth of a case related by the Author in the second part of his Dissertation on Hernias above-mentioned [page 292, English Edition] having been contested, in which an old *hernia*, of a most immoderate bulk, is said to have been reduced by his father and himself, in consequence of a particular regimen, &c. the Author here circumstantially relates a similar and well authenticated cure effected by him, in this country, by the same means; to which an eminent physician now living was an eye-witness. The patient had been subject to a compleat *hernia* ever since his childhood. At the age of sixty-six he was recommended to the Author by Dr. Plunkett. For sixteen years preceding the cure, the prolapsed parts had remained constantly in the *scrotum*, where they had gradually acquired such a bulk, as to measure thirty-two inches in circumference throughout the whole length of the tumour, which extended to the lower extremity of the thigh. Mr. Cheselden had pronounced it absolutely incurable, on account of the adhesions which he justly supposed it had acquired with the neighbouring parts. Not to offend the delicacy, or tire the patience of our Readers, we pass over the Author's detail of the many painful and disagreeable symptoms arising from the preternatural situation of so large a quantity of the intestines and *omentum*, as constituted the enormous bulk of this tumour; in which, the symptoms appeared to indicate that the largest part of the bladder was likewise included. Dr. Watson having been called in, in consultation with Dr. Plunkett and the Author, the following regimen and course of medicines were proposed by the latter, and assented to by the two physicians, who apparently did not place much confidence in the efficacy which the Author attributed to them.

The patient was ordered to be bled, and, for his whole sustenance, was allowed only two quarts of water in a day, except that an indulgence was tacked to it of a pint of tea. Thus much for the *ingesta*. On the other hand, six grains of calomel were directed to be exhibited every morning, and an emollient and opening glyster every night. A purgative infusion of senna was likewise prescribed to be taken every third day. A mercurial plaister was directed to be applied to the tumor, and an oily embrocation to the abdomen. In this depauperating and attenuating course the patient, with great constancy, we should say, courageously, persevered, were we not told that his strength and spirits sensibly increased, and that he found himself brisk and happy under it. To this change, no doubt, the evident diminution and softening of the tumor did not a little contribute. The Author had enjoined the patient a perseverance of  
fifteen

fifteen days in this regimen; on the thirteenth day, however, he found the parts so well disposed for the operation, that he attempted, and in five minutes effected their compleat reduction, by the hand only, in the presence of Dr. Plunkett. Dr. Watson arrived in time only to express his astonishment at the success of this operation. The patient enjoyed a perfect state of health for ten years afterwards, wearing a bandage rather through habit than necessity; and died at last of some other disease.

The *rationale* of this method of treatment, of the success of which our Author relates four instances, may be explained to our readers in general by his apposite illustration, deduced from the Horatian fable of the fox and the weasle. The former, empty and emaciated, crept through a small crevice into a meal-tub, where having rioted upon its contents, he found himself too bulky to effect a retreat through the hole by which he had entered. The weasle, who was witness to his ineffectual struggles, judiciously advised him to reduce himself, by abstinence, to the same meagre state in which he had entered it:

“ Si vis, ait, effugere istinc;  
“ *Macra* cavum repetes *arctum*, quem *macra* subisti.”

Hor. Epist. Lib. 1. Ep. 7.

We must leave it however to the consideration of our medical and chirurgical readers, whether this very severe discipline may not, in some cases, be productive of greater evils than those which are proposed to be remedied by it?

#### MEMOIR VIII. *A description of a chirurgic chair.*

The Author here gives us a specimen of his mechanical genius, in the construction of a chair, in which the capital operations of surgery may be performed with the greatest possible ease to the patient, and convenience to the operator. Its apparently complicated machinery is delineated in five elegant plates, which are accompanied with accurate measurements of all the parts which compose it, and an explanation of the various uses to which it may be applied.

#### MEMOIR IX. *A description of a new Speculum Uteri: accompanied with two plates.*

This machine is intended to facilitate a proper inspection into the *vagina* and neck of the *uterus*, in order to discover the disorders to which those parts are subject, and to perform with convenience the necessary operations; and appears to be an excellent improvement of the *Speculum* of Scultetus. We cannot properly say more of it in this place.

#### MEMOIR X. *On the operation for the Crural Hernia in Men, illustrated by three plates.*

In this memoir, the Author displays great anatomical knowledge of the structure of the parts interested in this disorder. We recommend the attentive perusal of it to all who may be concerned,



concerned, in performing the delicate operation indicated in the title of it.

MEMOIR XI. *A description of an instrument for extirpating the Uvula: with a plate.*

This instrument is simple, appears commodious in its use, and is easily constructed. On account of its simplicity, we may perhaps be able to convey a competent idea of its structure in a few words. It consists of a blade of steel, about  $5\frac{1}{2}$  inches long, and almost an inch broad, which cuts only at its farther extremity, which is rounded, and ground to a fine edge. That surface which is undermost, when it is used, is made a little concave, and the upper surface somewhat convex. The whole blade is received into a silver sheath, which it exactly fits. Near the end of the sheath is a round hole or opening,  $\frac{3}{4}$ ths of an inch in diameter. The blade, first included in its sheath, being drawn back to a sufficient distance, the *uvula* is received into this opening, and is extirpated at one stroke, by suddenly pushing the blade home. Schirrous tonsils and tumors in the *rectum* or *vagina* may be conveniently extirpated by the same instrument, with a small variation in the construction.

This last memoir is succeeded by a discourse delivered by the Author, at the Surgeon's theatre in London, in 1767, on the importance of anatomy: and the work is terminated by an appendix, in which the Author controverts some passages in a memoir on the operation of the *hernia*, written by M. Louis, and published in the last volume of the *Mem. de l'Acad. roy. de chirurgie*; a short account of which was given in the Review for Oct. 1768, p. 254.

We have omitted to observe that the Author has prefixed to this miscellaneous work, a short sketch of the life of Dr. Hunter, in which he does justice to the great talents and indefatigable industry of that celebrated anatomist; and which we read with the greater pleasure, as the subject of this *elogé* is still in being, and in a situation to enrich the public with the fruits of his laborious and ingenious researches. We communicate with pleasure to the medical world, the information which we here receive that his long-expected work on the *uterus* will very soon be published, accompanied with 40 or 50 plates engraved by Strange, Canot, and other capital artists; in which we have reason to expect, from the specimens already given us by the Author, on other subjects, taste and accuracy united. We are told that this great undertaking will cost the spirited Author above 1500 guineas: the expence of several of the plates amounting to 100 guineas each; and that the public may entertain some hopes of being favoured, one time or other, with a compleat set of anatomical plates, designed and executed in the same masterly manner,

**ART. IV.** *A View of the Principles and Conduct of the Protestant Dissenters, with respect to the Civil and Ecclesiastical Constitution of England.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1 s. 6 d. Johnson and Payne. 1769.

**W**E have here a sensible and spirited defence, in a *general* view, of our Protestant brethren who dissent from the established church. We have formerly perused several notable productions of this kind, particularly those of Mr. Towgood and Mr. Bourn; both of whom entered more particularly into the points of difference subsisting between the church and the nonconformists: but their manner \* of vindicating the latter was less likely to heal than to widen the breach between the contending parties. Dr. Priestley treats the subject with a greater degree of candor and moderation; and, indeed, it is incumbent on every Dissenter, who would vindicate his separation from an establishment, to express himself in such terms as may give no more offence to his elder brethren than will necessarily flow from an attempt of this kind †: for *some* offence must, of course, result from every *maintenance* of a dissent from establishments; however mildly and complacently *such defence* may be worded.

Our Author does not, however, in his present publication, greatly aim at *conciliating* the good-will of the more zealous churchmen towards the Dissenters. This intention, indeed, he absolutely disclaims, in the subsequent paragraph:

‘ I am sensible that the following fair and undisguised account of the principles of the Dissenters will not tend to conciliate the good-will of some churchmen; but that is not my object: As members of the community at large, we wish for the esteem of all our fellow-citizens; but as professors of a particular species of religion, that appears to us to be true, we are solicitous

\* The violence and asperity of the attack made by Mr. Bourn, in particular, on the established church, though there was great acuteness and strength in many of his arguments, has been generally disapproved, by moderate men, among the Dissenters themselves.

† ‘ Some persons, says Dr. P. may think that the manner in which I have described the sentiments of the rational Dissenters, as opposed to those of the church of England, is a *reviling* of the established church. To this I can only say, that if the serious declaration of my own sentiments in religion, with that freedom and earnestness, which I think their importance requires, and the occasion prompts, will unavoidably draw that construction, I must submit to it; regretting that, in the laws of my country, there should be a word of so vague a meaning; and regretting still more, that, with the most favourable interpretation, my country should be disgraced with such a law.’ This alludes to some expressions in Dr. Blackstone’s *Reply* to Dr. Priestley. See Review, last vol. p. 298.

to procure the approbation of those only whom we think to be judges in the case, those that we call well-informed and liberal minded. All we wish concerning others is, that they may become well-informed and liberal minded too.'

The immediate cause of this justification of our dissenting brethren, arose, it seems, from our Author's late Controversy with Dr. Blackstone; for some particulars of which, the Reader may turn to some of our late Reviews.

'Dr. Blackstone, says our Author, having insinuated that *the spirit, the principles, and the practices of the sectaries are not calculated to make men good subjects*; I published remarks upon that, and some other passages in his *Commentaries*, that were particularly offensive to Dissenters, written in such a manner as I then thought so injurious, so groundless, and so unseasonable a reflection deserved. The Doctor, in his Reply, has openly disavowed the sentiment, and generously promised to cancel the offensive paragraphs in the future editions of his work. For the sake, however, of many others of our fellow citizens, who may entertain the same unfavourable idea of Dissenters; persons to whose good opinion we are by no means indifferent, and whose confidence we would gladly gain I have been induced to consider the subject seriously and fully.'

Dr. Priestley expresses his wish that there were no occasion for an explanation of this kind; but he observes, the Protestant Dissenters in England are a body of men very little known, even to the generality of their countrymen. 'We sometimes, says he, meet with instances, even in genteel life, and among persons of liberal education, of such absolute ignorance of the Dissenters, and of their principles, as afford us great diversion.

'Some members of the established church have expressed their surprise, that we should make use of the same bible with them; and there are numbers who will not admit that we have any right to be called Protestants. A very sensible clergyman, an excellent scholar, and a person of a philosophical taste, with whom I was accidentally brought acquainted, and with whom I, afterwards, lived in perfect intimacy, owned to me, that he had no idea of Dissenters being such men as he found them to be. He had thought we were, all of us, such as he had seen exposed in *Hudibras*, that we were all canting hypocrites, the farthest in the world from any thing of a liberal taste or disposition, that we never laughed from generation to generation, and were, to a man, enemies of all regal government. I am glad, therefore, to take this opportunity to endeavour to introduce myself and friends into the acquaintance and esteem of a few more of our fellow citizens.'

In his first section, our Author, who only attempts a vindication of those of the Dissenters, 'who, by way of distinction, and

and sometimes of *reproach*, are called *rational Dissenters* \*; offers the following apology for the want of uniformity among our sectaries :

‘ It cannot, he observes, be expected that the Dissenters in England should be one uniform set of men, since, as Dissenters, they agree in nothing but in dissenting from the doctrines and discipline of the established church. But our want of unanimity among ourselves cannot be any matter of reproach. The *Protestants* are still less agreed among themselves ; for that term comprehends all who dissent from the church of Rome ; and the church of England is to be ranked under it, along with all the particular sects that differ from her. And *christianity* at large is a still more various thing, comprehending the Papists and Protestants alike, as well as those of the Greek church.’

Dr. Priestley now enters on a distinct explanation of the principles of the Dissenters ; observing, in the first place, that they all disclaim human authority in matters of religion, and do by no means admit the claim of the church of England ‘ to *decrees rites and ceremonies*, so as to make those things necessary to christian communion, which Christ, our only law giver, has left indifferent ; and least of all, he adds, do we admit her claim to *authority in controversies of faith* (see the 20th article) in any sense that can be fairly put upon these words.’—These points he defends by affirming, that ‘ the *whole* of our religion is contained in the New Testament, that it is every man’s personal concern to learn his faith and duty from thence, by the diligent use of his own faculties ; and we are so far from acquiescing in the decisions of others, contrary to the conviction of our own minds, that we think it our duty to withstand all attempts to impose upon us, in an affair of so much consequence, and boldly to *stand fast in the liberty of the gospel*.’

*Secondly*, he mentions the offence given to the Dissenters by the *titles and powers* of those orders of men in the English *hierarchy*, which are not found in the New Testament ; as archbishops, deans, archdeacons, prebends, &c.—Under this head he remarks, that the difference of rank in the church, and the large revenues annexed to ecclesiastical preferments, are considered by Dissenters, ‘ as giving scope to a kind of *ambition* utterly unworthy of the character of christian ministers, and tending to unfit them to be examples to their flocks in meek-

\* It should be noted that the Author does not, among *Dissenters*, include the *Quakers*. ‘ They, he observes, are a body of men so very distinct from all others that dissent with them from the established church ; they have so many sentiments, such maxims of conduct, and such a system of policy peculiar to themselves ; that when we speak of Dissenters in general, we never mean to comprehend them.—’

ness, humility, and heavenly-mindedness.'—This is a subject on which the ministers of the established church, and those of dissenting congregations, must, for ever, entertain very different ideas.

'The effects of this system, says Dr. P. we are grieved to see in the apparent worldly-mindedness of a great part of the clergy; in the scandalous height to which *pluralities* and *non-residence* (things so apparently inconsistent with the proper function of christian ministers) are arrived; in the strong temptation that men are laid under to prevaricate with their consciences, by subscribing to what they do not believe, in order to advance themselves in the church, i. e. in the world; and in the tendency the whole system has to debase that noble independence of mind, which is the glory of the christian ministry; and to degrade that order of men into the tools of court policy. These abuses we are sorry to see increasing every day, a great part of the clerical duty being now done by curates, many of whom are very indifferently qualified, and as indifferently provided for, while the higher ranks of the clergy roll in wealth, and the bishopricks are visibly tending to absolute secularization.

'It will be no surprise to us, after some time, to see all the valuable livings in the kingdom appropriated to maintain the dignity of the younger sons of great families. The very idea of any obligation to support the clerical character may be lost; and then it will be no additional scandal, if the revenues of ecclesiastical offices be disposed of like those in the civil departments, even if they be made hereditary; or-if some other rule be established, by which they may come into the possession of minors.

'The hardships of the inferior clergy, who, notwithstanding an ample sufficiency in the revenues of the church, are, in many cases, almost wholly subsisted by voluntary contribution, do certainly prompt them to remonstrate. And should they boldly make their complaint, and exhibit a faithful state of their case to the public, we have no doubt but they would obtain redress. All church livings would be reduced to a moderate competency; every minister would then reside; he would do the duty himself, curates would be almost unknown, and the number of the clergy greatly reduced. But so long as the possibility of advancing himself flatters every individual, that *his own grievances* may be of no long continuance, he makes light of, or conceals his sufferings. Instead of complaining, he is only more assiduous in paying his court to his superiors; which, he is sensible, he should do with a very ill grace, and to little purpose, if he should so much as hint at the shameful *inequality* there is in the provision for the clergy. This, though it be the source of almost every corruption in the whole system, and therefore

therefore should be first rectified, is the cause of the continuance of them all. It seems to be considered as the most sacred part of the sanctuary; and is that, for the sake of which the superior clergy are so extremely attentive to prevent the least alteration, or amendment, in any thing else. If but the extremity of the web be touched, the alarm is felt to the very center. And so, it appears to us, things are likely to remain, till, in some general convulsion of the state, some bold hand, secretly impelled by a vengeful providence, shall sweep down the whole together.\*

Our Author now proceeds to animadvert on the popish vestments\* retained in the church of England, on the consecration of churches and church-yards, the sign of the cross in baptism, the use of godfathers and godmothers, wheeling about to the east in the recitation of the Creed, and bowing at the name of Jesus. Of these, says he, we see no trace in the New Testament; and 'we look upon them to have been introduced into the church in barbarous and superstitious ages, without any authority of reason or the scriptures. We see most of them rejected in all other reformed churches, and we think it a disgrace to the good sense and understanding of Englishmen to retain them.'

He next states the objections brought by Dissenters against a *liturgy*, or prescribed forms of prayer; against the *Athanasian* doctrine of the *Trinity*, *original sin*, *predestination*, subscription to the 39 articles, &c.—Among other reflections on the conduct of the clergy, with regard to the last-mentioned point, he has the following:

'We are persuaded that these doctrines of the church, and this practice of the clergy are, in some measure, causes of the *infidelity* that prevails so generally, and which is visibly gaining ground in this country. Men of sense will not believe that many things in the religion of the church of England can be of God, and men of a superficial, and especially of a licentious turn of mind, will not take the pains to look for any other.

\* We think our Author might have spared so frivolous a circumstance as the use of the *white surplice*. There is no standard that we know of, either in scripture or in reason, for religious vestments. Whatever the taste or fancy of men may deem becoming, is so to them: and who hath a right to prescribe to, or quarrel with them about the *cut* or the *colour* of their cloaths? Does not Dr. P. himself wear a white *Band*; and may not that band, harmless and simple as it seems, be held in as much abomination, by other sectaries, as the surplice is by our nonconformists in general? May not the plain and primitive Quaker, for instance, while a Dissenting minister is exclaiming against the surplice as a *Babylonish Garment*, with equal justice testify against his band as a *Rag of Superstition*?

They

They also imagine that this is the secret opinion of many of the clergy. They may perhaps *know* it to be so with respect to some of them, of whose understanding they have the best opinion; and their suspicion with respect to the rest will naturally be strengthened, by seeing them so little scrupulous in the business of subscription; when they are persuaded that they cannot believe some of the things that they profess to believe. If it be only thought that the clergy *prevaricate* in a thing of so solemn a nature, it cannot but have the worst influence.'

The Doctor continues, 'If it be our *misfortune*, as Dr. Blackstone thinks (Reply, p. 10.) to entertain these sentiments, it is a misfortune that, I am afraid, will remain without remedy; and that all our reading and thinking will but tend to confirm us in them. But we Dissenters consider it as our singular privilege, that our situation, how unfavourable soever in other respects, is favourable to *free inquiry*; and that we have no such bias upon our minds, in favour of established opinions, as is inseparable from such a hierarchy as that of the church of England; the influence of which is so great, that, notwithstanding the founders of it, in the reign of Henry VIII. and more especially under Edward VI. are well known to have meant to proceed much farther, and only acquiesced in what they then did, as the best reformation that they thought the times would bear, (though, in many respects, far short of what was proposed by Wickliffe a century before) not a single step has been advanced, in the period of about 200 years, that have elapsed since their times and ours; a period in which there has been an almost total revolution in the whole system of thinking in Europe, and which has affected moral and theological subjects as much as any other. Still, however, the old imperfect system is the standard; and the writings of Dr. Blackstone and others convince us, that it will, probably, be the *ne plus ultra*, notwithstanding the assiduous endeavours that have always been made, and still are making, by serious and intelligent members of the church, to promote a farther reformation.'

Should any person be of opinion that the principles of the Dissenters have any tendency to make them bad subjects, our Author, in his 2d and 3d sections, undertakes to demonstrate, that there is not the least reason for any apprehension of this kind; and, after an ample exposition of their political principles, he concludes that, taking the whole of our happy constitution together, 'there are no members of the community who know it better, who value it more, or who would risk more for the support of it.'—Those who wish to see in what manner the Author reconciles this declaration with the objections brought

brought by Dissenters against our ecclesiastical establishment, we must refer to his 3d section: in which he endeavours to prove that, in general, they are by no means enemies to ecclesiastical establishments as such; and that they would cheerfully contribute to the support of one, provided it were upon a *broad bottom* — the nature of which he fully explains.

The 4th section is appropriated to the vindication of the non-conformists, from the charge of *sedition*; and, in order to this, he takes a concise view of their history; from whence he draws this conclusion (we believe very fairly) that ‘as long as there is a Protestant Dissenter in England, there will be a firm and intrepid friend to the Protestant succession, to the liberty, and to the present happy constitution of this country; and with all those who value these great objects, the Dissenters will always have merit.’

In sect. V. he considers the opinion of those who think that though Dissenters ought to be tolerated, yet that such indulgence is but a *necessary evil* in the community; that it would be much better if there were no Dissenters; but that all the members of the same community were agreed in their religious sentiments and form of worship. In answer to this he endeavours to shew, that many and very obvious benefits accrue to a state from the multiplicity of sects; and that it is greatly for the advantage of religion and the society, ‘that no obstruction be thrown in the way, either of *forming* new sects, or of *continuing* the old ones.’ His arguments, in support of these doctrines, are various, and well deserve the serious attention of those who have been warm and zealous sticklers for religious uniformity. — He concludes with expressing his hope, that ‘when all that has been advanced in this treatise, and the view here given of the principles and past history of the Dissenters, have been attentively considered, it will appear to the candid and unprejudiced, that the conduct of the governors of this country, with respect to our ancestors, was unjust, ungenerous, and indefensible; and that the present race of Dissenters, though many of them have departed farther from the religious principles of the established church, are by no means enemies to civil government in general, or to the constitution of this country in particular; but that their principles and behaviour are such, as intitle them to the full confidence of their fellow citizens; and that it would be just, wise, and (considering the long prevalence of popular prejudices) magnanimous, in the British legislature, to deliver them from the terror of those penal laws; which are as great a reflection on the humanity and good sense of those who continue them in force, as they are an opprobrious distinction, and imply a most unjust suspicion of the loyalty of those who are exposed to the severity of them.



' In the mean time, the consideration of the hardships we lie under, is far from making us forgetful of, or unthankful for, the privileges we enjoy, though under the humiliating idea of a *toleration*; and so long as the mildness of the administration screens us from the heavy penalties to which we are exposed, I believe we shall give the government very little trouble with our remonstrances about our *negative punishments*. And should the storm of persecution return, with its former violence, we had rather be among those against whom it is directed, than among those who direct it.'

For many other observations relating to the subject of this publication, the Author (in a N. B. at the end of his Preface) refers his Readers to his *Essay on the first Principles of Government*, and to his *Considerations on Church Authority*: for both which see our late Reviews.

**ART. V.** *Some Account of the Charitable Corporation, lately elected for the Relief of the Widows and Children of Clergymen, in the Communion of the Church of England in America; with a Copy of their Charters, and fundamental Rules. And also a Sermon, preached in Christ Church, Philadelphia, October 10, 1769, before the said Corporation, on Occasion of their first Meeting. By William Smith, D. D. Provost of the College and Academy of Philadelphia. 4to. Philadelphia printed. 1769.*

**T**HE following is an extract from Dr. Smith's account of the rise and progress of this truly humane and benevolent scheme:

' The distressed circumstances, in which the episcopal clergy in the more northern provinces of America, and especially the missionaries in the service of the Society for the Propagation of the Gospel, have too frequently been obliged to leave their families, had long been matter of discouragement to many from entering into the ministry of our church, as well as of regret to pious and worthy members thereof.

' After sundry overtures, from time to time, it was at length resolved, at a meeting of the clergy at Elizabeth-Town, in New-Jersey, October 1767, to appoint a committee to frame some plan of provision for the distressed widows and children of such of our clergy as should die in narrow or necessitous circumstances. In pursuance of this appointment, Dr. Auchmuty, Rector of Trinity Church, Dr. Cooper, President of King's College, both of New-York, Mr. Cooke, Missionary in Monmouth county, New-Jersey, and myself, met at Perth-Amboy, May 12, 1768; and drew up a scheme for the approbation of our brethren; recommending it to them to solicit charters in each of the three provinces of New-York, New-Jersey, and Pennsylvania, that we might be a body corporate, in which ever of these provinces we might have occasion to meet.

' This scheme having obtained the approbation of several succeeding meetings of the clergy, and a draft of a charter being settled,

two persons were appointed in each province to solicit the passing thereof; viz. Dr. Auchmuty, and Dr. Cooper, in New-York; Mr. Cooke, and Mr. Odell, in New-Jersey; and Mr. Peters, and myself, in Pennsylvania. And justice requires, that the most public and grateful testimony should be given of that readiness and cheerfulness, with which the several governors consented to the grant of the charters in their respective provinces.'

The three charters were obtained in February, May, and September 1769; and Dr. Smith has given a copy of that for New-York, for the satisfaction of those who may wish to consult them for particulars of the plan, the extent, and the limits of this very laudable design and undertaking: to which we have the pleasure to find that as much encouragement hath already been given as could possibly be expected in so short a time. As the Doctor's sermon was extremely well adapted to the occasion, we shall extract from it the following passages for the farther satisfaction of our benevolent Readers.

' You well know the situation and circumstances of the clergy of the church of England, in these northern colonies; for the relief of whose families, when left in distress, this design is more particularly set on foot. Except in a few places, their chief support depends on the bounty of our fellow-members of the church in Great-Britain; and that venerable Society, who have the distribution of this bounty, have of late been obliged, and will be still more obliged, to retrench their allowance; that, like faithful stewards, they may be likewise able to reach out their helping hand to those numerous petitioners for new missions, which arise from the constant increase of people in these colonies.

' The additional support which our clergy receive from their congregations, is generally small, and exceedingly precarious; decreasing sometimes in nominal, often in real value; while the expence of every necessary in life is proportionably encreasing.

' Decency, a regard to character, to their own usefulness, to the credit of religion, and even your credit, among whom they minister, require them to maintain some sort of figure in their families, above those in common professions and business; while, certain it is, on the other hand, that any sober reputable tradesman, can turn his industry to more account than they.

' The like regard to decency and character also forbids our clergy to follow any secular employ, in aid of their circumstances; unless, perhaps, here and there one, by education, should have been qualified for some practice in the healing art of medicine, which is not deemed incompatible with the pastoral duty, where it is not too large.

' On the whole, this I will venture to assert, that were the generality of our clergy to make their calculation according to the way of the world, the money expended in their education at schools and

' The money expended this way can scarce be estimated at much less than £. 500 sterling, and many of our missionary clergy do not receive £. 30 sterling per annum from their congregations, some not more than half that sum, and not a great number much above it.'

colleges,

colleges, a voyage for holy orders, and the purchase of necessary books (if it had been laid out at first as a common capital at interest) would bring them a greater annual return, without any trouble or fatigue, either of body or mind, than they can procure by the labour of their whole lives, in discharge of their pastoral duty, exclusive of the bounty of benevolent persons in the mother country.

' I am far from mentioning these things as complaints; I know they are of necessity in many places; and I trust none of my brethren among the clergy will ever make their calculation in this way; but keep their eye on their MASTER'S service, looking forward to the "Recompence of Reward." Yet what I mention is so far necessary, as it shews incontestibly the great propriety of the design before us.

' It certainly requires little attention to what passes around us, to see that the families of our deceased clergy are often left among the most distressed in their vicinity. The father, by strict oeconomy, and good example, may be able to support them in some degree of reputation, during his own life, although not to flatter them with the hopes of any patrimony at his death. By his own care, and some conveniency of schools, he may give the sons the rudiments of an education for his own profession, or some other useful one in the world. The mother, with the like anxious care, and fond hopes of rendering the daughters respectable among their sex, may employ her late and early toil to train their minds to those virtues, and their hands to that diligence and industry, which might one day make them the sweet accomplished companions of worthy men in domestic life.—

' But alas! amidst all these flattering dreams and fond presages of the heart, the father, perhaps in his prime of years and usefulness, is called from this world. The prop and stay of all this promising family is now no more! His life was their whole dependence, under God, even for daily bread! His death leaves them almost destitute—destitute, alas! not of bread only, but even of council and protection upon earth!

' Fatal reverse—Ah! little do the world in general, and especially they who bask in the easy sunshine of affluence and prosperity—little do they know the various complicated scenes of private anguish and distress—Here they are various and complicated indeed! The bereaved and disconsolate MOTHER, as soon as Christian reflection begins to dry up her tears a little, finds them wrung from her afresh by the melancholy task that remains to her. She is now, alas! to reduce the once flattering hopes of her tender family, to the standard of their present sad and humbled condition! Hard task, indeed! The son is to be told that he must no more aspire to reach the station which his father filled; and the daughter is to learn that, in this hard and selfish world, she must no longer expect to become the wife of him, to whom she once might have looked on terms of equality—the son, perhaps, must descend to some manual employ, while even the poor pittance necessary to settle him in that, is not to be found; and the daughter must serve strangers, or be yoked, perhaps, in marriage for mere bread; while the mournful mother (without the slow-procured help of friends) can scarce furnish out the decent wedding-garment!

' What

' What did I say? the decent wedding-garment, and a marriage for mere bread? This were an issue of troubles devoutly to be wished for!—But, ah me! The snares of POVERTY in a mind once bred up above it—shall every unguarded unprotected female be able to escape them? Alas! no—Some VILLAIN-DECEIVER, with vows and broken oaths, with LOVE in his mouth, and HELL in his heart, taking advantage of innocence in distress, lays his scheme of destruction sure; and with the ruin of the daughter, brings the mother's grey hairs down to the grave with accumulated sorrow!

' Just, but indignant, Heaven! Is there no chosen vengeance in this world, to heap on the heads of such perfidious monsters, to save them from that vengeance, which they have merited, though yet we dare not wish them, in the world to come!

' This sad part of the catastrophe of many females, descended from fathers, once venerable and pious in their day, we would willingly have passed over in silence; were not the experience of what has happened in other countries, more than sufficient to awaken our apprehensions in this.

' The picture here drawn, is no exaggerated one; and when the children of clergy, in low circumstances, are in an early age deprived of both parents—then are they ORPHANS indeed! and every distress, every temptation, falls upon them, with aggravated weight!

' To be FATHERS, then, to such FATHERLESS CHILDREN; to take them by the hand, and lead them out, through the snares of the world, into some public usefulness in life, that the name and memorial of our dear brethren and faithful pastors deceased, may not be wholly lost upon earth—I say, to DO THIS, and give some gleams of comfort to the afflicted WIDOWS and MOTHERS that survive—must surely be one of the most delightful actions of a BENEVOLENT mind; and THIS, my brethren, is the glorious object of the CHARITY for which we are incorporated, and which we have undertaken to solicit and conduct.

' Blessed, therefore, be all they in this world and the next (laity and clergy) into whose hearts God hath put it, to associate for so noble and pious a purpose. In like manner may that venerable Society in England be blessed, whose annual subscription hath laid so liberal a foundation for the work; and blessed also be those governors of provinces, who have so cheerfully and readily given us their charters for carrying it into execution!

' Happy in such beginnings and such countenance, let us set ourselves earnestly to the discharge of our part; leaving the issue to God, and the benevolence of good men.'

To this pathetic discourse is added, *The fundamental Laws and Regulations of the Corporation*, duly enacted at a meeting held at Philadelphia, Oct. 10, 1769; by a majority of the members, according to the tenor of their charter. Also a *List of Benefactions* received in the first week after the opening of this charitable scheme; which was all the intervening time before the appearance of Dr. Smith's publication. There are likewise added,

*Forms of Legacies* to this charity : to which we sincerely wish all the success that so pious and beneficent a foundation undoubtedly deserves.

ART. VI. *The Romish Horfeleech; or, an impartial Account of the intolerable Charge of Popery to this Nation, in an historical Remembrance of some of those prodigious Sums of Money heretofore extorted from all Degrees, during the Exercise of the Papal Power here. To which is annexed, an Essay of the Supremacy of the King of England.* By Thomas Staveley, Esq; 8vo. 3s. 6 d. bound. Davies, &c. 1769.

THE *Romish Horfeleech* is a very famous book, which has so long been extremely scarce, that we wonder how it happened that a new edition of it did not appear many years ago ; especially since the alarm has been given, that the church of Rome hath been secretly endeavouring, by every means in her power, to recover, in some degree, her ancient footing in this country. There is hardly any book, that we know of, better calculated to excite, in the minds of men, a just abhorrence of the tyrannical usurpations and gross impositions of that church ; because those usurpations and impositions are here so fairly and palpably exposed and manifested, on the most incontrovertible authorities.

Mr. Staveley \* first published this work in the year 1674, at a most seasonable juncture, when the court espoused the cause of Popery, and the presumptive heir to the crown openly professed himself a Roman Catholic. At this time, when our most eminent divines exerted all their abilities in defence of the church of England, our Author, viewing the enormities of the popish system in rather a political light, resolved to attack it in a different quarter, and wisely directed the attention of his countrymen to the defence and security of their *property* also, as well as their religion ; his present work † being chiefly calculated to shew in what manner the court of Rome had, at all times, been guilty of the most impudent and intolerable exactions in this country.

The principal heads under which our Author hath arranged these exactions and impositions are—*Peter-pence, First-fruits and Tenths, Confirmation and Admission-money, Legantine Levies, King JOHN's Pension, Appeals, Dispensations, Indulgences, Pardons, Reliques, Agnus Dei's, Crosses, Pictures, Jubilees, Pilgrimages, Of-*

\* The Author was a gentleman of the long-robe, and died in the reign of Charles II.

† This worthy gentleman was also Author of a valuable *History of Churches in England*, published in 1712, long after his death.

*ferings, Gifts, Collections, Contributions for the Holy Land, Croisades, Siding in Schisms, Canonizations, Abbies, Monasteries, Priories-Alien, Consecrations, Confessions, Purgatory, Masses, Requiems, Dirges, Images, Miracles,—with about five and twenty more!* What would our blessed Saviour, or his apostles, have said to such a bead-roll of priestcraft-trumpery?

Mr. Staveley has, in his Epistle Dedicatory, a striking remark on the natural effect of the Romish religion upon the human mind. To shew how much it corrupts and debases the spirits of men, we need only observe, he says, that in countries wholly subject to the pope, ‘ the inhabitants are either the most atheistical, debauched, and dissolute; or those, who, with a blind zeal, apply themselves to an observance of the rites of that confused and absurd religion, presently become fond and stupid, giving themselves up only to admire their holy father the pope, their confessors, and priests, fancying Rome to be the true model of the heavenly Jerusalem, and the pope and his cardinals ruling therein like Christ and his apostles; gazing upon the formality and gaudiness of their church, and intangled with a multitude of ridiculous ceremonies and observances; all which tends to make them inactive and unfit for those generous and ingenious courses that bring honour and riches to a people; when, on the contrary, the reformed part of the world, being manumitted from such slavery and incumbrances, beat out the Popish every where in trading, and generally excel them in all arts and sciences. And this may be noted in ourselves, when, presently after the reformation, the English grew potent at sea, sent forth great colonies and plantations, maintained traffic and commerce over the world, and brought home honour, plenty, and riches to the nation. So the Netherlanders, after they had freed themselves from the Romish briars, presently got good fleeces on their backs, grew rich and powerful, eclipsing the glory of Venice, that once famous republic, which hath ever since been in the wane; Amsterdam supplanted Antwerp, Flanders trucked under Holland, and the Hanse-towns, generally Protestant, outstripped all their Popish neighbours in wealth and strength; whilst the once great and dreadful monarchy of Spain is fallen into a consumption, supported only with a little Indian gold, which they sometimes steal home; the Austrian eagle hath moulted his feathers; Portugal losing both in their plantations abroad, and reputation at home; and in those countries where Protestants and Papists are mingled, as in France, Germany, Poland, &c. the Protestants generally are the traders, and grow rich, as all travellers testify.

‘ For, besides that an addicted zeal to the Romish religion contracts and debaseth the spirits of men, their guides endea-

vour also, by all possible means, to contain them in a dull, ignorant, and formal way; knowing learning and knowledge to be their common enemy, as at once discovering and overthrowing all the superstructures reared upon their sandy foundation. But, then, what wealth, what honour, and riches, do their clergy and orders enjoy? How glorious the popes? How splendid the cardinals? How abounding, in riches and titles, all their relations, kindred, and dependants? All sucked from the people. Whilst, to lull and gratify the abused multitude, they have infinite devices, they have perpetual provisions for the dull souls in their cells; the austere may take their fill of discipline and rigour; the impure and voluptuous have their conveniencies at hand; the lawless, who find themselves too straight-laced, may be eased by dispensations; the credulous shall never want miracles; the fantastical, visions; nor the superstitious, ceremonies; with infinite baubles more.\*

But, blessed be the merciful Father of the universe! the reign of ecclesiastical tyranny seems now drawing towards an end, in *all parts*\* of the earth. Falshood and imposition, on the natural rights of mankind, may, for a time, be supported by establishments, aided by ignorance, and upheld by custom: but truth, GREAT TRUTH, will at length prevail, dispel the mists of error, and clear up the clouds of superstition. The once dreaded terrors of spiritual anathemas now make little impression, and the frightful thunders of the vatican roll in vain. The more than Imperial pontiff, who, heretofore, could proudly mount his steed by stepping on the necks of sovereign princes, is at length reduced to plead with the kings of the earth on terms of equality; and, when his exorbitant claims are disputed, or his pretended dominion invaded, dares to employ no other arms in his own defence than *prayers and tears*.—Happy change! Happy presage of the return of those golden days when pious frauds, and holy outrage, were unknown in the Christian world;—when the priests of the Lord, were the priests of the Lord indeed!—E'er the infernal fires of the *inquisition* began to blaze, or those *acts of faith* were instituted that more resemble the acts of devils than of men!—Gracious God! continue, we beseech thee, to let the light of thy countenance so shine upon us, that we may never more be involved in the dreadful darkness of *Superstition*,—that blackest of fiends, the disgrace of our reasonable natures, the reproach, the curse, and scourge of both the moral and the material world!

\* This was written before we had perused the pamphlets relating to the encouragement said to be given to the *Roman Catholics* in *Grenada*: See the article *Colonies*, in this month's catalogue.

ART. VII. *A critical Commentary on Archbishop Secker's Letter to the Right Honourable Horatio Walpole, concerning Bishops in America.* 8vo. 1s. 6d. Dilly. 1769.

IT was hardly to be expected that the curious epistle here mentioned should have passed, especially at this time of day, without some animadversion. Indeed, it is at all times right, and highly desirable, that any publications which appear to infringe on the real liberties of mankind, or wear any thing of an arbitrary and oppressive aspect, however specious and plausible they may otherwise be, should be freely exposed and censured: nay, the more specious and plausible they are, the greater reason is there for treating them in this manner. We will not take upon us absolutely to determine that the pamphlet in question is of this kind; but we must freely declare our perfect agreement with the present Commentator (in which we are persuaded every impartial reader will join us) with respect to the great impropriety of such a publication at this particular juncture, when any attempt towards religious innovations in our colonies, seems to be highly unseasonable.

This *critical Commentary* is a very smart attack on the archbishop and his letter: should any one deem it unfair, in this manner, to disturb the repose of the dead, the writer thus apologizes for himself, 'that he who contrives to spread bad principles, and to recommend mischievous projects after his demise, which he does not chuse to publish and avow in his life-time \*, is no longer entitled to the benefit of that common maxim, *De mortuis nil nisi bonum.*'

The first part of this pamphlet is employed in considering some circumstances relative to the occasion on which this remarkable letter was written, the time when, and the reason why it was published.

\* Archbishop Secker, says this Writer, being a very sincere convert from the religious errors in which he had been educated in the early part of his life, appears, by many tokens, to have been solicitous to convince those whom he had left, of their dangerous delusions, and to bring as many of them as he could influence over to the church in which he himself had found so much satisfaction. With these sentiments, and in this attachment to them, it is not at all surprizing, that his grace should be deeply enamoured of this project of establishing bishops in our American colonies. By some intimations in his sermon, preached before the *Society for the Propagation of the*

\* This reminds us of Dr. S. Jo—n's striking remark on the posthumous publication of lord Bolingbroke's Philosophical writings: "The scoundrel charged his blunderbuss against the happiness and peace of mankind; but, like a coward, not daring to let it off himself, he left Mallet to pull the trigger."



*Gospel in foreign Parts*, Feb. 20, 1742, it appears, that the accomplishment of it had early taken possession of his grace's affections; and from the tenor of his conduct and conversation, from that time to the hour of his death, Mr. Walpole's Letter must have been a precious morsel to him, as it gave him an opportunity of figuring on his favourite subject before a minister of state.'

Though we are informed, that Mr. Walpole's Letter was written to Dr. Sherlock in the year 1750, it does not appear, it is here observed, that he gave any answer to it, either by word or writing. Bishop Secker *supposes*, indeed, 'that if my lord of London had ever conversed with Mr. Walpole on the subject, he had, doubtless, said every thing material by way of reply;' yet as nothing of this sort appears, and nothing in writing by way of answer from Dr. Sherlock to Mr. Walpole was known to Dr. Secker, the more probable supposition, in our Author's opinion, is, 'that bishop Sherlock, convinced by Mr. Walpole's Letter, of the danger, the folly, or at least of the inexpediency of the project, made no reply at all.'

This Writer proceeds to ask a very proper question, *viz.* What is become of Mr. Walpole's Letter to bishop Sherlock? He very justly observes, 'if any circumstances made it either impracticable, or improper, to publish that letter, candor and common justice required, that this answer to it should have been suppressed for the same length of time.—Mr. Walpole's Letter might have objections in it which archbishop Secker did not think proper to touch; and his Grace could not be uninformed, that to publish answers to *treatises*, which they who should judge between the parties have no possible means of consulting, has always been a standing, and a very reasonable, prejudice against the fairness and impartiality of the answerers.'

After some other preliminary remarks, we are led on to the immediate contents of the Letter, which, in conformity to the title he has chosen, our Author very carefully and attentively considers. As it is impossible for us to attend him through many of these criticisms, we must rest satisfied with a few particulars.

Whereas his Grace had thrown out some intimations that the members of the church of England, acknowledging the king's supremacy, are likely to be *dutifuler* subjects than the Dissenters, who, he says, do not acknowledge it, this Writer animadverts upon the assertion in the following terms: 'I am confident that this is a mere malevolent misrepresentation, and that there is not one Dissenter in the colonies who denies the king to be his supreme governor; and I am persuaded the same may be said for every Protestant in Great Britain. The true case is this: the Protestant Dissenters hold, that the civil magi-

strate

strate hath no authority to interfere in matters of religion which do not affect the safety of his government, so far as the private judgment or conscience of his subjects is concerned, whether considered as individuals, or united in religious society; and this they hold, not merely with respect to the authority of a king or a monarch as such, but of the aggregate power of legislature, however constituted. And is this principle peculiar to Dissenters? Has it not been, is it not still, the principle of as wise, learned, and worthy conformists as ever existed? Was it not the principle of *Locke*, *Burnet*, *Clarke*, *Hoadly*, and others of the last generation? And had the kings or queens of those times, when these men flourished, *dutifuller* subjects (to use his Grace's elegant language) than these illustrious persons, in the kingdom? Does not the artificial author of the *Alliance in Church and State*, inform us, that this was the principle on which the toleration-act was grounded? And would his Grace himself have ventured to say, had he been catechized on this head, that it was *not* his own principle too?—For the rest, if it was ever understood that the Protestant Dissenters denied the king's supremacy, as opposed to the supremacy of the pope, or of any foreign potentate, it is more than I ever heard.'

In this manner the anonymous Commentator pursues the archbishop thro' all his arguments, and sometimes produces observations which, in his view, (and indeed they appear to do it in fact) bear hard upon his Grace's sincerity: one instance of which we have in what his Letter has affirmed concerning *Moravian* bishops, when we are told that an act of parliament passed in 1749, which '*expressly established* these bishops in America: who, adds his Grace, have much higher and stricter notions of church government and discipline than we have.' Now, according to this Writer's account, the act here mentioned, and to which he refers us\*, relates to such Moravians as scruple to take an oath, or to serve personally in the army, dispensing with them in both these articles, upon condition of their making a solemn affirmation instead of an oath, and paying a sum of money sufficient to hire a substitute in their room: to prevent any person's claiming the benefit of this act, who are not of the Moravian society, it is enacted, that every person who does this shall produce a certificate, signed by some bishop of the said church, or by the pastor of such church or congregation, nearest to the place where the claim is made, proving that he is actually a member of the said church; and it is farther enacted, that a list of the bishops of the said church, with their hand-writing and seal, and of those hereafter consecrated, together with those of the pastors, should be laid before the commissioners of trade and plantations. We have not our-

\* 22 George II. cap. 30.

selves read this act, but we conclude that a just and faithful account of it is here given us; and from hence we cannot see any thing that looks like *expressly establishing* Moravian bishops in America. 'It is not even said, as this Writer observes, that these certifying bishops should be resident in America; and for any thing that appears, they might be such as resided in *England, Poland, Prussia, Silesia, &c.* in all which, and in other places, the act says, the Moravian church is settled; and these bishops, indeed, are just as *expressly established* by this act, in those countries, as in *America*.' Our Commentator seems, then, to have some reason for his reflection on this subject, when he adds, 'Bold and surprizing! his Grace ventures no less than the supposition that Mr. Walpole must never have seen the act in question, nor have known any thing of the contents of it.' Besides, had Moravian bishops been established in the manner contended for, they do not seem to possess any of those dignities, or that superiority, which are connected with English episcopacy: we are told, that all the Moravian 'ministers are on an equal footing; the oldest of them is always chosen a senior or elder for the sake of ordinations, and is nothing else but *primus inter pares*, having not the least jurisdiction or authority over the other clergy.'

It must appear somewhat remarkable to any person who thinks upon the subject in debate, that so great zeal should be discovered in its favour by some persons here at home, and that we should hear so little of any solicitude about it among our American brethren. The archbishop supposes this is to be ascribed, in part, to the thoughtlessness of mankind about their religious concerns. But after all, as was observed in our account\* of his Grace's Letter, numbers will think that there are several more important points at home, which demand the assiduous attention of the governors of our church. They will ask. What real benefit to religion and virtue is to be expected from the establishment of American bishops? Any man of primitive simplicity, of incorruptible integrity, piety, and benevolence, settled in any place, in the ministerial character, may be greatly beneficial to his fellow-creatures; but how far the immediate title and office of a church of England bishop would contribute to this purpose, will at least allow of debate: for we suppose few, if any, sensible persons will, at this time of day, contend for any inherent qualities in one ordained a bishop, by which he can of himself, in confirmation or ordination, or any other act, convey holiness and salvation. That plea which seems to have any considerable weight in favour of the proposed establishment; must be drawn from the principles of religious liberty: it is certainly reasonable that every one should enjoy the free exercise of his religion, so far

\* See Review for September last, p. 220.

as is consistent with the peace and well-being of the community to which he belongs. This argument is the less applicable in the present case, as what is chiefly material is, we imagine, from the archbishop's account, conducted by the bishop of London's commissary, under whose province the colonies are supposed to fall. However, the present crisis of affairs most plainly renders any attempt of this sort wholly unseasonable; and we cannot believe that the real friends, either of the mother country or the colonies, would endeavour, at this time, to forward such a business.

The Author of the pamphlet before us appears, on the whole, to have much the advantage of his Grace. Should it be thought that he writes with too much sarcasm and asperity; he concludes with saying, 'Let it be considered that, if this letter is a forgery, these remarks upon it are a full justification of his Grace, from the imputations which are necessarily suggested by the contents of it. If it is genuine, be it understood that *truth* and *righteousness* are no respecters of persons, are of no party, nor at all more attached to the mitre and lawn, than to the sackcloth and ashes of a pretended penitent.'

We shall finish this article with informing our readers, that there is a Postscript added, which contains some farther remarks upon the archbishop, together with Dr. Markham, and Dr. Burton.

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ART. VIII. *Religious Exercises recommended: or, Discourses on Secret and Family Worship, and the religious Observation of the Lord's Day: With two Discourses on the heavenly State, considered under the Idea of a Sabbath.* By Job Orton. 8vo. 3s. Shrewsbury printed by J. Eddowes. London sold by Buckland, &c. 1769.

THESE sermons are not distinguished by any remarkable elegance of style, or accuracy of language and composition; but they have a much truer recommendation: they are serious and practical; well adapted to do real service to every attentive reader, and evidently flowing from a heart under the warm influences of benevolence and piety.

The Author tells us, in the Preface, that having been obliged, through the ill state of his health, to lay aside the public exercises of the ministry, he had been considering how he might improve those intervals of ease and cheerfulness, with which he was indulged, for the service of mankind: 'for serviceable, says he, I would still be; like one, that (as Dr. Lucas expresses it) truly loves his country, when no other way is left him, he fights for it on his stumps: so will I, even in the remains of a broken constitution, express at least my affection for mankind, and breathe out my last gasp in its service.'

As a reason why the particular subjects here considered were fixed upon, rather than others, it is observed, that a general neglect of the important duties here urged is too evident; and that this neglect is of most pernicious consequence, the profaneness, luxury, and dissipation, which characterize the age, too plainly demonstrate.

What follows is very sensible, and deserves particular attention:—‘There seems to me, says he, much reason to fear, that the many strong things which have been said from the pulpit and the press, against superstition and enthusiasm, however true and just in themselves, have had a tendency, for want of being properly guarded, to encrease these evils. While persons, with a good design, have been solicitous to caution others against laying an undue stress on the means of religion, or its external forms, they have, before they were aware, led too many into the contrary and more dangerous extreme; namely, that of neglecting some of those duties which are most clearly and reasonably required of us, and performing the rest in a very lifeless trifling manner. If their cautions against superstition and enthusiasm are attended with bitter reflections or sneers upon those who appear to be deeply serious and in earnest in religious exercises and concerns, it is no wonder that the rising generation is prejudiced against every thing grave and serious, especially all the devotional parts of religion. If youth once come to think lightly of these, it is to be feared that they will soon lose all sense of religious obligation, and live altogether *without God in the world*: for it cannot be expected that any practical regards to God and the great motives of religion should be kept up in the mind, if the public and private exercises of devotion sink into contempt.’

The discourses here presented to us are plain and familiar; such, the Author says, he intended they should be, and such, he justly adds, popular discourses ought to be, if preachers desire to engage the attention and affect the heart.

As he has chiefly intended them for persons of low education and common abilities, he has not, it is said, entered critically into the arguments for the religious observance of the Lord's Day, especially those which have been grounded on the fourth commandment; but has endeavoured, as clearly as he could, to state and illustrate those which appeared to him most solid and affecting. Nevertheless, we think, that those who read these sermons will, upon the whole, find the arguments in support of the several subjects clearly and judiciously considered, and farther urged upon us with an energy that is likely to reach the heart. Those who can relish alone what is regarded as a fashionable and polite strain of preaching, will hardly find themselves accommodated here; and numbers,

among whom, probably, may be some pious and worthy persons, will be inclined to believe that the standard is fixed too high : notwithstanding which, we are persuaded, that the present work is calculated to produce real advantage to mankind ; and we sincerely join our wishes, with those of the Author, that it may contribute to revive and promote the cause of true religion, with which the interests of virtue and morality are essentially connected.

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ART. IX. *The Placid Man : or, the Memoirs of Sir Charles Beville.* 12mo. 2 vols. 6s. Wilkie. 1770.

**I**N these memoirs of Sir Charles Beville, the aim of the Writer has been to unite the method of our celebrated novelist, Fielding, with the negligence of Sterne ; and it is of course one of those novels in which a great deal is said, and very little is done. But if the incidents are not many, the Author, in his dialogues and remarks, proves himself acquainted with the world, and conversant in literature ; and, without absolutely determining how far he may have succeeded in the species of composition he has chosen, we need not scruple to pronounce that his style is lively and agreeable.

The story, divested of the dress in which it appears, being of no great import, as a specimen of the Author's general manner of writing, which indeed is not always uniform, we shall present our Readers with a detached incident, clear of those abrupt transitions he sometimes uses when he has Tristram Shandy in his view :

‘ Sir Charles found that he could not perfectly acquire that serenity of mind which he usually enjoyed, without some assistance, and therefore he dressed and went to the opera. For whenever his mind was out of order, he as naturally had recourse to music, as he had to physic for any disorder of his body. He therefore secured himself, as he hoped, from all interruption, up in one corner of the pit, and by that time the first act of *Exio* had been administered to him, he found himself much more composed ; and before the opera was finished, he was in a perfect harmony of spirits. He had well nigh, however, been disconcerted by a ridiculous circumstance, which at another time would only have diverted him : he was listening with the most delicious satisfaction to one of the finest songs in the opera, *Non so d'onde viene*, when an elderly person who sat close to him, and who seemed to be of the order of men who go to the opera because they have no where else to go, just as they would go to a coffee-house, put his mouth close to his ear, and asked him what he thought of the king's speech ?—If he had asked him for his money, he would not have surprized him more, nor have hurt him half so much. He turned round, and, almost out of temper, exclaimed, “ Good God, Sir ! is the opera a place to talk politics in ? ” “ Why not, said the stranger, as well as the church ? ” The ridiculousness of the answer was fortunate for them both ; Sir Charles laughed, and recovered his

his attention ; the stranger found he was not a man for his purpose, so turned to his next neighbour on the other side. When the opera was finished, Sir Charles turned to the stranger and said, " Sir, I ask your pardon for answering you so abruptly ; but I have an enthusiasm about music which will not let me bear interruption." " I was deceived then, Sir, replied the stranger, for as I did not hear you say one word about the performance, I concluded you did not regard it." " The reason of that, replied Sir Charles, is, that I enjoyed it, which kept me silent." " Why then, Sir, said the stranger, I may gather from thence that the people who pester one so much with *bravo ! ancora ! benissimo ! squisito !* and all that, do not enjoy it ; and upon my life I always thought so." " Different people, said Sir Charles, have different ways of expressing their satisfaction." " It may be so, replied the stranger, but I believe all through life, as well as at the opera, they that talk most, feel least. Sir, I thank you, and I wish you a good night ; the next time I talk to a man at the opera upon politics, it shall be one who is making the greatest noise about the music, and I dare say I shall think of this conversation." " Pray, Sir, said Sir Charles, who was loth to part with him, may I ask what particular satisfaction you yourself have in coming to the opera ?" " Why troth, Sir, replied the stranger, if I was not very honest, you would puzzle me ; but as I am, I shall acknowledge that I have no farther satisfaction in it than what arises from seeing a number of well-dressed people together, and now-and-then a little amusement from the scenes and dances ; for as to music, I dare say you will easily believe I know no more of it than my sword-hilt, and care as little about it. Now all this I tell you, because, as I said before, I am very honest ; but I dare say, if you was to put the same question to nine people out of ten all through the house, they would tell you forty lies rather than acknowledge as much as I have done ; though they might do it with equal truth : nay, half of them cannot have so much satisfaction as I have in it, because from living constantly in public, which I do not, they see the same cases and the same things every day ; so that they have no excuse but the fashion." " It seems unaccountable to me, said Sir Charles, that people who may choose their own amusements, should suffer others to choose for them." " Why then, Sir, said the stranger, you will pardon me, I hope, but I fancy you are not much conversant in public life ; if you was, you would know that, in this great town, there are not above forty or fifty people who pretend to judge at all ; and they judge for themselves and all the rest of the town into the bargain. One or two of these leading people say, We will go to the opera ; and all the world goes to the opera. Another party of them say, We will go and drink punch at Sadler's Wells ; and all the world drinks punch at Sadler's Wells. And if another leading set should say, We will go and see the people make bricks in Marybone-fields ; all the world would go and see them make bricks in Marybone-fields." By this time the house was almost empty, and Sir Charles found himself under a necessity of quitting his new companion, which, as he began to relish his conversation, he did with great regret. Whether the gentleman perceived it, or whether he felt some prepossession in favour of Sir Charles, I cannot say : but upon

upon taking his leave, he said, "Sir, if you ever drop in at Monday's coffee-house in Maiden-Lane, I shall be glad to drink a dish of coffee with you." Sir Charles said he should be happy to meet him; and so they parted. When Sir Charles got home, he could not help pursuing in his mind the hint which his new acquaintance had given him, and falling into a train of reflections upon the prevalence of fashion, and the great power which it has over the minds even of sensible people. It is strange, thought he, not that I should do a thing, because others do; but that I should approve a thing, because others approve it. It is not strange that I should wear a long coat last year, and a short one this; but surely it is rather so, that I should think a long coat handsome and graceful last year, and this year think the direct contrary: and yet it is true.—One would imagine, if there are any fixed principles of beauty, the same mode must be always graceful and becoming; but yet that cannot be the case, because no fashion was ever invented, however becoming whilst it was in use, which would bear to be seen after it was laid aside by the generality of the world. Perhaps all this may be resolved into custom; they are hurt by what it is not accustomed to see. Perhaps prejudice in favour of people may give us the same favourable idea of their customs; and from knowing a man to be a man of fashion and taste, I conclude that every thing he wears, and every amusement he is fond of, must be in taste, and fashionable; and this brings the matter just to what my unknown friend said; I not only wear a short coat and go to the opera, but I love to wear a short coat and go to the opera, because such and such people, of whom I have a good opinion, set me the example. And thus one man thinks for all the rest.

But, suppose I have a mind to exert my reason, and think and act for myself; suppose I wear such a coat as my eye tells me is becoming, and I find convenient; and suppose I go to such amusements as I feel satisfaction from, without considering whether I meet my lord there, or his groom; what will be the consequence of all this? Shall I be looked upon as a man of more sense and reason than the rest of the world, who cannot bear the meanness of being dictated to; but exert a manly resolution in thinking for myself? Not a bit: the world will look upon me as an obstinate puppy, and their very objection to me will be my being less prejudiced, and less led by the nose than themselves. Every man therefore must submit to be guided by others, and, even in this country of liberty, must not persist in having more reason than the rest of the world chuses to allow him.

In short, if a man will live in the world, he must live like the world: and as long as he takes care to stop short at matters of indifference, there is no great harm done; only by this means, it becomes a little difficult for a man to determine what he really likes, and what he does not: because, whatever he may think he is fond of in his closet, he is not sure, when he comes into the world, whether he may love it or not.

Now whether a man is obliged, in compliment to the world, to give up what he does like, as well as comply with what he does not,



is a point upon which I shall take the first opportunity of consulting my friend at Munday's coffee-house.'

Before we quit Sir Charles Beville's historian, we shall offer a hint to him, in return for one of his introductory chapters, intitled, 'A small Hint to the Court of Criticism.'

When writers intirely void of merit, have betrayed an inward conviction that their performances did not deserve reading, by predicting that they would be criticised without it; we have only silently regretted that it was not practicable to dismiss them so easily. If this ever were really the case, no author could have reason for anger, as then, all advantages would be in his favour against such a critic: the real truth is, however contradictory it may be to their insinuations, that they suffer in mind from the apprehension of being read with *too much* attention. But a writer who appears, in other respects, to be a man of some abilities, forgets himself greatly in condescending to retail so low and absurd a jest; and, in his more considerate moments, he must be sensible that no one can shelter himself under such huffing defiance, which, after all, will never make a composition pass current for more than the judgment of the public will accept it for.

ART. X. *Imitations of Juvenal and Persius*. By Thomas Nevile, A. M. Fellow of Jesus College, Cambridge. Small 8vo. 2s. Beecroft, &c. 1769.

**M**R. Nevile has published several imitations of the satires of Horace, which have their merit; and the work before us appears to complete his 'design of familiarising to the young reader the Roman satire, consistently with his more immediate aim of delineating present manners.'

These *Imitations* are not, like the former, accompanied with the text entire. Mr. Nevile seems to have selected only such passages for imitation as would supply him with hints for modern satire, which he extends or shortens at pleasure, without any regard to the length or the turn of the passage in the original: so that his present work may more properly be called *Hints of Satire* taken from Juvenal and Persius, than *Imitations* of those great satirists: whom, without any apparent gratitude for the suggestions they have afforded him, he has treated very disrespectfully in his Preface. In short, these poems are not imitations of Juvenal and Persius: there is not one point of view in which they can be looked upon as such. The Roman satirists have here and there suggested a thought, or a subject, for declamation, to the English versifier; but he holds no other connection with them. He writes in the very same strain of verse from Juvenal and Persius in which he wrote from Horace; and the several imitations are without any characteristics.

His

His poetry, however, as well in these as in the former Imitations, has considerable merit. The following view of the English poets is well executed :

‘ The poet, who would plan the perfect page,  
Above the themes that touch a trivial age,  
He, who the lights of Athens would restore,  
Or on the wings of Pindar pants to soar,  
Foe to all strife, impatient of chagrin,  
Unruffled seeks the still sequester’d scene.  
Say ! to what purpose drinks he of the streams,  
That fills the fancy with inspiring dreams,  
If in that hour, when richest raptures roll,  
The pinch of poverty benum his soul ?  
For a day’s meal had Milton felt a fear,  
Urania’s voice had vainly reach’d his ear ;  
Thro’ night’s dark desert the fiend ne’er had stray’d,  
Nor earth-rent mountains cast their horrid shade.  
Pope liv’d, and throve, when first in moral trance  
He saw before him Truth’s bright form advance :  
Snatch’d from the croud on Contemplation’s wings  
He look’d with pity on the pride of kings :  
Then to his ear pale Virtue wail’d her woes ;  
Then to his eye old England’s Genius rose.  
To Dryden who all Pindus could refuse,  
Had Fortune smil’d propitious as his muse ?  
The peer, who squander’d thousands on his whore,  
Unmov’d could see his fav’rite poet poor,  
Leave him with politics to blot his bays,  
Rank panegyrics, and patcht smutty plays.  
Waller at ease might weave the learned line,  
Or Cowley wildly wanton with the Nine ;  
Yet to the needy many, Art how vain,  
If glory, empty glory, be the gain ?  
Rise, patriot bard ! invoke the moral muse ;  
To mend the times exert thy honest views ;  
Or, Britain’s fame in loftiest song to grace,  
Call forth some hero of Dardanian race :  
Comforts more solid one third night affords,  
Than praise on Epic from a score of lords.  
Who now will dangle at the great man’s door ?  
Alas ! the Sidneys, Sackvilles, are no more.  
Wits once were priz’d ; but now must be content  
To sooth proud managers, or keep long Lent.’

There is certainly too much truth in this passage : but, what may appear somewhat singular, there is likewise too much harmony in it : at least, it is too much pointed and laboured by an injudicious use of alliteration. There is no doubt that the coincidence of sounds contributes greatly to the melody of numbers ; but it requires great art to manage it in such a manner that it shall not appear to be designed ; for wherever the attention appears, the effect is destroyed. This is one of those instances

instances in which we love to be pleased, we know not why. When words, therefore, beginning with the same letter, or of kindred sound, are ready to fall from the pen, the poet's art is so to divide and dispose them, that the effect of the coincident sounds may be felt, without the possibility of the alliterative disposition of the words being observed: this constitutes the true harmony of versification; but to this Mr. Nevile has not sufficiently attended: this alliterative intention *appears* almost every where, and it is owing to the too immediate junction of coincident sounds. Thus, in the foregoing passage, we are hurt with such expressions as, *wail'd her woes; blot his bays*; the poet who wants to plan the perfect page; *richest raptures roll, &c.*

Neither will the poet, we presume, find his intention answered by the following line:

Thro' night's dark desert the fiend ne'er had stray'd.

To the generality of readers this line will appear harsh and uncouth; for there are few who will either perceive or recollect that the structure of it is designed after that celebrated verse of Milton, which describes Satan making his way through chaos "with difficulty and labour."

As we have not met with any imitations of Persius, except these before us, we shall present our Readers with the third satire, for their entertainment:

\* \* A-bed! what! when the shutters speak the day,  
The small chinks widening with the streamy ray.  
What hours we sleep! long hours that might digest  
The crude intemp'rance of a city feast.  
Not till bright Sol his beams meridian shed,  
A youth of fashion can forsake his bed.  
† Up! up! mad Sirius burns the thirsty blade,  
And all the herds stand panting in the shade.  
"Indeed! so late!" the sluggard maz'd replies,  
Brushing the dews of slumber from his eyes.  
He yawns, and dresses; sips his tea; then rings:  
Calls for his desk: the desk his valet brings.  
A pen he first essays; the point's too fine:  
With ink so viscous who can write a line?  
Dilute it; what a paly hue! the quill  
Now leaves no stain; now double drops distill.  
A book he takes; but shudders at the sight;  
Grows dim and dizzy; scarce can bear the light.

\* \* Nempæ hæc assidue? jam clarum mane fenestras  
Intrat, & angustas extendit lumine rimas.

† \* En quid agis? Siccæ infana Canicula mæsses  
Jamdudum coquit, & patula pecus omne sub ulmo est.

Go,

\* Go, fool! again for pap and candle cry,  
Like some soft chick; or babe of quality;  
In froward sit, go & beat thy nurse's breast,  
Hush'd, and but hush'd by lullaby to rest.  
The pen; the paper is in fault; you say:  
Peace, fluent babler! with yourself you play.  
The vessel, made not by the potter's law,  
With the least fillip rings forth ev'ry flaw.  
Now, a moist pliant clay, haste now to feel,  
Without a moment's pause, the forming wheel.  
In proud possessions you abound, 'tis true:  
What want you more? has Wisdom charms for you?  
If the rich only are compleatly blest,  
'Thanks to kind Fortune, you secure may rest.  
Hence then! to every passion give the rein;  
Be like a lord, voluptuous, cholerick, vain:  
Make your high lineage your eternal boast:  
Tell, ere the Norman reach'd the British coast,  
How great each ancestor; who brave and bold  
Repress rude ravagers, stern kings control'd.  
† Some with grave face may hear this sustian style,  
But I, who know you, cannot fail to smile.  
Without a blush can he his fire's great deeds  
Vaunt, who loose NATTA in loose life exceeds?  
NATTA, so lethargy'd; so lost to shame  
Who does not pity, for he's past all blame?  
See him in sin's abyss insensate drop!  
He sinks; nor sends one bubble to the top.

\* — At cur non potius; teneroque columbo,  
Et similis regum pueris; pappare minutum  
Poscis, & iratus mammae lallare recusas?  
An tali studeam calamo? cui verba? quid istas  
Succinis ambages? tibi luditur: effluvis amens;  
Contemnere. Sonat vitium percussa, maligne  
Respondet viridi non costâ fidelia limo.  
Udum & molle lutum est; nunc, nunc properandus & acris  
Fingendus sine fine rota.

† Ad populum phaleras: ego te intus & in cute novi.  
Non pudet ad morem distincti vivere Nattæ?  
Sed stupet hic vitio; & fibris increvit opimum  
Pinguë: caret culpa; nescit quid perdat: & alto  
Demersus summa rursus non bullit in unda.  
Magne Pater Divum; sævos punire tyrannos  
Haud alia ratione velis; cum dira libido  
Moverit ingenium ferventi tincta veneno;  
VIRTUTEM VIDEANT; INTABESCANQUE RELICTA.  
Anne magis Siculi genuerunt æra juveni,  
Et magis auratis pendens laquearibus ensis  
Purpureas subter cervices terruit; imus,  
Imus præcipites; quam si sibi dicat, & intus  
Palleat infelix; quod proxima nesciat axor.

Ye powers of vengeance! when you would confound  
 Some LOUIS running mad ambition's round,  
 Give him to see fair Virtue's form divine;  
 And, while he shuns her, feel his loss, and pine,  
 The purpled parasite, when o'er his head  
 The steely death hung trembling by a thread,  
 AVEIRO, agonizing on the wheel,  
 Felt not such horrors as the wretch must feel;  
 The gulph of vice wide-op'ning to his eyes,  
 "Gone! gone for ever!" to himself who cries;  
 Rack'd with remorse wastes silently within,  
 His friend, his wife, unconscious of his sin.  
 In youth's brisk season the light mind will stray;  
 Not MARO's muse can win us from our play:  
 To leap, to run, to ride, is all our care;  
 Teach the pois'd paper-bird to sail in air,  
 Direct the feather'd shaft to fly: but you  
 To boyish bawbles long since bade adieu,  
 A candidate at MARG'RET's hallow'd gate,  
 Where the lank sons of logic pore and prate.  
 Have tutors taught you what to seek, to shun?  
 And is life's better task not yet begun?  
 Is there a certain mark at which you aim?  
 Or fickle do you follow casual game,  
 In the wild wantonness of childish play,  
 Without a thought but of the present day?  
 Beneath the pale pust skin when waters spread,  
 EV'N HERBERDEN despairing shakes his head;  
 But gives one golden precept for his fees:  
 CHECK IN ITS FIRST APPROACHES A DISEASE.

\* ' Rise, wretches! rise! to Wisdom's voice attend:  
 Man's nature learn; his being's use and end:  
 What conduct Truth prescribes; with that sure guide  
 To stem by wary windings life's rough tide:  
 Learn to wish well; set bounds to gain; and know  
 What real use a guinea can bestow:  
 With SAVILE's large, yet temper'd, bounty spend;  
 Now let your country share, and now your friend:  
 Maintain your rank, whatever rank be giv'n;  
 Nor thou presumptuous brave the laws of heav'n:  
 Repine not, though some base-born tool of state  
 By \*\*\*'s whim, or policy, grow great;

\* ' Discite, o miseri, & causas cognoscite rerum;  
 Quid sumus, & quidnam victuri gignimur, ordo  
 Quis datus, aut metæ quam mollis flexus, & undæ.  
 Quis modus argento: quid fas optare; quid asper  
 Utile nummus habet: patriæ, carisque propinquis  
 Quantum elargiri deceat: quem te Deus esse  
 Jussit, & humana qua parte locatus es in re.  
 Disce, nec invidæas, &c.—'

A son of MARS, proud, beggarly, and bold.  
 Drain in ten years a province of her gold.  
 \* Startled at sounds like these some jockey peer,  
 Some blust'ring col'nel, straits assaults my ear.  
 " Give me plain common sense, I ask no more :  
 " O'er musty records let the pale earl pore ;  
 " The baronet a court's gay circle slight  
 " For the pure pleasures of an attic night ;  
 " Turn from a nymph of quality to speak  
 † " To some puffed pedant, bristled o'er with Greek ;  
 " Or join a gloomy Theologue in walk,  
 " And of dark myst'ries divinely talk ?  
 ‡ " Is it for this they wake, look wan ; and steal,  
 " Hem'd round with folios, a cold scanty meal,  
 " Of leering lords the taunts condemn'd to bear,  
 " The belle's shrill titter, and the squire's broad stare."  
 ' Feel, feel my pulse, dear doctor !' in his bed  
 To CRATERUS thus APICIO sick'ning said :  
 ' I burn, I thirst : how parcht my palate, see !  
 ' A feast, alas ! is now no feast to me.'  
 The doctor nods, examines, gives advice ;  
 Success soon follow'd, though the case was nice.  
 APICIO now his lick'rish clubs declines ;  
 With caution takes his glass, with caution dines :  
 When in ill hour QUIN's footman at the door :  
 A turtle at PONTACK's precise at four —  
 He yields, some minutes with himself at strife ;  
 For who can bear to be a slave through life ?  
 Thoughtless he crams, he swills : reels home with pain :  
 The doctor call'd pronounces physic vain —  
 § " Sir ! you may spare the trouble to apply :  
 " No glutton bloated with disease am I ;  
 " No thirst ; no heat"—allow'd ; but shall I find  
 Not one suspicious symptom in your mind ?

\* ' Hic aliquis de gente hircosa Centurionum  
 Dicat : Quod sapio, satis est mihi : non ego curo  
 Esse, quod Arcefilas, ærumnosique Solones,  
 Obstipo capite, & figentes lumine terram.

† ' Tout hérissé de Grec. BOILEAU, Sat. iv.'

‡ ' Hoc est quod palles ? cur quis non prandeat, hoc est ?  
 His Populus ridet, multumque torosa juvenus  
 Ingeminat tremulos naso crispante cachinnos.'

§ ' Tange miser, venas & pone in pectore dextram :  
 Nil calet hic—visa est si forte pecunia, sive  
 Candida vicini subrisit molle puella,  
 Cor tibi rite salit ?

Alges, cum excussit membris timor albus aristas.  
 Nunc face supposita fervercit sanguis, & ira  
 Scintillant oculi : dicisque facisque, quod ipse  
 Non sani esse hominis non sanus juret Orestes.'

From LÆLIA's eye when luscious glances dart,  
 Feel you no throb, no flutter, in your heart?  
 When PAATT with maces, seal, and train sweeps by,  
 Heaves not base Ravy in your breast a sigh?  
 Should chance present a danger to your fight,  
 Your loose limbs tremble; fear unmans you quite:  
 Your temper touch'd, how sudden you take fire?  
 Your red eyes sparkle; your blood boils with ire;  
 While lasts the fit, your words, your actions show  
 You need the roughest rigors of MONRO.'

There are three or four more of these imitations of Perſius, in which the poetry is much of the ſame caſt with the ſpecimens already given.

ART. XI. *Nugæ Antiquæ*; being a miscellaneous Collection of original Papers in Proſe and Verſe; written in the Reigns of Henry VIII. Edward VI. Mary, Elizabeth, James I. &c. by Sir John Harington, the Tranſlator of Ariotto, and others who lived in thoſe Times. With an original Plate of the Princeſs Elizabeth; engraved 1554. To which is added, an Appendix, containing a Specimen of ſome Letters from a Georgian Merchant at Bath to his Friend in London. 12mo. 3s. ſewed. Robinſon and Roberts. 1769.

**I**F the ſearch of medals which exhibit the lineaments of an ancient face be eſteemed no leſs uſeful than curious, certainly the recovery of original letters, that ſhew the complexion and purſuits of ancient times more effectually than even hiſtory itſelf, muſt be of the greateſt utility. Theſe remains of antiquity, (if we may ſo ſpeak of an age not very remote), cannot but be the more acceptable to the reader, as moſt of them are the productions of Sir John Harington, a man of high eſtimation among the wits and geniuses of his age.

In his firſt letter to prince Henry, which is a kind of hiſtory of the ſee of Bath and Wells, there are ſome ſtrong delineations of the ſimple humour and genius of thoſe times. We ſhall take his account of Dr. John Still, biſhop of Bath and Wells.

'But what ſtile ſhall I uſe to ſet forth this Still, whom well nigh thirty yeares ſince my reverent tutor in Cambridge ſtil'd by this name Divine Still, who, when my ſelfe came to him to ſue for my grace to be batchelour, firſt he examined me ſtricktly, and after answered me kindly, that the grace he granted me was not of grace, but of merit, who was often content to grace my young exerciſes with his venerable preſence, who, from that time to this, hath given me ſome helpes, more hopes, all encouragements in my beſt ſtudies. To whom I never came but I grew more religious; from whom I never went but I parted better inſtructed. Of him therefore my acquaintance, my friend, my inſtructor, and, laſtly, my diocesan, if I ſpeake much, it were not to be marvelled; if I ſpeake franckly, it is

is not to be blamed; and, though I speake partially, it were to be pardoned; yet, to keep within my proportion, custome, and promise, in all these I must say this of him; his breeding was from his childhood in good literature, and partly in musick, which was counted in those dayes a preparative to divinity; neither could any be admitted to *primam tonsuram*, except he could first *bene le bene con bene can*, as they called it, which is to read well, to conser well, and to sing well; in which last he hath good judgment, and I have heard good musick of voyces in his house. In his full time, more full of learning, he became batchelour of divinity, and after doctor; and so famous for a preacher, and especially for a disputer, that the learnedst were even afraid to dispute with him, and he finding his own strength could not stick to warne them in their arguments to take heed to their answers, like a perfect fencer that will tell beforehand in which button he will give the venew; or like a cunning chef-player that will appoint beforehand with which pawne, and in what place he will give the mate; and, not to insist long in a matter so notorious, it may suffice, that about twenty yeares since, when the great dyet or meeting should have beene in Germany for composing matters in religion, Doctor Still was chosen for Cambridge, and Doctor Humphrey for Oxford, to oppose all commers for the defence of the English church; for this his knowne sufficiency he was not long unfurnisht of double honour. The Puritans in Cambridge wooed him, and would faine have wonne him to their part; and, seeing they could not, they forbore not in the pulpit, after their fashion, to glaunce at him, among others, with their equivocations and epigrams. There was one Mr. Kay that offended them; and one said in a sermon, that of all complexions the worst neare such as were Kay-cold; and in the same sermon, and the like veine, he said, that some could not be contented with a living worth 100 l. a year; another worth 120 l. but Still will have more. But, howsoever they snarl'd, this Still was counted worthy of more; so as in the year 1592, being the 34. of the late Queen, he was prefer'd to this see, after it had bin vacant well nigh three years. During the vacancy I can well remember, there was great enquiring who should have it; and, as if all Bishops should now be sworn to follow *usum Sarum*, every man made reckoning that the mannour house and park of Banwel should be made a reward of some courtier; it encreast also this suspicion, that Sir Thomas Hennage, an old courtier and a zealous Puritan, was said to have an ore in the matter, whose conscience, if it were such in the clergy, as that was found in the dutchy, might well have digested a better booty then Banwell. But, when it was notified once who was named to it, I had better conceit, and straight I wrot to him as of old Cambridge acquaintance, and, in such rusty Latin as I had left, gave him warning of this rumour, which he tooke exceeding kindly at my hands; though some others frowned on me for it many months after. So that for his entry to it, I may boldly say that I said before of his predecessor, that he came cleerly to it without any touch or scandall; that he brought a good report from the places where he had lived; shewed himselfe well natured and courteous to the kindred of his predecessor; had a farre greater fame of learning and merit; and, which the Queen liked



best of all, was single, and a widower. Nay I may compare them yet further; he married also soone after he was settled, and the Queene was nothing well pleased with his marriage, Howbeit in all indifferent censures this marriage was much more justifiable then the other for age, for use, for end; he being not too old, nor she too young, being daughter to a worshipfull Knight of the same country and a great house-keeper, and drawing with her a kinde of alliance with Judge Popham that swayed all the temporall government of the country. These respects though I will not strive greatly to praise in a Bishop, yet the common sort will allow no doubt for wise and provident, so as the Queenes displeasure (your times being somewhat more propitious and favourable to bishopricks since Bishop Wickhams sermon) was the easier pacified without so costly a sacrifice as a whole mannour, and she contented her selfe only to breake a jest upon the name of the Bishop, saying to Sir Henry Barckley, It was a dangerous name for a Bishop to match with a Horner. Since which time he hath preached before her more than once, and hath received good testimonies of her good opinion, and God hath also blest him many wayes very greatly to see his children well brought up, well bestowed, and to have an unexpected revenue, out of the entralls of the earth (I mean the leaden mines of Mendip) greater then his predecessor had above ground, so as this Bishop seems to be blessed with Joseph's blessing, *Benedictionibus cæli sursum, benedictionibus Abyssi jacentis deorsum, benedictionibus uberis & vulvæ*; with blessing from heaven above, blessing from the deepe that lyeth beneath, blessings of the breasts and of the wombe; which fortunate increase of living hapning to a provident man that was ever *bona frugi*, it is supposed hath brought him to a great ability. In so much that his Church of Bath seemes to conceive some hope that he will have compassion of her ruines at the least (as Sir Arthur Hopton, a good Knight of the Bath, was wont between earnest and sport to motion unto him to give toward it but the lead to cover it, which would cost him nothing; but he would reply again, Well said, gentle Sir Arthur, you will coffe me as you scoffe me, which is no great token that he liketh the motion. Yet at his being at Bath he promised them very faire, which they are bound to remember him of sometime by their friends. One trifling accident hapned to his Lordship there that I have thought of more consequence, and I tell him that I never knew him *non plus* in argument but there. There was a crafts man of Bath, a Recusant Puritan, who condemning our Church, our Bishops, our Sacraments, our Prayers, was condemned himself to dye at the Assizes, but at my request Judge Adderton relieved him, and he was suffered to remain at Bath upon baile. The Bishop confer'd with him in hope to convert him, and first my Lord alledged for the authority of the Church St. Augustine; the shoemaker answered Austin was but a man; he produced for antiquity of Bishops the Fathers of the Councell of Nice; he answered, they were also but men and might erre; why then said the Bishop thou are but a man and mayest and doest erre. No, Sir, saith he, the Spirit bears witness to my spirit I am the child of God: Alasse, saith the Bishop, thy blinde spirit will lead thee to the gallows: If I dye, saith he, in the Lords cause, I shall be a martyr. The Bishop,

turning

turning to me, stirred as much to pitty as impatience: This man, said he, is not a sheepe strayed from the fold, for such may be brought in againe on the shepheards shoulders; but this is like a wild buck broken out of a parke, whose pale is throwne downe, that flies the farther off the more he is hunted. Yet this man that stopt his eares like the adder to the charmes of the Bishop, was after perswaded by a lay-man, and grew comfortable. But to draw to an end (in one question) this Bishop, whom I count an oracle for learning, would never give me satisfaction, and that was, when I askt him his opinion of witches. He saith, he knowes other mens opinions, both old and new writers, but could never so digest them, to make them an opinion of his owne. All I can get is this, that the Devil is the old Serpent, our enemy that we pray to be delivered from daily; as willing to have us thinke he can doe so much as to have us perswaded he doth nothing. To conclude of this Bishop without flattery, I hold him a rare man for preaching, for arguing, for learning, for living; I could onely wish that in all these he would make lesse use of logick, and more of rhetorick.

*I rest in all Humilitie your Highness' Servant,*

JOHN HARINGTON.

The following letter to Sir Hugh Portman, contains some striking traits of the character of queen Elizabeth:

*' My honoured Friend,*

' I humbly thank you for that venison I did not eat, but my wife did it much commendation. For six weeks I left my oxen and sheep, and venturd to Court, where I find many lean kindred beastes and some not unhorned. Much was my comfort in being well received, notwithstanding it is an ill hour for seeing the Queen. The madcaps are all in riot, and much evil threatend. In good sooth I feare her Majestie more than the Rebel Tyrone, and wisht I had never received my Lord of Essex's honour of knighthood. She is quite disfavoured, and unattired, and these troubles waste her much. She disregardeth every coslie cover that cometh to her table, and taketh little but manchet and succory potage. Every new message from the city doth disturb her; and she frowns on all the Ladies. I had a sharp message from her brought by my Lord Buchurst, namely thus, "Go tell that witty fellow, my godson, to get home; it is no season now to foole it here." I liked this as little as she doth my knighthood, so took to my bootes and returned to the plow in bad weather. I must not say much even by this trustie and sure messenger, but the many evil plots and designs hath overcome all her Highness sweet temper. She walks much in her privy chamber, and stamps with her feet at ill news, and thrusts her rusty sword at times into the arras in great rage. My Lord Buchurst is much with her, and few else since the city business; but the dangers are over, and yet she always keeps a sword by her table. I obtained a short audience at my first coming to Courte, when her Highness told me, if all counsel had brought me so far from home, she wisht Heaven might marr that fortune which she had mended. I made my peace in this point, and will not leave my poor castle of Kellston, for fear of finding a worse elsewhere, as others have done. I will eat Alborne rabbits, and get fish as you recommend from the man at Curry-

Rival, and get partridge and hares when I can, and my venifon where I can; and leave all great matters to those that like them better than myself. Commend me to your Ladie and all other Ladies that ever heard of me. Your books are safe, and I am in liking to get Erasmus for your entertainmente.

From Kelfton,  
Oct. 9. 1601.

JOHN HARINGTON.

‘ I could not move in any suit to serve your neighbour B. such was the state of things, and so disorderd is all order, that her Highness hath worne but one change of raiment for many days, and swears much at those that cause her griefs in such wise, to the no small discomfiture of all about her, more especially our sweete Lady Arundel, that *Venus plus quam venusta*.—’

When James Harington published his *Oceana*, the partizans of non-resistance moved heaven and earth to bring the work, and its author, into contempt. The following letter addressed to Harington, and written by a creature called Lesley, will shew that rage of bigotry which prevailed amongst the court-slaves. The title of the letter is curious; “A Slap on the Snout of the Republican Swine that rooteth up Monarchy.”

‘ J. LESLEY TO JAMES HARINGTON, Esq;

‘ S I R,

‘ It much giveth me to see the wickedness of man, in overturning the works of God; albeit such iniquity doth not for ever prosper. Shall the anointed of the Highest, the Rulers of the land, the Powers ordained, find trouble and annoyance from the pens of sedition; or can the vile labours of dust confound the stately pillars of heaven? Must Kings be deposed at every blast of human sufficiency, and the gates of government be shouldered by every Samson that boasteth in his mightiness? Verily this is to tempt the Lord, and, though *Oceana* be the offspring of much learning, long study, and abundant of ingenuity, yet must it fall again on your own pate, for the wickedness it containeth, and the evil it imagineth. Good man; what moveth James Harington to provoke the wrath of Kings? His own lineage is derived from the blood of the Anointed, as will truly appear in the following account, which I have much laboured to obtain from Sir Andrew Markham, and be it now marked with the eye of shame and sorrow. The marriage of your ancestor with a descendant from Matilda, niece to William the Conqueror, is the first derivation of royalty; another was granted lardge rewards by state acts, for valiantly making prisoner Henry the Sixth, in obedience to the Powers that were then ruling: The great King Henry the VIIIth marched his darling daughter to John Harington, and, though a bastard, dowered her with the rich lands of Bath's priory; and Queen Elizabeth affected these faithful servants so much, as to become godmother to their son, and made him a knyght for his wit and his valour. Our blessed King James did ennoble your great uncle the Lord Harington of Exton, and entrusted to his care and wisdom the renowned Princess Elizabeth for tuition. Yourself was cared for by the blessed martyr Charles, and honoured with his wordes, and even his princelie favours from his own hands on the scaffold.

And

And shall then any one branch of such noble stock, endowed with such rare gifts, and graces, as all have been for the most part, and so many of you countenanced by Kings, shall any espouse such evil principles as you have now set forth in your book? If this be learning, give me to know only righteousness, and seek the Lord by obeying those whom he hath appointed. Why do you thus stir up the people to imagine a vain thing, and set themselves against the Anointed, to whom you claim such glorious affinity, nay consanguinity? Had Prince Henry had presage of your boldness, he would not have chosen young Lord Harington, your cousin, to tennis withal, and write Latin epistles to in Germany. His virtue and godliness, his endowments and learning would not have purchased such favours, if your future doings had been foreseen. The whole is to disturb the peace again, and fill the people with notions of Kings doing wrong, which all earthly wisdom and divine information prove they cannot do; for whatever is of God is pure and perfect. God appointed Solomon King, and Solomon judged wisely. Mr. Ferne is about to make nought your doctrines, and cover you with dishonour. You cannot be a good man, for, Fear God, and Honour the King, are both in one place, and support each other as the corner stones of religion and royalty. But you have dishonoured both, and blasted a long line of ancestors renowned for both, and stirred up the ill affections of all the noble families to whom you stand in alliance. I could not hold from speaking thus much, and, if I may say more, you cannot do a better deed than burn the work, which will continue to sin when you are no more able to sin, and for ever prevent the shadow of mercy from approaching you; for to him that fighteth against Kings there can be no peace or quarter from the King of Kings.

Whitehall,  
June 24.

*I am Your Well-adviser,  
but in much wrath, as the cause requireth,*  
J. LESLEY, Dep. C.

In this collection there are several curious pieces of ancient poetry. The following poems, in particular, are remarkable for a beautiful simplicity:

THE HOSPITABLE OAKE.

Erst in Arcadia's londe much prais'd was found  
A lustie tree far rearing t'ward the skie,  
Sacred to jove, and placed on high ground,  
Beneath whose shade did gladsome shepherds lie,  
Met plenteous good, and oft were wont to shunne  
Bleak winters drizzle, summers parching funne.

Outstretch'd in all the luxurie of ease,  
They pluck'd rich mistletoe of virtue rare;  
Their lippe was tempted by each kindlie breeze,  
That wav'd the branch to proffer acorns fair;  
While out the hollowd root, with sweets inlaide,  
The murm'ring bee her daintie hoard betrayde.

The fearless bird safe bosom'd here its nest,  
 Its sturdie side did brave the nipping winde,  
 Where many a creeping ewe mought gladlie reſte;  
 Warne comforte here to all and ev'ry kinde;  
 Where hunge the leaf well ſprint with honey dew,  
 Whence dropt their cups, the gamboling fairie knew,

But ah! in luckleſſe day what miſchief 'gan  
 'Midſt fell debate, and madd'ning revelrie,  
 When tipſie Bacchus had bewitched Pan,  
 For ſober ſwains ſo thankleſſe neer mought be;  
 Tho' paſſinge ſtrange—'twas bruiſed all arounde,  
 This goodlie tree did ſhadowe too much grounde:

With much deſpight they aim its overthrow,  
 And forrie jeſtes its wonted giſtes deride,  
 How 'ſnaring birdlimes made of miſſetoe;  
 Nor truſt their flocks to ſhelter 'neath its ſide;  
 It drops chill venom on our ewes, they cry,  
 And ſubtle ſerpent at its root doth lie.

Eſtſoons the axe doth rear its deadlie blowe,  
 Arounde dothe eccho bear each labouringe ſtroke;  
 Now to the grounde its loſtie head doth bowe,  
 Then angry Jove aloud in thunder ſpoke,  
 On high Olympus next mine tree I'll place,  
 Heav'n's ſtill unſcann'd by ſuch ungrateful race.'

*A SONNET made on ISABELLA MARKHAME, when I firſt  
 thought her ſayer as ſhe ſtood at the Princeſſe's Windowe in goodlye  
 Attire, and talkede to dyvers in the Courte-Yard.*

*From a MS. of JOHN HARRINGTON, dated 1564.*

' Whence comes my love, O hearte, diſcloſe,  
 'Twas from cheekes that ſhamed the roſe;  
 From lips that ſpoyle the rubies prayſe;  
 From eyes that mock the diamond's blaze.  
 Whence comes my woe, as freely owne,  
 Ah me! 'twas from a hearte lyke ſtone.

The bluſhyng cheek ſpeakes modeſt mynde,  
 The lipps beſitting wordes moſte kynde;  
 The eye does tempte to love's deſyre,  
 And ſeems to ſay, 'tis Cupid's fire;  
 Yet all ſo faire, but ſpeake my moane,  
 Syth noughte dothe ſaye the hearte of ſtone.

Why thus, my love, ſo kynde beſpeake,  
 Sweet lyppe, ſweet eye, ſweet bluſhyng cheek,  
 Yet not a hearte to ſave my paine,  
 O Venus, take thy giſtes again;  
 Make not ſo faire to cauſe our moane,  
 Or make a hearte that's lyke our owne.'

The letters annexed, ſaid to be written by a Georgian, are  
 very indifferent imitations of the productions of eaſtern genius,  
 and make but an aukward figure in this collection.

MONTHLY

## MONTHLY CATALOGUE,

For JANUARY, 1770.

POLITICAL and COMMERCIAL.

Art. 12. *A few scattered Thoughts on Political Moderation.* 8vo. 6d. Wilkie.

THE thoughts that are *scattered thro'* this unimportant pamphlet, are chiefly culled out of Locke, Montesquieu, and Blackstone. What the *scatterer* has added of his own, is scarce worth mentioning. The general design of the whole *seems* to be (but it is difficult to speak with precision of such an out-of-the-way-jumble) to explode that *moderation*, with regard to public affairs, which, to use his own language, *excludes vigilance and a due attention* to the welfare of the community. In respect to our present political contests, he leans to the popular side; but he is such an advocate as no party will be much the better for.

Art. 13. *A Defence of the Proceedings of the House of Commons in the Middlesex Election.* In which are considered Two late pamphlets, viz. 'The Sentiments \* of an English Freeholder,' and 'An Essay † on the Middlesex Election.' By the Author of the *Answer to the Question stated* ‡. 4to. 2s. 6d. Wilkie.

The limits of our plan, and the multiplicity of new publications at this juncture, both concur to prevent our entering into a particular discussion of the content and merit of the capital piece now before us. We shall, therefore, only remark, in general terms, that this strenuous defence of the proceedings of the lower house of parliament, in regard to the expulsion of Mr. Wilkes, and the re-election of that gentleman, by the Freeholders of Middlesex, is well worthy the serious attention of the public.—We do not say that the Author's arguments have made *us* converts to his principles; but they have given us a very high opinion of his abilities; and glad we are to see the great, leading questions in our present political debates, so deeply and thoroughly canvassed, by men of such respectable qualifications, on each side of the controversy.

Art. 14. *A Postscript to an Essay on the Middlesex Election.* [See our Review for November last, p. 397.] 8vo. 6d. White.

The Author has here brought some farther, and, we apprehend, very forcible arguments against the *expulsive power*; in order to shew that such power as claimed and exercised by the House of Commons, is unconstitutional in itself, as well as dangerous, in its consequences, to the legal rights and liberties of the people.—In a supplement to this postscript, he takes notice of what is advanced against his *essay*, in the foregoing defence of the proceedings, &c.

Art. 15. *An Eighth Letter to the People of England; on the Power of Disqualification in the Commons.* In which is shewn, that the subject is not sufficiently understood by those who have written on either side of the Question. 8vo. 2s. Robinson and Co.

This well known letter-writer, who appears to have bestowed great

\* See Rev. Dec. 1769, p. 462. † Rev. Nov. p. 397.

‡ Rev. Aug. p. 158.

attention on his present subject, undertakes to refute the principles and arguments laid down by the Author of the *Fair-Trial*\*, and other advocates for the popular side of the question; but he has passed, without notice, the capital and fundamental point maintained by the ingenious *Essayist* just mentioned. Admitting the expulsive and disqualifying powers, he reasons very well on *that foundation*; but if that foundation be sapped, all the superstructure must, of course, fall to the ground.

Of the complexion, spirit, and temper of this zealous champion for the ministry (for the *ministry* are certainly the principles, as they were unquestionably the Authors of all this political turmoil) a tolerable judgment may be formed from his concluding paragraph—‘What,’ he demands, ‘is the cause of this atrocious clamour and riots in the streets, in support of such unconstitutional demands? It is that spirit of *rebellion* again broken loose, which incited Cromwell and his fanatics to take arms against their king, and bring not only him, but the constitution itself to the block. It now rages in hearts envenomed with the poison of similar passions. It maddens in the brain of those who by principle are equally malignant and destructive. But by a perseverance of that vigorous spirit with which it is now opposed, it will be seen *expiring* by the hands of the *public executioner*.’—In the same strain, did Strafford, and other hot-headed assertors of HIGH CLAIMS and ARBITRARY POWER, buoy up and mislead the unfortunate and infatuated Charles!

Art. 16. *The Question* (whether the Right of the Elector hath been violated by the Rejection of Mr. Wilkes, and the admission of Mr. Lutterell, or not?) Examined. In a Letter to John Brown, Esq; and its negative proved, from the Nature of the Constitution. 8vo. 1 s. Bladon.

This lively skirmisher, who signs his Letter *Thomas Stephens*, is one of the light-armed cavalry of the court-party;—a mere huffar, who attacks, and flies, and is in and out of sight in the same moment: but, for a close engagement with the heavy-armed troops of the opposition †, a stronger arm, and weightier weapons, would be required.

Art. 17. *A Letter to Dr. Blackstone*. By the Author of the *Question stated*. To which is prefixed Dr. Blackstone’s Letter to Sir William Meredith. 8vo. 1 s. 6 d. Woodfall, &c.

From the words of the foregoing title-page, Sir William Meredith seems now to be the acknowledged Author of the *Question Stated*. That popular performance was commended to our Readers in the Review for July 1769, p. 77: of Dr. B’s letter, here reprinted, we also gave some account in the same number.

As we cannot now enter into the particulars of this controversy, which is in some degree personal to the two gentlemen here named; we shall, therefore, only inform our Readers, in brief, that Sir William here returns to the attack on the learned commentator, with great spirit and acuteness of argument, in order to support the charge of inconsistency which hath been brought by our Author, (and by

\* See our last month’s Review, p. 460.

† The *Fair Trial*, Sentiments of a Freholder, Essay on the Middlesex Election, &c.

others) against the Doctor: and to evince to the public, as well as to him, that—‘as it is no unusual property of new ideas to erase old ones, there may be times and circumstances that may render it almost impossible for a man to *recollect* his own thoughts, when it is very easy for another to COLLECT what those thoughts were.’

Sir W's conclusion of this letter is equally severe and polite. The Doctor had, in his letter, sarcastically taxed him with having ‘two hastily adopted the false glosses of a *new ally*. Sir W. takes notice of this, when he comes to apologise for the length of his present performance. ‘Let me, says he, intreat your pardon for having troubled you so long. You will forgive me the rather, as you laid me under a necessity of shewing that I had some principle and some little knowledge of *my own*, without being guided by the false glosses of a new ally. That alliance, Sir! (of which I am totally \* ignorant) seems to have given a certain set of men as much surprize as apprehension. For to divide and subdivide, and on a pretence of breaking connections, to destroy all *fair* and *union* amongst men, has been the system of government (I mean the interior and real part of it) for these last seven years.’—This is a home charge, indeed; and we fear the necessities and apprehensions of men in power, have afforded but too just grounds for it.—But he goes on—‘Then might the constitution, (they thought) be attacked with security, when that Union which alone could defend it, was made impracticable. But the hope was, as deceitful as the intention was wicked. For still I trust in God, that neither the arts of division have so effectually succeeded; nor that Corruption, with all its extent and potency, has yet so obliterated all public spirit and public virtue in the minds of public men; that although they may DIVIDE on modes of administration, yet they will UNITE when the foundations of Right and Liberty are attacked;—Then there can remain but two divisions, the one of men *allied* (if you please to call them so) in defence of the constitution; the other combined against it. But, in this contest, however you may devote your personal services, you cannot divest yourself of the merit of having made a noble effort to unite all men in defence of our laws, by having opened to every man's view the blessings he derives from that part of his birth-right which consists in the government of laws †. And when these political disputes and such little occasional writers as I am, shall be consigned to oblivion, your commentaries (in spite of their Author) will remain an honourable testimony of your parts and knowledge, and a lasting benefit to your country.’

With respect to the points in contest between these two senatorial disputants, we must refer our Readers to the letters themselves.

Art. 18. *The Free Britons supplemental Memorial to the Electors of the Members of the British Parliament; wherein the Origin of Parliaments in Europe, and other interesting Matters are considered.* 4to. 1 s. 6 d. Williams, 1770.

Our zealous, public-spirited memorialist continues this ardent ex-

\* Not *totally* sure, when, at the same time, he gives an account of the effect of this alliance on the minds of the ministry.

† *Major hereditas a jure quam a parentibus.*

‡ See our short account of his former memorial. Rev. Sept. p. 233. hortations



hortations to the Freeholders of Great Britain. to guard, with unremitting care and diligence, their invaluable rights of election. He declares, that it appears to him, on mature consideration, that—‘ the corruptions which attended the two last general elections,—were pregnant with greater danger to the common-wealth, than 40,000 hostile foes, landed on the coasts of Kent and Suffex, would have been.’ P. *forty-five*.

This writer appears to be a man of learning and observation, ~~who~~ his manner of conveying his thoughts to the public is somewhat desultory and unconnected. He makes great use of his reading, by numerous quotations from historians, politicians, lawyers, &c. and in the application of the experience of past ages to the present times. He seems to have conceived an invincible aversion to ministers, and especially to *favourites*; the latter of whom, in particular, he considers as the constant successive enemies to the rights and liberties of their fellow subjects. He appears also to be not a little apprehensive of the fatal effects of ministerial influence and corruption among the senatorial deputies † of the people.

His concluding paragraph is conceived in these notable terms:— ‘ Since the reformation and establishment of the commonwealth so far depend on your enjoying the right of election free from all trespasss and derogation, with its inherent and proper use, in justice to your country, and to yourselves. you will, without question, in the most proper manner, maintain this right against all opponents, and make the best use of it when you shall have it in your power. Men of HONOUR, it is presumed, will not desire to continue your ATTORNEES *against your will*—.’ The application of this is sufficiently obvious.

Art. 19. *The decisive Trial; or, the Proceedings in the Court of common Sense, in the great Cause between the Supporters of the Bill of Rights, and the Petitioners of Middlesex, London, and Surry, Plaintiffs; and the present Administration, Defendants.* 8vo. 1 s. T. Payne.

An attempt to ridicule the *opposition*. The Author, instead of fairly adjusting the political balance, has contrived to throw all the sense and force of the argument into the *ministerial*, and all the nonsense into the *popular* scale. This may be thought very *ingenious*, but is it HONEST?

Art. 20. *The False Alarm.* 8vo. 1 s. Cadell.

Among other able writers who have appeared in aid of the opposition, or the defence of administration, amidst the out-cry of *grievances* and *apprehensions* on the one side, and of *faction* and *sedition* on the other,—a genius of the highest eminence in the science of MORALS, and in POLITE LITERATURE, after some years of silence and solitude, hath at length broke from his retirement, *rambled* into the field of POLITICS, and gratefully drawn his pen in the support of that government by which he is himself so generously supported.

The performance is intended to shew that the late alarms which have been given to the people are false, and their fears groundless.

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† Or *attornies*, as he styles them, after Lord Bacon.

It consists of argument, declamation, and ridicule. We shall present to our Readers a specimen of what he has offered to the consideration of the public, under each of these heads.

## D E C L A M A T I O N.

' One of the chief advantages derived by the present generation from the improvement and diffusion of philosophy, is deliverance from unnecessary terrors, and exemption from false alarms. The unusual appearances, whether regular or accidental, which once spread consternation over ages of ignorance, are now the recreations of inquisitive security. The sun is no more lamented when it is eclipsed, than when it sets; and meteors play their coruscations without prognostic or prediction.

' The advancement of political knowledge may be expected to produce in time the like effects. Causeless discontent and seditious violence will grow less frequent, and less formidable, as the science of government is better ascertained by a diligent study of the theory of man.

' It is not indeed to be expected, that physical and political truth should meet with equal acceptance, or gain ground upon the world with equal facility. The notions of the naturalist find mankind in a state of neutrality, or at worst have nothing to encounter but prejudice and vanity; prejudice without malignity, and vanity without interest. But the politician's improvements are opposed by every passion that can exclude conviction or suppress it; by ambition, by avarice, by hope, and by terror, by public faction, and private animosity.

' It is evident, whatever be the cause, that this nation, with all its renown for speculation and for learning, have yet made little proficiency in civil wisdom. We are still so much unacquainted with our own state, and so unskilful in the pursuit of happiness, that we shudder without danger, and complain without grievances, and suffer our quiet to be disturbed, and our commerce to be interrupted, by an opposition to the government, raised only by interest, and supported only by clamour, which yet has so far prevailed upon ignorance and timidity, that many favour it as reasonable, and many dread it as powerful.

' What is urged by those who have been so industrious to spread suspicion, and incite fury from one end of the kingdom to the other, may be known by perusing the papers which have been at once presented as petitions to the King, and exhibited in print as remonstrances to the people. It may therefore not be improper to lay before the public the reflections of a man who cannot favour the opposition, for he thinks it wicked, and cannot fear it, for he thinks it weak.'

We shall make no other observation on the foregoing passage, than—that it is extremely characteristic of the writer.

## A R G U M E N T.

In discussing the question 'whether a member expelled, can be so disqualified by a vote of the house, as that he shall be no longer eligible by lawful electors?' he has the following argument against those who maintain 'that expulsion is only a dismissal of the representative

tive to his constituents, with such a testimony against him as his sentence may comprise; and that if his constituents, notwithstanding the censure of the House, thinking his case hard, his fault trifling, or his excellencies such as overbalance it, should again choose him as still worthy of their trust, the House cannot refuse him, for his punishment has purged his fault, and the right of electors must not be violated.

'This,' says our Author, 'is plausible but not cogent. It is a scheme of representation, which would make a specious appearance in a political romance, but cannot be brought into practice among us, who see every day the towering head of speculation bow down unwillingly to grovelling experience.'

'Governments formed by chance, and gradually improved by such expedients, as the successive discovery of their defects happened to suggest, are never to be tried by a regular theory. They are fabrics of dissimilar materials, raised by different architects, upon different plans. We must be content with them as they are; should we attempt to mend their disproportions, we might easily demolish, and diffi- cultly rebuild them.'

'Laws are now made, and customs are established; these are our rules, and by them we must be guided.'

'It is uncontrovertibly certain, that the Commons never intended to leave electors the liberty of returning them an expelled member, for they always require one to be chosen in the room of him that is expelled, and I see not with what propriety a man can be rechosen in his own room.'

'Expulsion, if this were its whole effect, might very often be desirable. Sedition, or obscenity, might be no greater crimes in the opinion of their electors, than in that of the freeholders of Middlesex; and many a wretch, whom his colleagues should expel, might come back persecuted into fame, and provoke with harder front a second expulsion.'

'Many of the representatives of the people, can hardly be said to have been chosen at all. Some by inheriting a borough inherit a seat; and some sit by the favour of others, whom perhaps they may gratify by the act which provoked the expulsion. Some are safe by their popularity, and some by their alliances. None would dread expulsion, if this doctrine were received, but those who bought their elections, and who would be obliged to buy them again at a higher price.'

This *back-brake*, by which many of our author's friends in that House whose wisdom and rectitude he is now so zealously vindicating, are, perhaps, *harder hit* than he was aware of, seems not much unlike the action represented in the noted picture of the country-parson and his wife, riding double:—while the good man is lifting his staff on high, to smite his sluggish beast, he unwittingly breaks the head of the poor woman who sits behind him.

#### R I D I C U L E.

The following account of the progress of a *petition* has *humour*, at least, if not the most scrupulous *verity*:

'An ejected placeman goes down to his county or his borough, tells his friends of his inability to serve them, and his constituents  
of

of the corruption of the government. His friends readily understand that he who can get nothing, will have nothing to give. They agree to proclaim a meeting, meat and drink are plentifully provided, a crowd is easily brought together, and those who think that they know the reason of their meeting, undertake to tell those who know it not. Ale and clamour unite their powers, the crowd, condensed and heated, begins to ferment with the leaven of sedition. All see a thousand evils, though they cannot show them, and grow impatient for a remedy, though they know not what.

A speech is then made by the Cicero of the day, he says much, and suppresses more, and credit is equally given to what he tells, and what he conceals. The petition is read and universally approved. Those who are sober enough to write, add their names, and the rest would sign it if they could.

Every man goes home and tells his neighbour of the glories of the day; how he was consulted and what he advised; how he was invited into the great room, where his lordship called him by his name; how he was caressed by Sir Francis, Sir Joseph, or Sir George; how he eat turtle and venison, and drank unanimity to the three brothers.

The poor loiterer, whose shop had confined him, or whose wife had locked him up, hears the tale of luxury with envy, and at last enquires what was their petition. Of the petition nothing is remembered by the narrator, but that it spoke much of fears and apprehensions, and something very alarming, and then he is sure it is against the government; the other is convinced that it must be right, and wishes he had been there, for he loves wine and venison, and is resolved as long as he lives to be against the government.

The petition is then handed from town to town, and from house to house, and wherever it comes the inhabitants flock together, that they may see that which must be sent to the king. Names are easily collected. One man signs because he hates the papists; another because he has vowed destruction to the turnpikes; one because it will vex the parson; another because he owes his landlord nothing; one because he is rich; another because he is poor; one to shew that he is not afraid, and another to shew that he can write.

The passage, however, is not always smooth. Those who collect contributions to sedition, sometimes apply to a man of higher rank and more enlightened mind, who, instead of lending them his name, calmly reproves them for being seducers of the people.

"You who are here, says he, complaining of venality, are yourselves the agents of those, who, having estimated themselves at too high a price, are only angry that they are not bought. You are appealing from the parliament to the rabble, and inviting those, who scarcely, in the most common affairs, distinguish right from wrong, to judge of a question complicated with law written and unwritten, with the general principles of government, and the particular customs of the house of Commons; you are shewing them a grievance, so distant that they cannot see it, and so light that they cannot feel it; for how, by unnecessary intelligence and artificial provocation, should the farmers and shop-keepers of Yorkshire and Cumberland know or care how Middlesex is represented. Instead of wandering thus round the

county to exasperate the rage of party, and darken the suspicions of ignorance, it is the duty of men like you, who have leisure for enquiry, to lead back the people to their honest labour; to tell them, that submission is the duty of the ignorant, and content the virtue of the poor; that they have no skill in the art of government, nor any interest in the dissensions of the great; and when you meet with any, as some there are, whose understandings are capable of conviction, it will become you to allay this foaming ebullition, by shewing them that they have as much happiness as the condition of life will easily receive, and that a government, of which an erroneous or unjust representation of Middlesex is the greatest crime that interest can discover, or malice can upbraid, is a government approaching nearer to perfection, than any that experience has known, or history related."

"The drudges of sedition wish to change their ground, they hear him with sullen silence, feel conviction without repentance, and are confounded but not abashed; they go forward to another door, and find a kinder reception from a man enraged against the government, because he has just been paying the tax upon his windows."

After all, however, that ingenuity itself may find to urge in behalf of the measures of administration, and the power, wisdom, and justice of parliaments, bught not some regard to be had to the plain common-sense of the people, who, as an acute writer observes\*, "*feel that the right of election, that great foundation and best security of all their other rights, has been violently taken from them, by the sole authority of those, who were chosen for their defence.*"

Art. 21. *An Address to Junius, upon the Subject of his Letter in the Public Advertiser, Dec. 19, 1769.* 8vo. 6d. Dodsley.

Points at Mr. Wilkes as the Author of the famous news-paper letters signed JUNIUS; animadverts with particular severity on the last of those letters, supposed to be addressed to a crowned head; and calls loudly for legal vengeance on the writer of so daring and seditious a libel.

Art. 22. *An Impartial Answer to the Doctrine delivered in a Letter, which appeared in the Public Advertiser, on the 15th of Dec. 1769, under the Signature of JUNIUS.* By Charles Fearné †, of the Inner Temple. 8vo. 1s. Murray.

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\* Essay on the Middlesex Election, 2d Edit.

† If Charles Fearné be a fictitious name, we can only say that the author hath certainly as good a right to his choice of the 24 letters as the person who hath composed from them the name of Junius; but if the *Impartial Answerer* (who is manifestly, and not moderately, on the *court side*) hath affixed his real name, the world will be at no loss to assign his possible motives for such *apparent ostentation* on an occasion of so much *delicacy*.—But is not this issuing forth to the combat, backed with the security under which they, of course, are sheltered, who *prudently* take the *right side*, somewhat like an armed champion's attacking a naked man? And will not the knowing ones be apt to surmise that he hath respect to the recompence of reward?

Well done, little Cur!—bark away!—at him again!—t'other Inap!—don't be afraid.—You see the mastiff is muzzled.

Art. 23. *A First Letter to the Duke of Grafton.* 8vo. 1s. 6d. Fell.

All personal invective, and party abuse.—The writer is supposed to be the celebrated patriot, whose pen is still at liberty, though his person is confined; and to whom, also, is generally attributed the letter to Mr. G. Grenville, from which a bouquet of those flowers lately transplanted from their native rank soil of Billingsgate, into St. George's Fields, was culled for our last month's collection; vid. Art. 14th of the Catalogue.—This outrageous treatment of persons in office—and, especially, this dirty raking in the sink of *private vices*, is indeed, a most scandalous abuse of the freedom of the press.—But Mr. W. perhaps, ought to have a peculiar indulgence in this respect; for *lesars* have always leave to rail.

Art. 24. *An Earnest Address to all the Great and Rich within the British Dominions. Particularly to the Merchants and Proprietors of Stocks of every Kind.* 4to. 6d. Noteman.

The meaning of this dismal address is, to shew that this nation is got into a state of confusion, from which the most melancholy and ruinous consequences are to be apprehended; and that nothing can save us from destruction but a general union among people of rank and property; who are exhorted to 'lay aside their animosities; to consider that their ALL is at stake; to support their king, and the dignity of both Houses of Parliament, against licentious faction; and never to oppose *ministers* because they are so, which has too often been practised with success,—&c. &c.' He concludes this wise exhortation with reminding the worthy Lords and Gentlemen whom he is addressing, 'that many of them have plenty of their own; that they ought to be thankful that they can enjoy it peaceably; and that they should take care not to lose *their own*, and *other peoples*, by squabbling for more.'—This sage counsellor might, however, as well have held his peace; for how could he think of quieting the clamour of contending parties, by bawling out so violently as he has done, on *one side only*, and outrageously beknaving and abusing the other?

## COLONIES.

Art. 25. *A Letter to the Right honourable the Earl of Hillsborough; his Majesty's Secretary of State for the Colonies, on the present Situation of Affairs in the Island of Grenada.* 8vo. 1s. Wilkie, 1770.

In our Review for January 1769, p. 92. We mentioned a pamphlet entitled, *The Grenada Planter*, in which Governor Melville was accused of having treated his Majesty's French Roman Catholic subjects of the islands under that government, in an arbitrary and oppressive manner. The tables it appears have been totally turned since Mr. M's voyage to England; so that, under the administration of Mr. F—m—ce, (lieutenant governor) the Roman Catholic gentlemen have gained the ascendant, and have been violently brought into office, in both the council and assembly:—in direct opposition, as this complainant sets forth, to his M—y's instructions, and the constitution of government established in these new ceded islands, now become a part of the British dominions, and claiming a full en-

Joymēt of the benefit of the *laws of England*, under such regulations and restrictions as are used in the other colonies.—And this in virtue of (*and in full dependance on*) his Majesty's proclamation of Oct. 7. 1763.

From the representations contained in this pamphlet, ~~there appears~~ but too much room to suspect that Lieut. G. F. hath been *countenanced* in the arbitrary \* proceedings here alledged against him; and if so, it is to be feared that a complaint addressed to gentlemen in office on this side the Atlantic, may not prove the readiest way to procure a redress of their grievances;—at least, if a judgment may be formed from a late report made by the board of trade: of which more in the next ensuing article.—At this distance, however, and with only the lights afforded us by pamphlets, and news-paper paragraphs, of doubtful authority, we are, perhaps, but ill qualified to judge of the merits of a cause like this. Yet one thing appears with but too much of the air of certainty—and it is with sincere concern we see it,—that the interest of the Protestant religion in Grenada and the Grenadines, is in great danger from the present prevalence of the Popish party.—But, surely, we need be under no doubt that this important circumstance will be strictly enquired into *at home*, and a timely, effectual remedy † be applied to an evil, which is of a nature so justly alarming to every true friend of religious and civil liberty.

Art. 26. *Observations upon the Report made by the Board of Trade against the Grenada Laws.* 8vo. 1s. 6d. Flexney, 1770.

The sensible and spirited writer of these observations sets out with remarking, that 'the entangling the rights of the crown with those of the people, and pretending infringements of the one upon every common exercise or claim of the other, is a piece of ministerial fallacy, that, though stale in practice, and what ought to have been exploded at the Revolution, is yet ever attended with equal success. A minister, who is not possessed of the qualities necessary to constitute the character of a statesman, always grows pertinaciously zealous in the support (or rather extension) of *prerogative rights*; and, without abilities to discern their use and properties, or even knowledge to *distinguish* them, will be satisfied to recommend himself to his master, by an attachment to (what he conceives to be) that single object. A zeal for the immunities appendent to the *political* person, seldom fails to attract the regard of the *proper* person; and when a prince thinks he is expressing his approbation of the faithful services of his servant, he is, unknowingly, cherishing the greatest enemy to himself and his

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\* Especially in suspending and removing Six Gentlemen from his Majesty's council, on account of their *intractability*; particularly their refusing to acquiesce in his attempt to introduce two Roman Catholics as members of that body.—Thus, we see, how dangerous are *expulsive powers*, and how liable to be abused, wherever they are exercised.

† The writer of this letter points out, to the noble Lord to whom it is addressed, some means of restoring the tranquillity, and securing the safety of the colony; and his advice appears to deserve his Lordship's attention.

kingdom;

kingdom ; for under the cloak of such an ardent attachment is concealed the dagger, which devotes equally to destruction, the king's honour and country's peace.'

He also remarks that 'to complain to a sovereign of the oppressions of such an agent, is certainly not a prudent act or one that promises relief; for a minister must know very little of the mechanical part of his occupation, to venture upon any acts of outrage against the privileges of his fellow-subjects, before he has secured as much of the command of his master's ear, as is requisite to close it entirely against the clamours of the oppressed, or to persuade him, that their just remonstrances are but marks of sedition, and instances of disaffection and opposition to his royal person and authority.

'This is an ordinary policy, and such as ministers in common use; but a minister for the American department, having greater opportunities of doing injuries, may discover other means of keeping them from the knowledge of the king. He might, at his first entering into office, resolve not to suffer any addresses, remonstrances, or petitions, to be presented to his majesty, which are not transmitted through the governor of the colony. By this precaution, he gives the governor an opportunity of suppressing them altogether, or sending them accompanied with his own remarks. The governor, knowing his cue, will seldom be so *remiss*, as to make it necessary for the minister to appear in any other than a candid light; to whom nothing more need be left, than to represent matters as they are represented to him.'

Leaving the intelligent Reader to make the proper applications of these acute remarks, we now proceed to point out the nature of that report of the board of trade, which is the subject of the present tract.

In the preceding article we just hinted at the dissensions which have lately happened in Grenada, on account of the alledged partiality of administration there to the Roman Catholic party; who are said to possess about one-third of the property of the island.—In this publication it will, perhaps, be seen, what foundation our fellow-subjects under that government have for their apprehensions, with respect, more immediately, to their CIVIL rights; with which those of *religion* are inseparably connected; as both will for ever rise, flourish and fall together.

On the first establishment of his majesty's government over these islands, Governor Melville, in pursuance of the royal declaration, and, no doubt, of his first instructions, called a general assembly; which was soon, on some misunderstanding with the governor, dissolved, and another called. 'This last, proceeding to business, framed such bills as the state of the island, *its public peace and welfare*, made most necessary to be ordained immediately, and which were all formed, *as near as may be, agreeable to the laws of England*, and after the usage of the other colonies, where the same laws had passed, under similar circumstances. These bills, after receiving the concurrence of the council, and assent of the governor, were transmitted to his majesty, for his royal confirmation; but, being referred by the secretary of state to the board of trade for their opinion, were, upon their report, rejected.'

This report bears date March 4, 1768; and contains such com-



ments on the Grenada bills as, we must acknowledge, we are surprized to see in *these days*, wherein the true principles of British legislation and British liberty are so well understood, and are so strictly adhered to; by the real friends of the House of Brunswick, and the Protestant succession. For the particulars, however, we must refer to the pamphlet, and to the author's very animated observations on their Lordships' report,—which proved so fatal to these (*apparently*) good and salutary laws.

As soon as this report was made, our Author informs us, the governor in chief was directed to prorogue the general assemblies of the several islands within his government, until farther orders; which was accordingly done from time to time for the space of five or six months, when a new set of instructions arrived, with a *law*, (in the form of a proclamation,) for regulating elections, fixing the number of assembly men, and ascertaining the qualifications of the candidates and voters, under which (the respective assemblies being then dissolved) new writs were issued for calling new assemblies.

'This REPORT,' he adds, 'now hangs in terror over the heads of his majesty's natural-born subjects in the new ceded islands, and is not to be deviated from by either of the legislatures, under the peril of having every bill rejected, which has the least repugnancy to it.'

'What then is their CONSTITUTION? And how many of the immunities of British subjects, which were confirmed (or supposing, *given*) to them by his majesty's PROCLAMATION or COMPACT, have they now left? The public may judge.'

#### N O V E L S.

Art. 27. *The happy Discovery; or the History of Miss Emilia Creswell.* 12mo. 2 Vol. 5s. sewed. Wilkie, &c.

The discovery which the Reader will make in these volumes, is that of an improbable tale formed on a plan copied from Richardson's *Clarissa*.

Art. 28. *Female Friendship; or, the Innocent Sufferer. A Moral Novel.* 1 mo. 2 Vols. 5s. sewed. Bell.

When a person sits down with a novel in his hand, he knows he is going to read a fiction; but if it be well written, he soon forgets that circumstance, under an agreeable imposition; and becomes interested in the narrative, as a history of real events: others on the contrary, like the above curious composition, are so honestly framed, as continually to keep the Reader in mind that they are *downright lies* throughout.

Art. 29. *Lucilla; or the Progress of Virtue.* Translated from the French. 12mo. 3s. Lowndes, &c.

The progress of virtue is very injudiciously traced in the professed abode of vice; whereas in the present instance, its escape (beyond all credibility) is a matter of meer contingency; and can illustrate no principle of conduct. But if the reader loves the wonderful, he may divert himself with the adventures of Miss Lucilla, a very young French lady, who, to avoid a forced match, ran away to Paris with her father's clerk; where being discovered, she escapes into the fleet, and takes shelter under the protection of an old bawd. After six months *virtuous* residence, the old lady sells her, as her daughter, to a young rake; a scheme in which she co-operates;—and the rake and

and his tutor undertake to teach her virtuous principles, in which she likewise coincides. The young spark then, under these circumstances, proposes to marry her: On this she relates her real history; which, to be sure, gives him additional joy. Her parents arrive, and many strange discoveries ensue; as—that her lover's tutor is her dear uncle, that the clerk with whom she eloped is a woman, who, in this interval, had been at Martinico, and now came home very rich; with many other surprising events, which conclude *the wonderful progress of Virtue*.

Art. 30. *The Portrait of Life, or the various Effects of Virtue and Vice delineated; at they daily appear on the great Theatre of the World:* In a Collection of interesting Novels, 12mo. 2 Vols. 5 s. sewed. Bell.

These volumes are a much cheaper bargain than most of those of a like nature that have been published for some time past. Here are near forty novels, some of them very tolerable, and not ill-selected; and any one of them, by filling up the outlines, and enlarging the descriptions, with a due share of colloquies, might be expanded into two passable volumes of *modern memoirs*. In confirmation, it may be added, that many of them (perhaps all) are abstracts of independent works, or of episodes found in them.

Art. 31. *The Masquerade; or, the History of Lord Avon and Miss Tameworth.* 12mo. 2 Vols. 6 s. Robinson and Roberts.

At the King of Denmark's ball, Miss Tameworth meets with Lord Avon; who, according to the custom of masqueraders, and of Novellists, conveys her away, by stratagem, from her friends. He then conducts her to the country-seat of one of his companions; where the lady soon falls in love with the assiduity and charms of her betrayer; and generously rewards his passion by marrying him.—Lord Avon's causeless jealousy, in different circumstances, forms the greatest part of the not very interesting story before us; yet those who are lovers of this kind of entertainment will not, perhaps, regret the time they have employed in perusing these two volumes.

Art. 32. *The Fortunate Blue-Coat Boy: or, Memoirs of the Life and happy Adventures of Mr. Benjamin Templeman, formerly a Scholar in Christ's-Hospital.* By an Orphanotrophian. 12mo. 2 Vols. 6 s. Cooke.

A rich young widow falls in love with Benjamin Templeman, one of the Blue-Coat Boys of Christ's hospital, as he was singing an anthem? she sends for him to her house, stuffs him with plumb-pudding, charges him to come again on Saturday, and the next week they are married.

We are not a little alarmed at the publication of this dull and uninteresting romance, which appears to have been actually written by one of the "*Gentlemen educated at Christ's hospital.*"—What will become of the Reviewers, if this numerous band of charity-boys should follow their comrade's example, and run their callow heads against the press. Mercy on us! what a deluge of histories, memoirs, lives, and adventures, shall we have! Their very titles would more than fill our Monthly Catalogues; and we should, therefore, be obliged to exclude them altogether, or to lump them into one lot, like an auction-purchase;— "Six and thirty novels this

month, by the Blue-Coat Boys of Christ's Hospital : each 2 vols. 5 s. sewed. Noble, Lowndes, Wilkie, Cooke, Bell, Roson, &c. &c.\*

Art. 33. *The Male-Coquet : or, the History of the Hon. Edward Astell.* 12mo. 2 Vols. 5 s. sewed. Robinson and Co.

The character from which this work takes its title, is here very imperfectly drawn. Mr. *Astell* is rather a coxcomby rake, than one of those *Narcissus-like*, or *Lady-like*, gentlemen, called a *male-coquet* : a character which hath necessarily nothing to do with rakishness and debauchery.—This is all we have to say to a light and flimsy performance, that differs little from the rest of those mushroom romances which our expert novel Spinners will manufacture in a week, with as much ease as that with which Ambrose Phillips could ' turn a Persian tale for half a crown.'

Art. 34. *The Fruitless Repentance : or, the History of Miss Le Fever.* 12mo. 2 Vols. 5 s. sewed. Newbery.

The very name of *Le Fever* unavoidably led us to expect something *tender, interesting, and affecting* ; but, alas ! how were we disappointed ! When we had laboured through these 2 Vols. we thought of *Le Fever* no more ; and nothing but the *Fruitless Repentance* remained.

#### L A W.

Art. 35. *Observations on the more ancient Statutes, from Magna Charta to the 21 of James I. cap. 27.* With an Appendix, being a Proposal for New-modelling the Statutes. By the Honourable Daines Barrington, Justice of the Counties of Merioneth, Carnarvon, and Anglesey. The 3d Edition, with considerable Additions, 4to. 16 s. in boards. Baker, &c. 1769.

The 1 and 2 Editions of this valuable, learned, and even *entertaining* work were published without the Author's name. The 2d impression came out in the beginning of 1766 ; and from that edition we gave our Readers the article on this subject, which they will find in the 35 vol. of our Review, p. 66 *seq.*

For our opinion and recommendation of this performance, in the above-mentioned article, we have now only to refer our Readers to that Review ; and to add, that, in the preface, the Author makes some kind of apology for having withheld his name from the preceding editions ;—the reason for which, he says, ' did not arise, either from thinking it could be below any one to appear before the public in the character of an Author, or because he had advanced any thing in which he did not at least mean well.'—' I must own, however,' he adds, ' that as I was conscious of many defects in the work, I rather chose that they should be animadverted upon as the inaccuracies of an anonymous writer, than that I should have been criticised by name.'—As however, it hath happened, from various causes, that he hath been very generally mentioned as the Author, he now observes that it would be a ridiculous affectation not to acknowledge himself answerable for the contents of a work, which he modestly apprehends to be still chargeable with ' numerous imperfections.'

With respect to the additions made in this 3d impression, they truly appear, as the title professes, to be *considerable* ; and Mr. Barrington makes his grateful acknowledgments to those friends to whom he has  
been

been obliged for new materials, hints and observations. for the improvement of his work.

MATHEMATICS.

Art. 36. *A System of Astronomy.* Containing the Investigation and Demonstration of the Elements of that Science. By W. Emerson. 8vo. 7s. bound. Nourse, 1769.

We have already mentioned several parts of the useful *Curſus* now publishing by this able mathematician; viz, his algebra, mechanics, optics, &c. His design in the present work is the same as in the former volumes, i. e. to lay down the principles of the science which is the subject of it, in as narrow a compass as he could. to make it intelligible: accordingly, he here shews the manner of calculating some of the principal astronomical problems, omitting things of lesser moment, in order to keep the book within due bounds, suitable to the other parts of the course. He describes the system of the world, with the motions of the planets, and their periods. He gives the principal astronomical problems, with their solutions by spherical trigonometry and by the globes;—the elementary part of astronomy, being what depends upon observations;—the theory of the primary planets;—the theory of the moon and her satellites;—and, lastly, the calculation of eclipses.—We also observe, by the advertisements, in the news-papers, that our author hath likewise just published his *mathematical principles of geography.* and his *dialing*; in one volume\*; and that the last part of the series is in the press.

EMPIRICISM.

Art. 37. *The English Malady removed: or, a new Treatise on the Method of curing the Land-Scurvy, Leprosy, Elephantiasis, Evil, &c.* 8vo. 2s. 6d. Pearch.

The Author may, for aught we know, be able, with the aid of brimstone or mercury, to cure the itch; but we wish he had himself been cured of the itch—of scribbling, before he determined to pester us with this illiterate piece of quackery,

DRAMATIC.

Art. 38. *The Court of Alexander. An Opera.* As it is performed at the Theatre Royal in Covent Garden. 8vo. 1s. Waller.

This *Burletta* gives us the *humours* of a *drinking bout* at the court of the Grecian hero; which, indeed, seems to be no great violation of the truth of history.—One would have thought that Mr. George Alexander Stevens†, the author of this mock-opera, could not have made his Macedonian name-sake madder than he found him ready made to his hand; but he has really made a more crack-brained monarch of him than even Nat. Lee has done: and we have a Clytus too, like the ruby-faced Bardolf, the boozing companion of old Sir John.—All this might have done very well for *Sadler's Wells*.

As a specimen of the author's talent at this species of writing, we shall give his burlesque of a famous composition of Purcell's:

\* In the same size, and at the same price, with the other volumes.

† Well known for his humorous *Lecture on Heads*.

## MAD SONG.

(Sung by Alexander the Great, immediately after his killing Clytus.)

They toss me on high,  
Till I knock at the sky;  
Then down, down I go,  
To Antipodes below.

What with wine and wenches coiling,  
Like a hot-bath my brain is boiling.

Zounds! what's the matter!  
How my teeth chatter!

I'm to an ice-house turning;  
And now, now, now, now, now,  
I don't know why or how,

I'm like a glass house burning.

The principal merit of this entertainment consisting in the music, the want of that agreeable adjunct, is a great disadvantage to the piece, in the perusal.

••• We remember a former laughable production of this kind, from the same hand, entitled, *Distress upon Distress*; or, *Tragedy in true Taste*: See Review, vol. vii. p. 79.

## POETICAL.

Art. 39. *The New Circuit Companion; or, a Mirror for Grand Juries: a familiar Epistle.* 8vo. 1s. Ireland printed. London, reprinted for Bingley. 1769.

Lawyers, judges, juries, and ministers of state, are the subjects of this Hibernian satire; which appears to have been written by some tyro of the long-robe; and is conceived in a vein of careless ease that seems to regard correctness and criticism with equal indifference. Take the following lines as a specimen:

' Now, starting from the dream of *Lar*,

The *Jurors* to their room withdraw,  
Where with true gentlemanly bounty,  
They tax the poor, and fleece the *County*;

This, the fair plan their fathers drew,  
With generous ardour they pursue;

The *precedent* before them stands,  
No fear it perish in their hands!

So pious they transmit it down  
With eager zeal from sire to son!

" A word, *Sir Christopher*—you know  
I jobb'd for you a year ago

The *Road* that leads, you jolly dog,  
From your new *lime-kiln* to the *Bog*—

For all, at times, I have done the same  
Your services, in turn, I claim;

My *Bridge*—the estimate is four—  
I'll finish for three hundred more."

" Three hundred, *Hugh*!—why people swear  
There's scarce a drop of water there,"

" 'Pshaw!—Rot their insolent surmises!—  
I'll bring the *River* next *Affixes*."

It appears, from the prefatory advertisement, that the Author of this epistolary piece of 'easy poetry,' as it is there styled, died before its publication. It is addressed to his wife; and, though not a shining performance, it is not altogether unworthy of public notice. Art. 40. *An Ode to the People of England.* 4to. 1 s. Kearsley.

1769.

The Author of this Ode seems to have entertained some alarming apprehensions, with respect to the safety of Britain's liberty. He laments the discord of the times, and talks, we hope on no very sure ground, of TYRANNY *unsheathing the sword*:—But the following detached stanzas will give our Readers a more satisfactory idea of this piece, than any thing we can say of its spirit and tendency:

Stan. X. 'What, what avails the golden store  
Of Ceres—What the bounteous lore  
That Plenty's self can shed;  
What the rich tribute of the fields,  
What all the blessings Nature yields,  
If FREEDOM droop the head?—

Stan. XV. Say what avail the wisest laws,  
If base Evasion draw the cause,  
Or plead the culprit's part;  
If passive Justice sheath the sword,  
Or draw it at a tyrant's word,  
To wound the patriot heart?—

Stan. XIX. Was it for this, in gen'rous tide  
Of purple glory, hero's dy'd,  
And seal'd with blood the laws?  
See Alfred's, Edwards, Henrys rise,  
And thwart the gloom with stern-set eyes—  
And rouse us to the cause.—

Stan. XX. Was it for this, the deep disgrace  
Of England, in the Stuart-race,  
A CROMWELL wip'd away?  
For this unbound the iron chain  
Of Tyranny, and gave again  
Fair Freedom to the day?—

Stan. XXVRL. Die rather in the glorious cause,  
Than ere resign your sacred laws:  
Behold a BRUNSWIC reign!  
If dire Oppression rear its head,  
Your power † shall strike the Hydra dead  
And FREEDOM live again.

Art. 41. *The Drivers: a Dialogue.* 4to. 1 s. Cambridge printed, and sold by Doddsley, &c. in London.

Stupid solemn doggrel, in a kind of *Inn-yard* pastoral. Frank, a post-chaise boy, has been in Scotland: Roger, a waggoner, enquires what sort of country Scotland is, and what the people there of Wilkes and Forty-five? Frank gives a *beggarly account* of po-

† This address is to FREEDOM's sons, collected under her banner, the 24th and 25th stanzas.

erty and naifness; and Roger tells him, as how, that a verdict has been given in Wilkes's favour, and vast presents of victuals and drink sent him to the King's Bench. He contrives also to haul in the subject of the disturbances at Bath; when, soon after the death of the late King Derrick, the ladies,

— not agreeing how to place their tails,  
Resolv'd to try what could be done with nails.'

And he adds, with less shadow of humour,

'There was from backs much tearing of the cloaths,  
And spiteful treading on each others' toes.'

Possibly this Author designed to *write down* to the characters and stations of Roger and Frank, as Phillips did to those of the clowns and wenches in his pastorals, and may be capable of making a more respectable figure in poetry, on other subjects, and less absurd plans:—but this is merely a random conjecture, perhaps on no very good grounds.

Art. 42. *Reveries Reviv'd. A Poem.* 8vo. 1 s. No Book-seller's Name.

Flowers of invective against the court party, cull'd from the newspapers, and thrown into such rhymes as the following:

P. 18. 'Doubts to create within the royal breast,  
*Then by professions our innocence protest.*

P. 21. Come then, my Bou-KE, protect thy *native home*;  
To Britain be what I'ULLY was to Rome.

Arrah, honey, but Mr. Burke is *not* a native of Britain: Do you want to send him back to his own country, joy?

Ibid. Could I each line with ev'ry Patriot grace,  
And give to merit true distinction's place—

• • • • •

JONES should with DELAVAL; and VAUGHAN with EYRE,  
Attune the string, and animate the lyre.

*Vaughan*—the d—l! what the mischief made you bring *him* in!—  
But we go on:

BELLA: in native principle should shine,  
And swelling numbers grace each flowing line;  
And from her hand let this *vile* pen be torn  
If e'er my my muse forget thee, honest Horne—'

We are informed that this notable piece of rhyming patriotism is a Yorkshire production; but Pegasus is not a Yorkshire hunter.

Art. 43. *The Siege of Quebec.* 4to. 1 s. Fletcher.

We have reviewed several poems on the conquest of Quebec, and other modern achievements of the British arms. This last is the worst; unless we except the rare performance of Dr. Swinney †, with whom this 'youthful Bard' may, if he pleases, dispute *pre-eminence of dullness*.

Art. 44. *The Adulterer. A Poem.* 4to. 1 s. Bingley.

A satirical invective against a great personage, founded on the report (the authenticity of which the Author takes for granted) of a cri-

† See his *Battle of Minden*, Review, Dec. p. 472.

minal intrigue, in high life. There are some good verses in the poem, intermingled with others of a very inferior character.

Art. 45. *The Pluralist, a Poem; or, the poor Curate's Appeal to all reasonable and well-disposed Christians, &c.* By Philoletes. 4to. 1 s. Doddsley, &c.

This poor curate, this Philoletes, as he calls himself, inveighs against pluralities, simony, &c. in such strains as the following; which, surely, need no comment:

Rise, rise, ye various sects of ev'ry nation,  
And stem religion's rapid devastation.  
Rise, Presbyterian, Papist, Quaker, Whig, or Tory,  
And level ev'ry Pluralist before ye.  
Must virtue still be barter'd out of doors,  
And laugh'd at by a pack o' rogues and whores?  
Shall bloated Rectors sit in splendid ease,  
And idly eat and drink just what they please;  
While starvling curates, who take all the pains,  
Can hardly squeeze out necessary gains  
To keep their bodies and their souls together,  
Or skreen their furrow'd sides from wind and weather?"

Art. 46. *The Cobbler's End. A Tale.* By Solomon Partridge, jun. 8vo. 1 s. Fell, &c.

A long, tedious tale, of an honest, merry, happy cobbler, who, by having a fortune left him, and being made a great squire, became a worthless wretch, and died miserably. The moral is good; but the poetry, in which Prior's manner seems to be imitated, is very indifferent.

## M I S C E L L A N E O U S.

Art. 47. *Genuine Copies of all the Letters which passed between the Lord Chancellor and the Sheriffs of London and Middlesex, and between the Sheriffs and the Secretary of State, relative to the Execution of Doyle and Valline.* 8vo. 1 s. R. Davis, &c.

Doyle and Valline, two of the Spittlefields rioters, or cutters, were sentenced to be hanged at the usual place of execution, meaning Tyburn. It was afterwards his majesty's pleasure that they should suffer near the church at Bethnal Green, in the vicinity of the place where they had committed the offence for which they were to die. This change in the terms and circumstances of the sentence alarmed the sheriffs, who apprehended they were obliged, by law, to adhere to the original words and meaning thereof, as pronounced by the judge, in court, at the time when sentence was passed. They doubted whether it was lawful for them to obey the subsequent mandate; they laid their doubts before counsel, and their difficulty was by no means removed. Hence arose the correspondence here made public. The case, however, being laid before the judges, who were opinion that the time and place of the execution were, in law, no part of the judgment, the sheriffs were, at length, obliged to submit to his majesty's pleasure; but it appears that their scruples were satisfied, although, as they express it, their doubts were overruled.—We think the publication a curious one, and that the behaviour of the sheriffs is much to be commended; but we do not see, in the Editor, 'That from these proceedings it is evident, that there



there is a settled plan, a wicked conspiracy, to set aside the civil power of this country,"—or that there was any *snare* laid for the she-riffs: and if these letters have been printed rather with the view to answer the purposes of faction, than with the more innocent intention of simply informing the public on what motives the worthy she-riffs have proceeded in this popular and delicate affair, it is apprehended the Editor deserves the severest censure for his publication, and particularly for his *uncandid* conclusions in the notes.

Art. 48. *Allegories and Visions for the Entertainment and Instruction of younger Minds, selected from the most eminent Authors.* 12mo. 3 s. Pearch, &c.

The running-title to this work is, 'Allegories for Young Ladies,' but there appears very little peculiarly distinguishing in the collection, which should confine it to them, or not render it equally proper for young persons in general, according to the description which the Editor (as above) first gives of his performance. Fable and allegory have at all times been considered as an agreeable and useful method of conveying instruction. The Compiler avails himself particularly of the suffrage of Dr. Fordyce, whose Sermons to Young Women are said to have given the first hint for the present publication. The allegories here selected are pleasing in themselves, and calculated to lead the reader to wisdom and virtue. They are introduced with the famous *Tablature of Cebes*, translated by Samuel Boyce, and closed by *The Choice of Hercules*, a poem, by Shenstone. The intermediate visions and fictions are chosen from the Spectator, Tatler, Rambler, Adventurer, Museum, and other works of the like kind, in which many of our Readers have already perused them with pleasure. The names of Parnell, Carter, Fordyce, also appear here, and we should add, that one short allégory, entitled, Wit and Beauty, and taken from the Student, is humbly addressed to the Ladies of Great Britain, in conformity to the running-title before mentioned.

The chief merit of this kind of book, is, that they bring together entertaining and instructive pieces, scattered in different volumes, which many persons would not, therefore, see at all, and others who possess the original works cannot turn to, without some difficulty. It is an easy kind of *book-making*, requiring, indeed, some judgment in the choice of materials; yet, when conducted with a little care, is likely to prove beneficial; particularly, as in the present case, to younger minds.

Art. 49: *Literatura Græca.* Containing: 1. The Geography of ancient Greece and its Islands. 2. The History of Greece, from the earliest Accounts to the present Time; with Memoirs of its greatest Statesmen, Generals, Orators, Historians, Poets, and Artists. 3. Potter's Antiquities of Greece, abridged; or a View of the Civil Government, Religion, Laws and Customs of the ancient Greeks laid down in a concise and intelligible Manner. To which is prefixed, an Essay on the Study of the Greek Language; wherein the Doctrine of the Tenses is considered and explained; the Utility and Energy of the Particles shewn, and many Things relating Greek Learning, illustrated. Designed for the Use of Schools: By Richard Jackson, M. A. 12mo. 2 s. 6 d. Newbery, &c.

This little book, with so long a title-page, is intended, like this

in the foregoing article, for the benefit of youth; like that also, it consists principally of collections, but is a kind of work for which much greater learning, attention, and labour are requisite, than for the former. It is a great variety of matter which this Writer attempts to reduce into this narrow compass: and it is very difficult, in abridgements of this kind, not to lose the spirit of the subject, and render it unentertaining and insipid. However, the present work appears, on the whole, fitted to give the young beginner some good general idea of the geography and history of Greece, and the contraction of Potter's Antiquities, which follows, is better suited to them at first, though afterwards the original work may be used to great advantage. The Essay on the Greek Language, which consists chiefly of quotations from Dr. Clarke and others, will hardly be very profitable to the young scholar; without much assistance from his tutor.

Art. 50. *An Account of a most terrible Fire that happened on the 8th of September, 1727, at a Barn at Burwell, in Cambridgeshire; in which about 140 Persons were assembled at a Puppet-show: of which Number no less than 80 perished. To which are subjoined, some serious and important Inquiries relating to the melancholy Event, and some Observations, designed as a practical Improvement of the awful Catastrophe.* By Thomas Gibbons, D. D. 8vo. 1s. Buckland. 1769.

Should a reason be demanded for the revival of this dismal old story, Dr. G. desires that it may be considered, 'that the event itself was remarkably awful, and perhaps unparalleled in the whole history of our kingdom, and that therefore it deserves a full and particular representation—that this terrible dispensation of the Almighty, being almost forgotten, is so far from being an objection against, that on the other hand it furnishes the most powerful reason for the preservation of its remembrance.'

There is, indeed, a good and obvious reason for preserving the memorial of so melancholy an event, which Dr. G. however, has not mentioned, viz. to put people on their guard, at such exhibitions, so that proper out-lets, and convenient means of escape\*, may be left, in case of the like accidents, or even any false alarms, which have too often been as fatal to individuals, in crowded assemblies and congregations of various kinds, as real danger.

But Dr. G. considers this matter rather in a religious light, and as though there were no such thing as accident—but that all events happen by special appointment of providence: and if so, undoubtedly, human foresight and precaution are but little to be depended on;

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\* There was but one entrance into the barn at Burwell, and that was by a very narrow door; toward which the unfortunate spectators of the shew all pressed at the time of the accident, and so blocked up the door, which was also barricadoed by a table, that it was impossible to open it: to add to the misfortune, the door was made to open inwards. It was at length broke open by a person on the outside; by which some lives were saved.—The fire was occasioned by a man, who, with a lanthorn and candle, had got upon some straw which was piled up at one end of the barn.

may,

may, are, perhaps, altogether *unnecessary*: for, can man frustrate the designs of God? Dr. G. apprehends that Providence was *interested* in the calamity which is the subject of his present publication—‘that this calamity [which befel a parcel of *poor women and innocent children!*] is to be ascribed to *sin* as its procuring cause—that *puppet shows* are unlawful entertainments—and that this melancholy catastrophe is to be considered as a *divine rebuke upon them*.’

Is it not enough to shock our reasonable nature to hear a poor, blind, and ignorant worm thus presuming to scan the ways of God, and to hold forth concerning the dispensations of heaven, as confidently as though they were all written in a book which the Almighty had opened to the perusal of these dealers in divine judgments, and to them only? Indeed it appears to us to be little less than the most *daring impiety*!—Would it not be much more becoming our ignorance and incapacity for such super-human investigations, to draw the veil of humble submission over those unfathomable *mysteries*, to the true knowledge and explication of which, perhaps, only the “Great teacher, DEATH,” can introduce us?

Dr. G. tells us, that it is ‘observable, as far as he can recollect, that no such calamity ever befel any assembly of persons met together for religious worship, or upon a good and lawful occasion.’—Amazing! where hath this good man dwelt all these many years of his life? We can recollect to have heard and read of many instances, both at home and abroad, of great calamities which have befallen (not a parcel of poor, simple country people, harmlessly met together to see a penny shew, but) congregations assembled in CHURCHES, and other places set apart for divine worship. Some of these sacred edifices have, at *such times* too, felt the dreadful effects of earthquakes; of storms, of lightening, and other means of destruction, ordinary and extraordinary. And we have farther to add, that, at this moment, a worthy friend to the writer of the present article, assures him, that he was himself present at divine service, when the church fell in upon the congregation; about 50 or 60 of whom perished on this melancholy occasion.

For shame! Dr. G. expose not thus your reverend age, and yet more reverend profession, by such absurd publications, to the scoffing of those who may not be disposed to animadvert upon them in so moderate and *serious* a strain as we have done in the present article: for the length of which, perhaps, we ought to beg pardon of the Reader, whose patience we have put to so severe a trial:

## S E R M O N S.

I. *The Test of true and False Doctrines*. Preached in the Parish-church of St. Chad, Salop, Sept. 4th, 1769. In which some of the principles of the Methodists are considered. By William Adams, D. D. minister of St. Chad's, and Chaplain to the late Bishop of St. Asaph. White, &c.

II. *Acceptable Religion illustrated and recommended at St. Thomas's* Jan. 1. 1770; for the benefit of the charity-school in Gravel-lane, Southwark. By Abraham Rees. Cadell, &c.

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# THE MONTHLY REVIEW,

For FEBRUARY, 1770.



**ART. I.** *A Six Months Tour through the North of England: containing an Account of the present State of Agriculture, Manufactures, and Population, in several Counties of this Kingdom, particularly, I. The Nature, Value, and Rental of the Soil. II. The Size of Farms, with Accounts of their Stock, Products, Population, and various Methods of Culture. III. The Use, Expence, and Profit of several Sorts of Manure. IV. The Breed of Cattle, and the respective Profits attending them. V. The State of the waste Lands, which might and ought to be cultivated. VI. The Condition and Number of the Poor, with their Rates, Earnings, &c. VII. The Prices of Labour and Provisions, and the Proportion between them. VIII. The Register of many curious and useful Experiments in Agriculture, and general Practices in rural Oeconomics, communicated by several of the Nobility, Gentry, &c. &c. Interspersed with Descriptions of the Seats of the Nobility and Gentry; and other remarkable Objects: Illustrated with Copper-plates of such Implements of Husbandry as deserve to be generally known; and Views of some picturesque Scenes which occurred in the Course of the Journey. 8vo. 4 Vols. i l. 4 s. bound. Nicoll. 1770.*

**A**RTAXERXES, who, though an unfortunate was not a foolish prince, when he was presented by a peasant with a pomegranate which he had brought to an uncommon size by culture, swore, by the light of the sun, that if the man were governor of a small city, he would soon make it a great one.

In moral and civil improvements, the effects of a well directed industry are undoubtedly great; but in agriculture, in improving the capacity and productions of the earth, they are frequently astonishing; and, without the intervention of a miracle,

The swain in barren desarts, with surprize,  
Sees lillies spring, and sudden verdure rise.

To promote this science of cultivation, in which so little depends on theory and so much on experience, no method more effectual can be taken than to collect the practices of different cultivators, on different soils and in various climates: for when the nature of the soil, the mode of cultivation, and the value of the produce are given, the husbandman knows at once what to pursue and what to avoid. To do any thing of this kind effectually, great diligence and accurate attention at least are requisite; while, at the same time, the author of such a work will have the mortification to find that the mechanical nature of his narrative will not allow him much room for the display of genius or sentiment. Yet he has some consolation in the utility of his labours, and may justly say with the elder Pliny, *operæ nobis major quam fama gratia expetitur. Quippe sermō circa rura est, agrestesque usus, sed quibus vita bonosque apud priscos maximus fuerit.*

Indeed, the honours of agriculture are of the highest antiquity: they were the first object of civil policy, after mutual security had taught mankind to associate. The result of the chase was uncertain; but THE EARTH was still faithful to the expectations of her children, and, of course, became the first object of their adoration, under the denomination of *the Mother of the Gods*,—was considered as the parent of life, and of every thing essential to its support. Upon the same principle we find, amongst the most ancient of the deities, the patrons of cultivation. Such princes as had distinguished themselves by agrarian improvements were consigned to immortality, and called gods, or benevolent superintendants of the earth. The first religious order that was instituted by Romulus was the *Sacerdotes Arvorum*, the Priests of Agriculture; and the first honorary garland that was worn in Rome was composed of the ears of corn, and called *Spicea Corona*. Aulus Gellius and Gyraldus inform us, that this garland, and the *Insula Alba*, the White Fillet, were the ensigns of the order of the Priests of Agriculture. It is worthy observation, at the same time, that a college was instituted, consisting of twelve of the order, under the denomination of *Fratres Arvales*, who, like our juries of twelve men, had the decision of causes relative to boundaries and landed property. Such were the honours and the attention paid to agriculture in the earliest times of ROME: nor, when she extended her empire, and had large resources in tributary labour, was this attention in the least remitted. She knew that the wealth of the earth was the great foundation of every other species of wealth, and that the luxuries and ornamental distinctions of life were mere appendages and superstructures raised upon it: hence bad husbandry in the field was called *Censorium*

*Probrum,*

*Probrum*, an instance of dishonesty and disgrace that merited the chastisement of the Cenfor. On the other hand, the best cultivators were treated with the greatest respect;—nor is the Author of the Six Months Tour either singular or original in his sentiment, when he holds the best farmer to be the greatest man. The elder Cato had recorded the same thing: *Quem virum bonum colonum dixissent, amplissime laudasse existimabant.*

In our review of the Six Weeks Tour through the Southern Counties of England and Wales, we expressed a wish that the Author would make the northerly or more remote parts of the island the objects of a like tour\*. That wish is now, in great measure, gratified; and we have the pleasure to assure our Readers, that we have not been disappointed in the hopes we had conceived from the execution of the scheme. Whether the work before us is considered as an object of political speculation, or of practical improvement, it will be found equally interesting. From a collective view of that great source of wealth and population, the national agriculture, its improvements and defects, the progress it has made and is still capable of making, the legislator may form new plans for general utility. From a comparative view of the effects of the different modes of cultivation, the common farmer will be instructed, without the trouble of experiment or calculation, in what method to proceed upon every kind of soil: nor will the Reader who seeks only the exercise of taste or amusement, be altogether disappointed if he takes up these volumes: for the Author has not omitted to introduce a particular account of such works of art and elegance as adorn the several provinces through which he passed.—Of these we propose to give some extracts; but shall begin with what is more immediately the object of this tour, the observations on husbandry.

On a retrospect of the whole, we are of opinion that we cannot, consistently with the plan of our work, give our Readers any extract more useful, or more compleat in itself, than the account of the husbandry of Mr. Crowe, a gentleman of Kiplin in Yorkshire: viz.

‘ Mr. Crowe’s improvements upon this general system of common management are great and numerous; yet that this is not a mere assertion will clearly appear from the following register of his practice:’

‘ First let me insert the particulars of his farm.

300 Acres in all  
60 Arable  
240 Grass  
£. 170 Rent  
6 Farming horses (and has the dung from 18 others, the total number being 24.)  
7 Cows  
4 Fattening beasts

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\* See Review, vol. 38, p. 282.

- 8 Young cattle
- 230 Sheep
- 3 Ploughs
- 5 Carts.

His farming servants are,

- 1 Bailiff
- 1 Blacksmith
- 6 Labourers.

The soil is gravel and clay, but his arable fields all clay. His courses of crops,

- 1. Fallow.
- 2. Wheat, designed for oats next, but if the land does not turn out very clean and in good heart, then it is fallow again.

- 1. Fallow.
- 2. Wheat.
- 3. Oats.

Another,

- 1. Fallow.
- 2. Wheat.
- 3. Pease or beans,

A fourth,

- 1. Fallow.
- 2. Wheat.
- 3. Cabbages.
- 4. Oats.

An excellent course!

His fallow is this. As soon after Michaelmas as possible, he breaks up the stubble, and throws in a chaldron of lime per acre: it is then gripped well to lie dry during the winter, to be ready in the spring for whatever crop is thought most proper. If the countenance of the land is not good, either from being weedy or want of being enough reduced, it is summer-fallowed for wheat, receiving in all six or seven earths; but if it carries a good appearance, it is either sown with spring-corn, or planted with cabbages, as supposed most proper. Two bushels of wheat seed the quantity, and his crop four quarters upon an average.

For oats he ploughs once before winter, and once more in the spring, and if the land then is not pretty fine, he stirs a third time, sows three bushels and an half, and gains upon an average seven quarters per acre.

For beans also, this excellent cultivator ploughs once before winter, and once at sowing: four bushels per acre, his quantity of seed, and gains about 30 bushels in return: approves much of hoeing them; but as he generally mixes a few pease with them, does it not, on that account.

He likewise gives two earths, as before, for pease; sows four bushels, and reckons his average crop four quarters.

Clover he does not cultivate in common, but when he accidentally raises it, he sows it with either beans or oats, feeds it with sheep, and afterwards ploughs the land, either for wheat, or winter fallow, as most promising.

In

' In the management of his manure, this very spirited gentleman is likewise very attentive. The common method of using lime is to lay a chaldron and a half per acre on summer fallows, either for turnips or wheat: but Mr. Crowe, instead of this practice, has substituted another, which he finds greatly advantageous, and in which thought I believe he is original. It is to throw a chaldron per acre every year over all the arable land of his farm before winter, and plough it in, whether for a crop or a fallow. This he finds to be of excellent service in mellowing the land with the spring frosts; and dries it in such a manner, that all his lands are by these means ready much the sooner in the spring for ploughing; an effect which is undoubtedly of great consequence, as it accelerates an early sowing, so important in all crops.

' Soap ashes he buys upon all occasions, finding them an excellent improver,

' Buck-wheat he has also tried; sowed one bushel per acre upon two ploughings; it was mowed when in flower the beginning of August, and ploughed in directly: he has both sown wheat upon it, and also left it for a winter fallow; the success very great. One remark this intelligent gentleman made upon the operation of manures, which is certainly of great truth: that after a farm has been long used to a settled course of manuring, variety is of great consequence. Inasmuch that he has found upon those fields where lime alone had for some years been used, that the introduction of a new manure has operated greatly more than its proportion of the old one would have done: for which reason it is of consequence to procure as many sorts as possible.

' Mr. Crowe applies his grafs, about half to dairying and half to fattening, and finds that an acre is sufficient by mixing stock to equal the summering of a cow. In the making his hay he uses a very cheap and simple machine, which deserves imitation, as it saves a great deal of labour \*.

' Nine acres of new laid ground sown with barley, after rape and turnips mixed together, with, per acre,

14 lb. of white clover.

10 Bushels of hay seeds,

7 lb. of rib-grass,

Kept the second year,

7 Cows,

2 Year olds,

1 Colt,

from May-day to Michaelmas, and 100 lambs four weeks; which is certainly a great stock.

' His breed is the short horns, in compliance with the common custom of the neighbourhood. His cows, upon an average, from May to Michaelmas, give two gallons of milk a day; but for six weeks in the height of the season 10 gallons a day. The winter food is generally hay, of which they eat about two stone a week, for 20 weeks. They are kept in the fields during winter.

' This gentleman's standing profit on sheep is 24s. per head, which he calculates as follows:

—• The Author refers to a figure of it in one of his plates.



				<i>l.</i>	<i>s.</i>	<i>d.</i>
The ewe bought in at	—	—	—	1	0	0
A lamb and a half, which is the average, at 12 s.				0	18	0
Wool,	—	—	—	0	7	0
				<hr/>		
Prime cost,	—	—	—	2	5	0
				<hr/>		
* Profit,	—	—	—	1	4	0
				<hr/>		

His breed is between the Tees water (reckoned the largest sheep in England) and Swaledale sheep; the first for the size of their carcasses, and the second for the shortness of their legs.

Their winter food is grass, and hay at the stack. In spring they have cabbages, but in case they have not, then two bushels of oats each, in troughs beside their hay.—The average weight, per fleece, is 8 lb. but has had 17 lb. from a shearing weather, and 14 lb. from a shearing ewe.

In the tillage of his arable, this most attentive cultivator reckons six horses necessary for 60 acres. He uses two or three in a plough, according to the state of the soil, which do an acre a day, stirring six inches deep.

According to the system of management which he has guided himself by, 6 or 700 l. would be necessary to stock a farm of 100 l. a year.

The principal part of this gentleman's experimental agriculture is the raising of cabbages, which he began in 1762, and has since constantly carried on with great spirit and no less success. In that year he had three acres upon a clay soil, winter-fallowed. They were both winter and spring plants, that is, raised from seed sown at those times. The rows were four feet asunder, and the plants two feet from each other. They were well horse and hand-hoed. The crop was upon an average 12 lb. each cabbage. They were begun to be used for all sorts of cattle about Martinmas, and found of admirable use for all.

1763. This year, encouraged by the success of the last, he planted eight acres, also upon a clay soil, both winter and spring plants; the preparation of the land the same; the rows as before; and the horse and hand-hoeing likewise the same. They were begun at Martinmas, and lasted into May.—The average weight per cabbage 14 lb. They were used for sheep, fatting oxen and cows, and with great success for all.

1764. Eight acres were likewise planted this year upon the same soil, in the same manner, and managed as before: they were begun at Martinmas, and lasted till Lady-day: used for all sorts of cattle; the average weight per cabbage 12 lb.

1765. Eight acres, of a loamy clay, that had been but three years in tillage, were planted this year; the preparations and management as before: they were used for all sorts of cattle, and lasted to the middle of April. Average, per cabbage, 20 lb. some of them 42 lb.

The Author makes it 1 l. 5 s. by a mistake, in the figures, which we have rectified here.

1766.

' 1766. Nine acres of clay were appropriated to them this year. Culture, &c. as before. Lasted from October till April. The average weight, per cabbage, 18lb. Used for all sorts of cattle.

' 1767. Nine acres of clay this year applied to them; in every respect under the same management as before. The average 15 lb.

' 1768. The great success hitherto attending the culture of this most profitable vegetable, induced Mr. Crowe to apply no less than 13 acres to cabbages this year. I viewed them with great pleasure; the weight Mr. Crowe expects not to be equal to the preceding years, from the very unfavourableness of the season, as a severe drought set in just after planting: but this supposition is no certainty, as they were not near arrived at their full growth. I weighed several which I apprehended near the average size, and found them, upon a medium, 7 lb. each: I should suppose the crop will come to 10 or 11 lb. each.

' Cabbages are found much superior to turnips; this is a remark Mr. Crowe has constantly made, and it was proved strongly this year, by a piece of turnips being sown in the cabbage field, which evidently to the eye were not comparable to the cabbages; not amounting to above a sixth part of the weight of them.

' The mention of turnips reminds me of the very bad common husbandry of this country, relative to turnips, viz. the not hoeing them. Of the product of crops so managed, I can give a pretty exact account; for expressing a desire to weigh a square perch of the common turnips, Mr. Crowe carried me to a field of one of his tenants for that purpose; as he was willing to give them fair play, he rejected the first field, on viewing it, as the crop was *very bad*: we then walked to a second, and that proving much the same, he enquired of the people with him where the best common crop was to be found.—Their opinions were various, but for satisfaction we walked from one to another, and at last one was fixed on as the best; furthermore, the very best spot in the whole field was sought for and found, and a square perch measured, the turnips topped and tailed; and the product in baskets as follows;

N <sup>o</sup> 1.	—	—	50 lb.
2.	—	—	50
3.	—	—	52
4.	—	—	41
			<hr/>
			193
Basket	→	→	12
			<hr/>
			181
			<hr/>

which is per acre, 12 tons 18 cwt. I have myself cultivated turnips on worse land, and without dung, to 35 tons per acre, through a whole field: the want of hoeing is sufficient to counterbalance every possible advantage.

' Here was a trial not only of the best field, but of the best part of the field; and the product to be so trifling, shews very plainly the infinite use of hoeing.—It is true, something is to be allowed for growing; for turnips do not arrive at their full growth till Christmas,

or the first frosts; though I apprehend much sooner when crowded so thick as they are in fields not hoed: for this reason, if we suppose them only three fourths grown, I am confident the allowance will be an ample one. In this case, the full weight will be near 16 tons. But here let me remark, that from this weighing and walking thro' several fields, I am perfectly clear, the *average* weight per acre of the whole country would not rise to above five tons. Mr. Crowe has raised cabbages, over a whole field, of 50 tons per acre; in other words, as much on one acre as the farmers do of turnips on ten. A very striking comparison!

Candour, however, requires me to add, that this gentleman prefers turnips to cabbages on light or gravelly land: but I must be allowed to remark upon that opinion, that the justness of it depends merely upon the turnips being hoed or not. If they are hoed, I leave it to further enquiries to decide the parallel: if they are not hoed, common sense must determine it in a moment. The cabbages are a very valuable crop; whereas the turnips, for more reasons than one, are pernicious. They are esteemed a fallow, though full of weeds, and the land bound, and so rough; the consequence of which is, the soil being constantly in wretched order; the corn crop miserably full of weeds—so that you will walk over them, and pointing it out, be told, it is after a fallow—that is to say, turnips unhoed: a very capital fallow. it must needs be confessed!—but the contrary of all this is the case with cabbages. The remedy for this bad husbandry is very plain; if turnips are hoed *thoroughly*, let them pass for a fallow; if not, a crop.

Such are Mr. Crowe's experiments upon this very valuable crop: next I shall present you with his general instructions for the cultivation of cabbages, the effect of his experience.

Soon after Michaelmas, the land should be ploughed and limed at the rate of a chaldron per acre. In the spring it is to be ploughed twice more, and thrown the second time into ridges, four feet asunder.

The seed for winter plants should be sown in August, and pricked out into a piece of good land at Michaelmas about eight or nine inches asunder; and into the field along the above ridges, two feet from plant to plant, in March—the sooner the better.

For spring plants, the seed must be sown in February; and pricked out or not as it happens; it is not so necessary as with the winter plants. The end of May, or the beginning of June, is the time for transplanting them to the ridges, which season will allow a third spring plowing.

They are never to be watered; not but in some seasons it might be beneficial, but, upon the whole, they do extremely well without it; and the work is not only expensive but very troublesome.

As soon as the plants are strong enough to bear earth against them, and stand of themselves, then turn a furrow from them, and in a day or two throw it back again; this loosens the moulds, and renders the soil fit for the young cabbages to strike root into: as soon after as any weeds are perceived upon the ridges, they should be hand-hoed; and repeat it by that direction as often as it may happen during the summer.

The

' The horse-hoings are to be directed upon the same principle; when the intervals are weedy, or tending to too great a stiffness, or the plants looking as if they wanted nourishment; the horse-hoing should, in such cases, be repeated, without regard to time.

' They will, in general, be ready for use about Martinmas; a very convenient time; for the after-grass is then going off, and they will, for all sorts of cattle, supply its place: no food is found better for fating beasts old or young;—nor can any thing thrive better upon any sort of food than sheep upon cabbages. They will in general last till May-day.

' With the preceding management, upon clay land of 10 s. an acre, they may be expected, upon an average of soils and seasons, to rise to 14 lb. one with another.

' The expences per acre, are as follow;

Rent,	—	—	£. 0 10 0
Seed,	—	—	0 0 6
Pricking out,	—	—	0 5 0
Transplanting,	—	—	0 5 0
Three ploughings,	—	—	0 15 0
Four horse-hoings,	—	—	0 5 0
Hand-hoing,	—	—	0 4 0
			<hr/>
			£. 2 4 6

At 14 lb. each, they amount to 34 tons, 5 cwt. per acre.

' These instructions are clear, judicious, and truly the result of experience: I need not therefore add, that they are peculiarly valuable. They sufficiently prove how important an object cabbages are in rural oeconomics.

' Potatoes Mr. Crowe has cultivated for many years, and generally from one to four acres. His method is to make them a fallow year. Winter fallows for them, manuring with long dung or haulm. He plants them in April, in rows two feet asunder, the sets nine inches from each other, 12 bushels to an acre. He horse-hoes them with a common plough four or five times; but the first operation is to harrow the land over as soon as they are up, to level it; besides the horse-hoings, they are well hand hoed, as fast as the weeds get up. At Martinmas they are ploughed up, unless the land is for wheat; in which case, they are taken up at Michaelmas. The average produce 120 bushels per acre. Wheat is better after them than after a fallow. If any thing besides dung is used for them, such as haulm, straw, ferns, rushes, &c. they are laid on a heap with some dung at top about Michaelmas, to be somewhat rotten in the spring when used: this is an excellent practice, and worthy of imitation.

' This gentleman has made some discoveries in the use of them, which are very important. When boiled, nothing feeds poultry better, and hogs fatten upon them excellently. All sorts of young cattle in the farm-yard, he has found, will eat them raw, but if boiled they will be more nourishing, and go much farther. This is the result of experience, and deserves great attention; for in soils that are suitable to this root, the quantity produced from a few acres is prodigious, many hundred head of cattle might be wintered, with the application of very little land to this use.

' If the potatoe soil is dry, Mr. Crowe covers the tops of the ridges (of such as are for family use) with long straw, haulm, &c. He then takes them up as they are used, and finds that they will last good till Candlemas, and also grow till then.

' Jerusalem artichokes he has also cultivated, and with good success; he gets about three bushels from a square perch, or 480 bushels per acre: has had a peck from one root; and half a peck of potatoes.

' Another very important experiment made by Mr. Crowe was in the article of tillage. He gave a large clay field a two years complete fallow, both winter and summer: he both years limed it well, one and a half chaldron per acre, three chaldrons per acre in the whole. The second Michaelmas it was sown with wheat, after 12 ploughings. What may be supposed the result? Surely a most capital crop!—no such matter. After the corn was finely up, the spring rains, from the fineness of the soil, plaistered the whole surface like mortar; the crop only 14 bushels per acre, and corn bad.

' Upon this experiment (which is very curious) I should remark, that the warm advocates for tillage ought not to be *general* in their expressions; like Tull, De Chateauvieux, M. du Hamel, and an hundred others, since it is evident a thorough pulverization may on some lands be pernicious. This gentleman had never so poor a crop on any sort of land, or with any management, which plainly indicates the true reason. I have myself had much experience of soils, which balk with a quick sun after rain; and can easily believe, that the finer they are made, the worse is the chance for a crop, unless it is a hoeing one, such as turnips or beans, potatoes, &c. which are not only hoed, but will bear a harrowing in case of rain, and plaistering: Had this crop of wheat been mine, I should have harrowed it in the spring thoroughly.

' For the purpose of cleaning his fallows, Mr. Crowe invented a horse rake, which he finds of incomparable use: it rakes out twitch and such trumpery very effectually\*.

' Another most excellent practice of husbandry, and which I believe is quite peculiar to this gentleman, is the moving all the old hedges about his farm, which were upon hills and high parts of the fields, into bottoms; an admirable thought! the propriety of which must strike every one at the first mention. The ditches upon the higher parts of the fields are of no use in draining, which is one great end of ditches: and the hedges in such situations can only keep the sun and wind from the land, which in wet soils, and all clays, is a very great disadvantage: but by making them in the bottoms and hollows, the land is necessarily drained; the expence of the usual drains in such places saved: the sun and wind have a free course over the fields, which are consequently so much the sooner dry, and ready for ploughing; and in all respects the sounder and healthier. I cannot speak of this practice in the manner it deserves. It is worthy of universal imitation on clay, and all moist soils where the country has any variations of surface.

' Nor is this spirited cultivator less attentive to draining his clay soils by means of large covered drains. He digs them from three to six feet deep, two feet wide at bottom, and four feet at top, and

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\* The Author gives an engraving of this machine.

within that space turns an arch of brick work ; this is doing the business of main drains, very effectually, and being below the bottoms of all his ditches, water no where stands, in them for want of a fall, which is very often the case ; and further, one of the principal points of a general hollow draining is thereby executed ; as three or four such main ones being judiciously made about a farm, an opportunity is every where commanded of laying the lesser ones into them, whenever it is thought proper to make them.

[To be continued.]

ART. II. *A Greek and English Lexicon to the New Testament : In which the Words and Phrases occurring in those sacred Books are distinctly explained, and the Meanings assigned to each, authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament, and from the Greek Writers. To this Work is prefixed, a plain and easy Greek Grammar, adapted to the Use of Learners, and of those who understand no other Language than English. By John Parkhurst, M. A. formerly Fellow of Clare-Hall, Cambridge. 4to. 1 l. 1 s. Law, &c. 1769.*

THIS learned Writer expresses his surprize, that, considering how long the reformation has been established among us, the attainment of the languages in which the sacred books were originally penned, has not been, long ago, made as easy as possible to English Protestants ; ‘ and it is, says he, still more astonishing ; that the very first entrance on studies so delightful, and so important, has been kept in great measure barred against common Christians, by requiring, as a *postulatum* for their admittance, that they be previously acquainted with Latin. As a sincere friend to *sound Protestantism*, (it is added) in contradistinction, I mean, from the abominable errors and superstitions of *Popery* on the one hand, and from the unscriptural, absurd, and wicked reveries of the *enthusiastic, self-illuminated sects* on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shewn by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* tongues, be not in truth a noxious relick of *Popery*. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper grammars and lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament, and might enable them to read, in their original purity, those divine writings, on which their professions as *Protestants*, and what is of yet greater moment, their faith and hope as *Christians*, are founded.’

Our

Our Author's zeal, perhaps, carries him rather too far, in his supposition concerning the Latin tongue, the study of which, in proper circumstances, is undoubtedly attended with great advantages: allowing, however, that an acquaintance with it is not *necessary* in the present case, the work before us appears well adapted, according to its general design, to facilitate an *accurate* and *critical* knowledge of the *Greek* scriptures of the New Testament, to all those who understand *English*. The words which occur in this part of the Bible (proper names commonly excepted) whether *Greek*, *Oriental*, or *Latin*, are here placed in alphabetical order, and care is taken to distinguish the *primitive* from the *derived* words, the former of which (as is usually done) are printed in *capitals*, the latter in *small* letters.

It is well known that etymological writers have often drawn upon themselves contempt by their forced and whimsical derivations, many instances of which the learned reader may recollect. While Mr. Parkhurst acknowledges this, he properly adds, though with some warmth, 'for my own part, I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and religion; to the petulancy of ignorance, and the contempt of fools.' He thinks it as evident as *any matter of fact* can be, that the traces of great numbers of *Hebrew* words are preserved, not only in the *Greek* and *Latin*, but also in the various languages which are still spoken in the world, and particularly in the northern tongues, where one should least expect to find them: In relation to the *Greek*, he says, 'I will venture to add, after long attention to the subject, that almost all the *Greek primitives*, which virtually include the whole language, may be *naturally and easily* deduced from the *Hebrew*.' This, he thinks, he has demonstrated, in the ensuing Lexicon, with respect to such *primitives* as are used in the New Testament, and which comprehend a very large part of all the radicals in the *Greek* language. After settling the primitive words, the Lexicographer's application and judgment are tried in assigning to each their *primary* sense, and then the several *consequential* senses in which they are used: this also, he assures us, he has conscientiously endeavoured to do, without 'willfully misrepresenting a single word or expression, or paying a regard to the opinions of any man, or number of men whatever, further than they appeared to him agreeable to the sacred oracles, and to the analogy of the *Greek* tongue.'

It is certainly no novel opinion, that very considerable traces of *Hebrew* words are to be met with in the *Greek* tongue; the Port-royal Grammar, which is here quoted (together with some other writers) speaks almost as strongly as Mr. Parkhurst, when,  
after

after mentioning the *Hebrew* as the most ancient of all languages, it is added, *from whence the Greek itself derives its origin*; and we apprehend it may be true, that when any other language is closely examined in this view, there will appear a much greater affinity to the *Hebrew* than could be at first imagined. But, though this subject, the derivation of words, ought by no means to be rejected, as wholly useless, it is, at the same time most evident, that it requires great caution and judgment; it must frequently, if not generally, be a very precarious foundation which is herein laid for the support of truth; great scope is given for the exercise of fancy and conjecture, especially on matters of speculation and religion: and when a person, who is enamoured with particular notions and doctrines, employs himself in these enquiries, he will be powerfully tempted to make explications, and discover resemblances by which both himself and others may be deluded. In regard to the present Author, he is plainly inclined to the *Hutchinsonian* principles, certain traces of which, we think, are visible in this work. We should ask, whether he is not too peremptory sometimes in determining the signification of particular words in favour of certain tenets? Notwithstanding which, his publication, as it discovers great industry and skill, has also considerable merit, and is fitted to be serviceable to numbers who may not coincide with the Author in particular opinions. Those who study the original language of the New Testament, may find great advantage from the care he has taken to give the various senses (with proper illustrations) in which the prepositions are used, not only according to the different cases they govern, but also when in composition; an attention to which is of great importance for a thorough knowledge of the Greek tongue.

As a work of this kind could not be well executed without the assistance both of ancient and modern writers, a fair account is given of those to whom there has been recourse for the composition and illustration of the present performance. A Grammar is prefixed to this Lexicon, the chief advantage of which above others, is, 'that it is adapted to the use of the *mere English reader*.' It had been superseded by Dr. Milner's, who, in his preface, calls his the *first Greek Grammar in English*, had he not; as this Writer observes, rendered 'most of the Greek examples not into English but Latin, and farther supposed the young scholar acquainted with several things from his *Latin grammar*.' The grammar is accompanied with a grammatical praxis on the first chapter of St. John's Gospel, the Greek words being placed in the order of the English.



For the satisfaction of our Readers we have added a few extracts from this work, which will give them some notion of our Author's manner.

‘ *Αναμνησις*, *ισ*, att. *εως*, *η*, from *αναμνησσω*.

I. A commemoration. Occ. Heb. x. 3.

II. A memorial. Occ. Luk. xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper, and Christ saith *do this εως την εμενη αναμνησιν*, for a memorial of me, that is, not only in remembrance of me, or that you may remember me and the expiatory sacrifice of my death, but also as a memorial or commemorative sacrifice presented to God, that He may remember the blood of the everlasting covenant, and be gracious to your sins. So in the LXX. *αναμνησις* answering to the Heb. *אֶזְכְּרָה* and *זָכָרִין* is used for a memorial of Christ's atoning sacrifice presented before the Lord, Lev. xxiv. 7, 8. Num. x. 10. comp. Gen. ix. 15, 16.' To this is added, quotations from bishop Burnet on the 31st Art. and from Mr. Nelson.

‘ *Δικαιοσυνη*, *ης*, *η*, from *δικαιος*.

I. *Justice, righteousness*, as of God in judging the world, Acts xvii. 31. Rev. xix. 11.

II. *Righteousness of man, inherent and proper*, which consists in performing the commands and works of the law of God, Phil. iii. 6, 9. Tit. iii. 5. comp. Rom. x. 5, &c.

III. *Righteousness external*, and imputed to sinful man through faith in Christ, by which his past sins are forgiven, and he himself accepted as righteous to life eternal. See Rom. ch. iv, ver. 11. x. 10. Phil. iii. 9. This is opposed to the righteousness of man last-mentioned, Rom. ix. 30, 31. x. 3, & al.' Several farther observations are added upon this article.

‘ *ΚΤΙΖΩ*, either from *κταω-ομαι* to possess, or immediately from Heb. *קָנָה*, the infin. of *קָנָה* to possess, acquire, get (dropping the *י*) to which verb *קָנָה* answers in the LXX. of Gen. xiv. 19, 21. Prov. viii. 22. Jer. xxxii. 15.

In Homer it signifies to found a city or habitable place (See Il. xx. lin. 216. Odyss. xi. lin. 262.) but in the New Test.

I. To create, produce from nothing, Mark xiii. 19. Col. i. 16. Rev. iv. 11. This is a merely hellenistical sense of the word, in which it is frequently used by the LXX. for the Heb. *בָּרָא*. As the Heathen Greeks had no notion of creation, properly so called, so they had no word to express it.

II. To form out of pre-existent matter, 1 Cor. xi. 9. It is thus applied by the LXX. for the Heb. *בָּרָא*, Deut. iv. 1. comp. Gen. i. 27. v. 1, 2, in the Heb.

III. To make, compose, Eph. ii. 15.

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal, Eph. ii. 10. iv. 24.'

‘ *Ανασπρω*,

\* *Ἀναφέρει*, from *ανα*, up, and *φέρειν*, to carry, bring, bear.

I. To carry or bring up, occ. Matt. xvii. 1. Mark ix. 2. Luke xxiv. 31.

II. To offer sacrifices, i. e. to bring them up on the altar, occ. Heb. vii. 27. comp. Jam. ii. 21, hence applied to Christ's offering himself as a propitiatory sacrifice, occ. Heb. vii. 27, and to the spiritual sacrifices which Christians are to offer in and through him. Occ. Heb. xiii. 15.

III. To bear sins by imputation really, as the ancient sacrifices did typically, occ. Heb. ix. 28. 1 Pet. ii. 24. comp. Lev. xvi. 21, 22, &c.

These extracts will be sufficient to convey some notion of the present publication. It is properly observed, that the writers of the New Testament had some new ideas to communicate, which they could hardly find words fully to express in the Greek language, copious as it is; the sense in which such words are used in other Authors will not therefore always perfectly answer to the signification here assigned to them. Still we have been, in two or three instances, tempted to think that the Lexicographer had settled the meaning first in his own mind, or conformable to some particular plan, and then determined the term to that signification. Thus the primary meaning of the verb *ΚΤΙΖΩ* is said to be, *to create, to produce from nothing*: though we are not disposed to engage in any dispute concerning the existence or production of matter, it may be doubted whether the authorities offered are sufficient to fix the sense here given.

Mr. Parkhurst's Lexicon undoubtedly discovers his learning and application, and is fitted to be really serviceable in this important branch of knowledge: but it is very desirable and necessary, that authors, who publish in this way, should not be biassed to any particular parties or opinions, and that they should give the original words and writings perfect liberty to speak freely and fully for themselves.

ART. III. *The Deserter. A Poem.* 4to. 1 s. Robson.

**M**R. Jerningham, who seems to have attached himself almost exclusively to the favours of Melpomene, has here given us another tender tale,

A tale that soft-ey'd pity reads,  
And honours with a tear.

CABEYSA, a Spanish soldier, who had raised himself by his merit in the foreign wars, when he returned to his native country,

try, testified his fidelity to a young woman whom he had loved when he was in the same humble station with herself :

‘ The lowly hut, beneath whose roof  
He sigh’d a sad adieu !  
Receiv’d him time and distance-proof,  
To love and MARY true.

This hamlet-fair, by Fortune scorn’d,  
Seem’d Nature’s fav’rite child ;  
With hand profuse by her adorn’d,  
The flow’ret of the wild.

Her neat, but homely, garment press’d,  
The pure, the feeling heart,  
Oft sought in vain behind the vest  
Of decorated art.’

There is certainly great beauty and simplicity in the above stanzas ; nor is there less of true sensibility and nature in the Village Beauty’s address to her faithful Lover :

‘ If sharing all thy cares, she said,  
Has pal’d my beauty’s rose,  
Ah ! know ! for thee the heart that bled,  
With all its passion glows.

Blest moment to my wish that gives  
The long, long absent youth !  
He lives, th’ endear’d CARRISA lives,  
And love confirms the truth.

When thy brave comrades fell around,  
What Pow’rs benignant care,  
Secur’d thee from the fatal wound ?  
And MARY from despair ?

Oft in the troubl’ing dream of night  
I saw the rushing spear ;  
Nor did the moon’s awak’ning light  
Dispel the ling’ring fear.’

The lover answers by proposing the ensuing day for their nuptials, and soliciting her consent, which is thus delicately described :

‘ With look declin’d, she blush’d consent—  
Reserve that takes alarm,  
And love and joy their influence lent  
To raise meek beauty’s charm.’

Their happiness, however, was but of short continuance :

‘ Scarce thro’ one hasty week had love  
His grateful blessings shed,  
When bliss (as flies the frightened dove)  
Their humble mansion fled.

‘Twas at Bellona’s voice it flew,  
That call’d to war’s alarms ;  
Bade the youth rise to valour true,  
And break from MARY’s arm.

But she still strain'd him to her heart,  
To lengthen the adieu :—  
“ Ah ! What, she said, should'st thou depart,  
Shall I and sorrow do ?  
Say, valiant youth, when thou'rt away,  
Who'll raise my drooping head ?  
How shall I chase the fears that lay,  
Thy lov'd CABBESA's dead ?”

After these tender expostulations, she determines to accompany her lover, who, notwithstanding the dangers he foresees, is prevailed upon by his affection, to acquiesce in her resolution. Through the hardships and fatigues she is obliged to undergo in this enterprize, she falls sick, and in this condition lies at the distance of a league from the camp, and, of course, from her lover.—Unfortunately, at this time, the general, to preserve the vineyards of the adjacent country, had made an order, that if any soldier should pass a certain line, drawn for the purpose round the camp, he should be considered as a deserter, and capitally punished.—In this situation, what should the unhappy CABBESA do ? The image of his beloved Mary on the bed of sickness continually haunts him, and urges all her tender claims to his love and compassion :

For me, her native home, he said,  
For me, each weeping friend,  
For me, a father's arms she fled—  
And shall not love attend ?

Say, for a chosen lover's sake,  
What more could woman do ?  
And now, that health and peace forsake,  
Shall I forsake her too ?

Now stretch'd upon the naked ground,  
Oppress'd with pain and fear,  
She casts a languid eye around,  
Not sees CABBESA hear.

Now, now she weeps at my delay,  
And shall neglect be mine ?  
Submit, ye fears, to pity's sway !  
He spoke—and cross'd the line.\*

The consequence is obvious, and truly affecting : the unhappy youth is seized, and shot as a deserter ; and the distracted object of his affections breaks her heart over his mangled body, and dies.

The two first lines \* of this poem have not the same simplicity in expressing the idea intended with the rest ; and we would, therefore, recommend them to Mr. Jerminham's alteration.

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\* See the poem.

ART. IV. *The Auction; a Poem: A familiar Epistle to a Friend, with the Head of Harpocrates, the God of Silence amongst the Egyptians, in a Ring.* 4to. 2s. Kearsley. 1770.

THIS poem has considerable merit: the language is pure, the numbers harmonious, the expression animated, the sentiments just. Harpocrates, the God of Silence, being brought from Egypt by a travelling Peer, is sold amongst the rest of his Lordship's effects, when his affairs are ruined by his vices. This deity gives an account of the auction.

In the following passage a noble action is recorded in a very agreeable and spirited manner:

' Poor POWELL's patent next appears,  
To pay off all his old arrears;  
When DAGGER MARR, and TOMMY CLOUGH,  
Blasted and swore, and said as how,  
'Twas the advice of all their friends,  
That they should join their odds and ends;  
That injur'd merit long kept down,  
Might rise to entertain the town;  
DAGGER, says TOM, 'how stands your purse?  
Ah me, says DAGGER! there's the curse,  
Which to our rising fame I fear  
Will prove a permanent barrier:  
He drew it forth, and wrap'd around  
In dirty rag, a shilling found;  
This might have done in FLEETWOOD's days,  
Said TOM, when puppet shews and plays,  
An equal share of fame possess,  
The puppet shew, in gen'ral best;  
But now by G— were I to join,  
My hoarded grunter's gig \* to thine,  
The patent's such a blatted price,  
We should not get a single slice.

' TOM loung'd, and MARR with tragic port,  
Stalk'd swearing onward to Duke's Court,  
Where drench'd in beer till morning dawn,  
Their future hopes, their money gone;  
And quite with want of oaths oppress'd,  
They sunk insensibly to rest.

' Now KING or HOLLAND 'twas agreed,  
Were fittest POWELL to succeed;  
But HOLLAND, when his friend was nam'd,  
Suppress'd the tear, and thus declaim'd;  
" Say, can I think, e're well the tomb  
Is clos'd upon his manly bloom;  
While grief yet triumphs on the face,  
Of all his little orphan race;

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\* A cant term for a shilling.

Say, can I think at their expence,  
 To raise myself to eminence :  
 No, rather let one greatly try,  
 The patent for their use to buy :”  
 KING, who of generous mould is made,  
 And feels for all who want his aid ;  
 Turns suddenly about, and cries,  
 Why ? “ what the devil ails my eyes.”  
 “ Others there were who ey’d askance,  
 The parchment with a longing glance ;  
 Whose hearts obdurate never felt,  
 Whose eyes unpitying never melt :  
 To human nature a disgrace,  
 Who curst their stars, and left the place :  
 While things in this uncertain state,  
 Hung wav’ring on the thread of fate :  
 A messenger arriv’d express,  
 And thus deliver’d his address ;  
 “ The noble friend, the gods be prais’d,  
 Who POWELL to the patent rais’d,  
 Hath seen the hapless widow’s tear,  
 All copious streaming on his bier ;  
 And touch’d with pity at the sight,  
 Transfers to her, her husband’s right :”  
 A gen’ral plaudit shook the room,  
 And joy dispel’d the recent gloom.”

The reflections on the fate of *Herculaneum* are so pointed as to want no comment.

‘ A group of heads, but lately brought,  
 From *Herculaneum*’s dreadful vault ;  
 (Gorg’d when th’ Almighty hid his face,  
 And nature trembled to her base)  
 Came in rotation to be sold,  
 And LANGFORD thus, their hist’ry told.  
 “ These were the men, when Rome arose,  
 Said he, with vengeance on her foes ;  
 When from the orient, to the north,  
 Her eagles flew with terror forth ;  
 When she to half the world gave law,  
 And kneeling, kept the rest in awe :  
 These were the men, who brought disgrace,  
 On her, and all the Roman race ;  
 Restor’d what long she sought to gain,  
 By millions spent, and thousands slain ;  
 And bid her conqu’ring legions cease,  
 Brib’d by the nations round, to peace.  
 “ ’Twas then the high patrician pride,  
 Look’d with contempt on all beside ;  
 ’Twas then the public treasure went,  
 To serve each infamous intent ;  
 ’Twas then corrupt, her senate grown,  
 Assum’d a pow’r, before unknown ;

And Freedom, by the swelling tear,  
Confess'd her dissolution near.

" 'Twas then her judges warp'd the laws,  
To serve th' abandon'd villain's cause;  
Then o'er a son, whose guiltless blood  
Fast flow'd, a weeping father stood;  
The prop of his declining day,  
Snatch'd by the murd'rer's arm away:  
And saw the wretch by vile chicane,  
Escape, by whom his son was slain.

" Then justice hid, abash'd, her head,  
Misrule, her baleful influence spread,  
And stalking forth with giant stride,  
Menac'd destruction far and wide.

" At length enrag'd, the people rose,  
And rush'd impetuous on their foes;  
To justice brought them for their crimes,  
A mark to all succeeding times:  
And lo! beneath the sculptor's hand,  
Consign'd to infamy they stand."

We could, with pleasure, give more extracts from this ingenious poem; but would rather recommend to our Readers the perusal of the whole.

ART. V. *The Seats and Causes of Diseases investigated by Anatomy; in five Books, containing a great Variety of Dissections, with Remarks. To which are added, very accurate and copious Indexes of the principal Things and Names therein contained.* Translated from the Latin of John Baptist Morgagni, chief Professor of Anatomy, and President of the University at Padua, by Benjamin Alexander, M. D. 4to. 3 Vols. 2 l. 12 s. 6 d. boards. Cadell, &c. 1769.

**B**ONETUS had certainly great merit in collecting and digesting the materials of his *Sepulchretum*; but at the same time, it must be acknowledged, that there are many faults in this very voluminous compilation of morbid dissections. Some things are put down from hearsay: things incredible are likewise introduced; and the same things are repeated again and again in different parts of the work; while, on the other hand, many useful histories and observations, at that time extant, are not inserted.

The five books of Morgagni here translated, contain some just criticisms on the *Sepulchretum*, and at the same time furnish such a collection of histories, dissections, and observations, as make a very valuable supplement to that work of Bonetus\*.

\* Morgagni, whenever he mentions the *Sepulchretum*, always refers to the enlarged edition which was made under the inspection of Mangetus, and published in the year 1790.

These books appear to have taken their origin from an accidental conversation.

‘ In an affair, says our Author, wherein every one is concerned, and not only in the present, but in future ages; in order to judge more easily what may be expected from me alone, and how far it is just to expect it, I must by no means conceal the circumstance which first gave occasion to my writing these books.

‘ The anatomical writings of Valsalva being already published, and my epistles upon them, it accidentally happened, that, being retired from Padua, as in those early years I was wont frequently to do in the summer-time, I fell into company with a young gentleman, of strict morals and an excellent disposition, who was much given to the study of the sciences, and particularly to that of medicine. This young gentleman, having read those writings, and those letters likewise, every-now-and-then engaged me in a discourse, than which nothing could be more agreeable to me; I mean, a discourse in respect to my preceptors, and in particular Valsalva and Albertini, whose methods in the art of healing, even the most trifling, he was desirous to know: and he even sometimes enquired after my own observations and thoughts, as well as after theirs.

‘ And having among other things, as frequently happens in conversation, opened my thoughts in regard to the *Sepulchretum*, he never ceased to entreat me, by every kind of sollicitation, that I would apply to this subject in particular; and, as I had promised in my little Memoir upon the Life of Valsalva, to endeavour that a great number of his observations, which were made with the same view, should be brought to public light, he begged that I would join mine together with them, and would shew in both his and mine, by example as it were, what I should think wanting to complete a new edition of the *Sepulchretum*, which he, perhaps, if he could engage his friends to assist him, would, at some time or other, undertake. He also desired that I would write in as familiar a manner as I would wish; and by this means throw in, at any time, what I had said in conversation, or medical conferences, or any thing of that kind, which, though never so minute, would always be very grateful to him.

‘ You ask me what was the effect of his entreaties? I suffered myself to be prevail’d upon. For you see what he required of me was partly what I had promised in that Memoir, and partly what I hoped would be of use, if it should turn out agreeably to my design; as by being afterwards revised and published, it might, some time or other, excite persons, far more capable than myself, to undertake the same kind of labour.

‘ With this view, then, I began, upon returning to Padua, to make a trial of that nature, by sending some letters to my friend. And that he was pleased with them appears from two circumstances; the first, that he was continually solliciting me to send him more and more after that, till he drew me on so far as to the seventieth; the second, that when I begg’d them of him, in order to revise their contents, he did not return them, till he had made me solemnly promise, that I would not abridge any part thereof.



' You see then, candid reader, why I said in the beginning, that I would not have these writings of mine be read by the most unlearned; and should also have said, nor yet by the most learned, if they had only contained those things which he insisted upon being retained; I mean, such as might be useful to students.

' But I am not at liberty here to make use of that expression of Lucilius, *Perfium non cura legere hæc*: *Lælium Decimum volo*: "I do not chuse Perfius should read these things; but would wish Lælius Decimus to read them:" nay, I even wish the *Perfii*, that is, the most learned men, to read them, and, leaving the other parts to the *Decimi Lælii*, that is, to youths of learning and genius, to consider only my intention and desire; and if these are not disagreeable to them, to assist by their assent, or, if they think it will answer a better purpose, by their admonitions and examples, in making the Sepulchretum of the most utility it can possibly be. And that they may do either the one or the other the more easily, I will tell you what I have done with this intention, in the subsequent letters; and that in as few words as it is possible on a subject which is so complex, and requires to be related so clearly.

' The observations (for I will begin with them in order to preserve nearly the same method which I made use of above) the observations, I say; I mean those which I have observed to have been omitted in the Sepulchretum, from the ancient or more modern authors, though they might have been included; and those moreover that have been made public since the second edition of this work; I have pointed out each under their proper heads, in as great a number as occurred to me when writing.

' And this I say, that every one may know a great number to be still remaining, which might be added; for out of the books that I have read, I did not call to mind all the contained observations, and from those which I had not read, it is certain none could occur to my mind: and there are many which I have never seen, either because they have never been imported hither during the present calamities in which Europe is involved, or because I am not very well skilled in the languages wherein they are written; and I do not chuse to put great confidence in any interpreters, especially in affairs of this kind.

' In each section of the Sepulchretum also, if you except a few of the former ones, I have not neglected to take notice, as far as it was in my power to observe, what observations are given more than once, either from the effect of carelessness, or in consequence of the impositions of a crafty metamorphoser; nor yet in which of them either natural appearances are described as morbid, one disease is represented as another, or the printers have been so careless, as to subvert the very intention of the observers by their preposterous blunders; so that by such strictures, I think I cannot fail being of great assistance to any persons, who shall hereafter undertake to give a new edition of the Sepulchretum: for though some of these animadversions are minute, yet they are by no means of little importance.

' I wish I could have been of equal assistance, either when the readers are referred to some other place, where they may find this  
or

or that observation more fully described, and yet the number of the observation is not expressly pointed out; or when they are overwhelmed with stupendously-long scholia, and yet such as do not contain the more useful remarks, but at one time superfluous things, at another time repetitions, and sometimes such as are false, or, at least, very doubtful. Of these things, indeed, I have sometimes admonished my readers: but always to do it would have been endless.

There is no occasion, however, to tell those who know any thing of the matter, that I had not leisure to compose the indexes which are so necessary, and would require so long and so arduous a labour. I hope it will be thought quite sufficient, by any reasonable persons, that at my time of life, and without any one to assist me, even a pupil, or an amanuensis, I have at least, not only in these last-mentioned instances, but also in others whereof I have spoken, all of which shall now be recapitulated in their order, shown by my own example, such as it is, in what manner it appears to me, that the *Sepulchretum* may be much enlarged, and at the same time rendered much more useful and correct.

I therefore produce observations which have never been published before, a great number of which are Valsalva's, not a few of my friends, but the greater part mine. To the first, on account of the author's merit, and the respect which I owe him, I give the first place under each head. And these, which have been collected with the same care that other things were formerly, as has been said in his life, and where they were written in Italian translated into Latin, and all of them copied over again in the manner that I knew he had been accustomed to wish, I give with such a scrupulous exactness, that, as I have sometimes doubted whether I rightly conceived of them or not, I have chosen rather to produce his own words, without taking away or adding any thing, except what I had received from his own mouth: for this happened in regard to a few observations which he had given an accurate relation of to me, and had not committed to writing. And the other observations I took from his papers, which were some of them connected together, and some loose.

And although these papers, after having taken out from them, in every respect that was necessary, the observations, experiments, and other things that are given in these letters, I returned, numbered, and sealed up, in the same manner as before, to his son-in-law Lewis Montefani, that celebrated man, who is librarian to the Academy of Sciences at Bologna; yet if any one should chuse to compare a particular paper with these my descriptions, and should ask me by what mark he might find it, in so great a number of papers, I shall have no objection to telling him, nor yet to shew any letter, whereby my friends have communicated to me their observations which I make use of in these books, as they are all of them men of well known integrity, skill, and accuracy.

For, finally, in respect to my own observations, I have particularly related in each, the year, month, and place, in which they were made, and who assisted me, or were present, at the time, unless

less I had sufficiently done it before. And I have not only remarked the age and sex of the patient, but other things also that Peyerus requires, as far as it was in my power to learn, and amongst these such as relate to the method of cure which had been applied: though it may be necessary to admonish my readers, that they are not, by any means, to impute a particular method of treatment to me or to Valsalva, unless we say it was prescribed by us, any more than they would the external causes and the symptoms of the diseases; for we relate these just in the same manner as we do the method of treatment.

And in describing the dissections themselves, I thought it particularly behoved me to take care, that I did not admit, what I so greatly disapproved, in some certain descriptions of other authors; I mean, that I should not consider as morbid appearances, either those which are agreeable to the usual order of nature, or not far different therefrom, such as some varieties, for instance, are.

I have endeavoured also that the histories should not be divided, but should be exhibited at one view: or if it did, at any time, happen (though this was but rarely) to seem more advantageous to divide them, or, what happened very often, to take notice of them, I have taken care to point out that very place, in which either the remaining part, or the whole, of the history might be found: and I have been equally cautious of repeating even any thing that might have been formerly treated of fully in some of my writings; inasmuch as it is odious to me, in the same manner as it was to the Ulysses of Homer, to relate over again any thing that has been fully related. For by these means the histories really become too long; but not when all the circumstances which relate to the foregoing causes of the disease, and to the symptoms (all which I wish could be equally and fully known at all times) or to the injuries of parts observed in the bodies, are accurately described. And indeed they often give us occasion to observe, as I have done, not only what, in each of these classes, were present, but what were absent likewise.

But what shall I say of the prolixity of the scholia? I was not ignorant indeed, that this was not very agreeable to most readers, and totally disproved by some; although I see that Peyerus, who is one of the last-mentioned class, has adjoined, to his history, a scholium that is longer than itself by seven pages. In the first place, however, I say that all the matter, besides histories, which is contained in these letters of mine, is not scholia. And in the second place I say, that if I was to supply, in my scholia, the many circumstances which I have said are wanting in the scholia of the Sepulchretum, I could not avoid detaining my reader considerably.

There are added three indexes, of which our Author gives an account in the remaining part of the preface.

It would be useless to enter upon the work itself. The name and character of Morgagni are universally known. Let it suffice therefore to say, that we have here a very useful collection of histories, dissections, and observations.

As to the translation, it is, upon the whole, well executed; but had it been possible for Dr. Alexander somewhat to have abridged his author, he would have rendered a still more effectual service to the public.

ART. VI. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious in many considerable Parts of the World.* Vol. LVIII. For the Year 1768. 4to. 10 s. sewed. Davis and Co. 1769.

PAPERS relating to NATURAL HISTORY, METEORS, &c.

Article 1. *An Account of the Eruption of Mount Vesuvius, in 1767; in a Letter to the Earl of Morton, President of the Royal Society, from the Honourable William Hamilton, his Majesty's Envoy Extraordinary at Naples.*

THE inquisitive and adventurous Author of this account formerly transmitted to the Royal Society a narrative of his observations on the eruption of 1766; part of which our Readers will find transcribed into our 39th volume, December 1768, p. 418. Mr. Hamilton's philosophical curiosity, and his sense of the sublime and terrific, must have been completely gratified by the magnificent and stupendous *phenomena*, produced by the eruption which succeeded it in the following year, and which is universally allowed to have been the most violent of the present century; the mountain having disgorged, in the space of seven days, a quantity of *lava* three times greater than that which proceeded from it, in the eruption of 1766, during the course of nine months. This article contains an interesting and entertaining account of the appearances preceding and attending it; the most material of which we shall endeavour to connect into an abridged account.

About the middle of December 1766, the eruption of that year having then ceased, the Author descended into the ancient *Crater*, or basin of Vesuvius, the bottom of which he found to be a plain, covered with a crust, and about 20 feet deep; from the middle of which rose a little mountain, whose top was not so high as the rim of the *Crater*. A perforation in this little mountain served as the principal chimney to the volcano. Some large stones, which he threw into this aperture, were not heard to reach the bottom till he had moderately counted an hundred.

The mountain continued quiet till March 1767, when it began to throw up cinders, ashes, and stones, by which the *Montagnola*, or little mountain, was gradually and visibly increased. On the 12th of September the red hot stones ascended above 1000 feet; and by their fall, in the space of eight months, the *Montagnola*, whose increase was watched by the

Author

Author from his villa situated between Herculaneum and Pompeii, was found to have acquired a height of 185 feet. By a similar process the Author supposes that the whole of Mount Vesuvius has been formed. During the latter part of this time ~~small streams of lava issued from a breach in the side of~~ the little mountain, filled up the cavity between it and the ancient *Crater*, and flowed over its rim, at different times, down different sides of the great mountain.

On the 15th of October these small streams of *lava* ceased from flowing. The Author, who some time before had foretold the approaching eruption, found his prediction verified on the 19th; when, at eight in the morning, after a prelude of thick and black clouds of smoke, which reached even over the island of Caprea at 28 miles distance, and of repeated volleys of great stones, which were every minute shot up to an immense height, the *lava* burst out in a place about 100 yards lower than the ancient *Crater*. Emboldened by the vent which the matter had thus procured, the Author ventured to pay a visit to the mountain, attended only by one peasant. While he was making his observations on the current of *lava*, about noon the earth shook, and the mountain suddenly split with a horrible explosion, within a quarter of a mile from the spot where he stood; a fountain of liquid fire shooting up from this new mouth, and rolling directly towards him. He soon found himself enveloped in almost total darkness, occasioned by clouds of black smoke, mixed with pumice stones and ashes, which fell thick upon him. His guide instantly took to his heels; and the Author, apprehensive lest his retreat might be cut off by the opening of a fresh mouth, followed his example; the earth continuing all the time to shake under his feet. On his arrival at his villa he found that building likewise shaken to its very foundations: he accordingly immediately quitted it with his family; gave the alarm as he passed by Portici, where his Sicilian majesty then resided, and in his way to Naples, within less than two hours after he had left the mountain, found that the *lava* had actually covered near three miles of the very road through which he had retreated not long before: so rapid was the course of this river of melted matter, which he afterwards found was in one place near two miles broad, and 60 or 70 feet in depth!

The concussions were so violent that night, that, even at Naples, the doors and windows flew open. A continued, subterraneous, rumbling noise was heard, for the space of five hours, attended with crackling and hissing, which the Author very naturally attributes to water coming into contact with the melted *lava* in the bowels of the earth; especially as it is well attested that, in 1663, Portici, and several other towns, were destroyed by  
a torrent

a torrent of boiling water having burst out of the mountain with the *lava*, by which thousands of lives were lost.' All Naples was in confusion; the streets were thronged during that whole night with processions of saints, and all the churches were filled.

On the following night the same noise was repeated, accompanied with explosions so violent that it seemed as if the mountain would split in pieces. An immense rent was accordingly made in it. The mob set fire to the cardinal archbishop's gate, because he refused to bring out the relics of St. Januarius. Luckily for the saint's credit, his eminence's refusal was exceedingly well timed: he probably thought the mountain was in too great a fury to hear reason, even from the head of St. Januarius.

The third day was somewhat more quiet than the preceding; though Portici was saved merely by the *lava*'s taking a different course, when it was only a mile and half from it: but on the fourth day, the convulsions and loud explosions of the mountain were much more dreadful than they had yet been. Ships at sea, 20 leagues from Naples, were covered by the ashes or small cinders thrown up by it. The mob now grew so outrageous, that the archbishop was obliged to bring out the saint's holy head, and go with it in procession to the Ponte-Maddalena, at the extremity of Naples towards Vesuvius: 'and it is well attested here, the Author adds, that the eruption ceased the moment the saint came in sight of the mountain:—at least the noise actually ceased about that time. The mountain, however, continued to throw up stones on the two following days; and, on the seventh, small ashes fell all day at Naples: but the most observable circumstance on that day, and which we leave to the consideration of electricians, was the appearance of a vast column of black smoke issuing from the mountain, from which shot continual flashes of forked, or zig-zag lightning, accompanied with a noise like thunder, though there were no clouds in the sky at that time. The Author had formerly observed this *phenomena*; but never in such perfection.

Notwithstanding the appearance of this black smoke, which, according to the Author, indicated some fresh operations of the fire in the bowels of the mountain, the eruption ceased on the eighth day. He apprehends, however, that the *lava* has broken its way into some deeper cavern, where it is meditating future mischief, and from whence it will ere long break forth. We shall only add, that the Author found the ignited matter, thrown out from the mountain, possessed of so great a degree of heat, even seven weeks after the eruption, that a stick thrust into the crevices of the *lava* instantly took fire; and that the

Author

Author has sent to the British Museum specimens of every kind of matter produced in Mount Vesuvius, together with a painting, in transparent colours, which, when viewed by means of lamps lighted up behind it, gives a much better representation of the eruption than can be exhibited by any other kind of painting; although a pretty tolerable idea of that *phenomenon* may be formed from two plates, done in *metzotinto*, which accompany this article.

Article 5. *Observations on the Bones, commonly supposed to be Elephant's Bones, which have been found near the River Ohio, in America.* By William Hunter, M. D. F. R. S.

The large fossil bones which have been found in Siberia, as well as on the banks of the Ohio, and elsewhere, present us with a *phenomenon* very singular and unaccountable. They have hitherto been supposed to have belonged to elephants, on account of their general resemblance to the tusks and other bones of that animal. This has been the common opinion on this subject, maintained by Gmelin and others, and still more particularly by Messrs. Buffon and Daubenton, in the 11th and 12th tomes of the *Histoire Naturelle*. The very accurate Author of this paper shews so many very observable differences, both with regard to size and form, between these fossil bones and those of the elephant, as render his conclusion, at least, highly probable that the former have belonged to some carnivorous animal, to which he gives the name of *Animal Incognitum*, different from the elephant, and whose whole race is now probably extinct.

The proofs, however, which the Author brings of this opinion, are not by any means strengthened by an observation, apparently adduced in support of it. 'It has been thought strange, says the Author, that elephants should have been formerly so numerous in western countries, where they are no longer natives; and in cold countries, Siberia particularly, where they cannot now live.' Now, the objection to the common opinion, implied in the first part of this quotation, certainly proves too much. The reason here suggested against the opinion, that the fossil bones are the bones of the elephant, will equally operate against his opinion, that they are the bones of the *Incognitum*, or indeed of any animal whatever. If the whole race of the *Incognitum* could become extinct in America, so might that of the elephant. With regard to the latter part of the quotation, we shall observe that, as the Author has met with grinders of the *Incognitum*, which were found in the Brazils and at Lima, it appears almost as improbable that the *Incognitum*, which could live within 12 degrees of the line, should have been likewise a native of Siberia, as that an elephant should. We say almost; for we do not pretend to determine where an *Animal Incognitum* can or cannot live. These slight strictures,

fractures, however, do not affect the Author's conclusion, which is drawn from an accurate observation of the bones themselves, and a minute comparison of them with those of the animal to which they have hitherto been supposed to belong. We shall sum up, in a few words, the evidence produced on both sides of this curious question.

In the first place, the fossil bones, from their much superior size, appear to have belonged to some animal larger than an elephant: and secondly, such of the bones of the *Incognitum* as have been examined by the Author, particularly the jaw-bones, differ both in their general character, and in their particular parts and features, from those of a full-grown elephant with which he compared them. On the other hand, the two species of bones have such a general resemblance to each other, as has induced several accurate naturalists to determine that they belong to the same animal: and two of the Author's fossil tusks, having likewise been examined by some of the principal dealers and workers in ivory, were by them affirmed to be the genuine teeth of an elephant; and one of them, being cut through, was pronounced to be true elephantine ivory. From this last circumstance the Author concludes, that 'genuine ivory is the production of two different animals, and not of the elephant alone.'

Those who interest themselves in this delicate point of natural history will be glad that the discussion of it has fallen into such good hands, and have great obligations to the ingenious Author for the pains which he has taken in endeavouring to clear it up, by a particular examination of many hundreds of elephant's teeth in the hands of the dealers in that article, as well as of several heads, teeth, and jaw-bones of elephants, *Hippopotami*, and other large animals, contained in the Museum of the Royal Society, the British Museum, and in some private collections. He has examined likewise a large quantity of fossil bones, not long ago brought to the Tower from America; another collection received from the Ohio by Dr. Franklin; and a third sent to the earl of Shelburne; to whom the lovers of natural history are much obliged, for the readiness with which he has undertaken to transmit, to the proper persons in America, a paper containing some pertinent queries drawn up by the Author, relative to the situation, disposition, &c. of these bones, as they are found, lying in great quantities in the marsh called the *Salt-Lick*, near the river Ohio; together with orders to send over some of the more perfect specimens of particular parts, and to take a drawing, upon the spot, of a complete set of bones, or an entire skeleton, *in situ*, if such is to be found.

Before



Before we quit this subject, it may be acceptable to some of our Readers if we translate a passage relative to it, which we find in the Abbé Chappé's late work [*Voyage en Sibirie*, tom. i. page 684.] which confirms the opinion of the Author concerning the American bones; without stopping, however, to take particular notice of a seeming inconsistency contained in it, or of the doubt expressed in it, which appears to be fully cleared up in the preceding paper. "I shall finish this article, says the Abbé, with some reflections on the teeth of the *Mammouth* of Siberia, on which subject travellers have been so very copious. M. D'Aubenton has shewn that these teeth are the genuine tusks of the elephant. I have brought several from Siberia, which must have belonged to an elephant of the largest size. Astronomy furnishes us with no grounds to suppose that the temperature of this climate has ever been similar to that of the countries of which these animals are at present natives.

"Dr. Franklin, a celebrated English philosopher, as he passed through Paris, informed me that several tusks had been found in America, which were classed with those of the elephant, and that several jaw-bones had likewise been discovered, which had belonged to the same animal. At my request he obligingly sent me over one of these jaw-bones. It is acknowledged here that they are not the jaw-bones of an elephant: at the same time it is not known to what animal they have belonged. If there are tusks in America similar to those of the elephant, as M. D'Aubenton has shewn the Siberian tusks to be; and if it can be proved that the jaw-bones which I received from Dr. Franklin, are parts of the same animal to which the tusks belonged, it will follow that an animal different from the elephant, but furnished with tusks of the same kind, may formerly have existed in Siberia."

Article 9. *An Investigation of the Difference between the present Temperature of the Air in Italy, and some other Countries, and what it was seventeen Centuries ago: In a Letter to William Watson, M. D. F. R. S. by the Honourable Daines Barrington, F. R. S.*

The ingenious Author of this classical paper informs us, that he had 'long entertained a notion that the seasons are become infinitely more mild in the northern latitudes than they were 16 or 17 centuries ago; and that, accordingly, many passages in the classical writers, descriptive of the severity of the climates, had struck him more than they would perhaps a common reader.' Many of these passages, we shall observe, have excited the wonder of other readers, and have likewise been noticed by preceding writers. The Author appears not to know that Mr. Hume, in particular, has given us some reflections on this subject, in one of his *political discourses*, in which

which he treats of the populousness of ancient nations; where he likewise quotes the Abbé du Bos making the same observation. Mr. Barrington, however, in treating this subject professedly, enters into a larger detail of authorities and reasonings, which seem to put the truth of the observation out of doubt.

He begins with Ovid, who, on being banished from Rome to Tomos (supposed to be the modern Temisware, in Hungary, and placed by Wells in the 44th degree of N. latitude) describes rather the winter of Hudson's Bay than that of the Euxine. But these, it may be said, are the exaggerated descriptions and complaints of an exiled and splenetic poet, indulging his known luxuriant genius, and painting more from his own exquisite feelings than from nature: they are, however, too circumstantial, the Author observes, to permit us to doubt of the justice of them. We shall observe too, with regard to the first quotation here given, in which the Euxine is affirmed to be frozen, that it is introduced by a sober and serious appeal to the reader, abundantly sufficient to wipe off any stains which it may have contracted by being clothed in verse.

“ Vix equidem credar, sed cum sint præmia falsi

Nulla, ratam testis debet habere fidem :

Vidimus ingentem glacie consistere Pontum, &c.”

Lib. 3. Eleg. 102.

In the same elegy he not only speaks of himself as walking upon the frozen Euxine, but describes oxen and carriages passing over it :

“ Perque novos pontes, subter labentibus undis,

Ducunt Sarmatici barbara plaustra boves.”

Ibid.

When the poor banished poet, says Mr. Barrington, ‘ during this rigorous weather, wanted some generous wine to warm himself, it was presented to him in a state of congelation :’

“ Udaque consistunt formam servantia testæ

Vina, nec hausta meri, sed data frustra, bibunt.”

Instead of the lines last quoted, the Author might perhaps more properly have given the two following, from the 7th epistle, *de Ponto*, to which it would be unreasonable to refuse giving full credit, as they are addressed to *Vestalis*, a Roman governor, sent to command in these very parts.

“ Ipse vides certè glacie consistere Pontum,

Ipse vides rigido stantia vina gelu.”

Lib. 4. Ep. 7.

This effect of cold, (the congelation of wine) says the Author, ‘ was not experienced in London, situated in the 52d degree of northern latitude, during the great frost in 1740.— Mr. Barrington however is mistaken in this observation. There are not many winters in England, we believe, in which this effect might not be observed, as is well known to those who have tried experiments on the *concentration*, as it is called, of wine

wine by freezing: an effect, however, not produced except by a degree of cold considerably below the freezing point: nevertheless, the most generous Burgundy or Madeira will freeze at about 20 degrees of Fahrenheit's thermometer.

In the other quotations, which we omit, we find Ovid complaining of the same dreary scene from year to year, and affirming that, in some places, the snow never dissolved during the summer; though it does not appear to the Author that there are any high mountains in the neighbourhood of Tomos. Virgil is next introduced describing, in his *Georgics*, equal effects of cold under the *same latitude*. Virgil unfortunately is likewise a poet; but his *Georgics*, the Author observes, 'are perpetually relied upon as authority, not only by Pliny, but the later writers on husbandry.'—But though Virgil, in the didactic parts of this excellent work, is always accurate and judicious, the quotations produced by the Author on this occasion are unfortunately taken from Virgil the *Poet*, and not from Virgil the *Husbandman*. They are a part of his highly poetical and celebrated description of the winter of the *Palus Mæotis*, of Scythia, of the Rhyphæan mountains, and of the most northern parts of the known earth; and not that of the latitude of Tomos in particular:

“ *Talis Hyperboreo septem subiecta trioni*

*Gens effrœna virum Rhyphæo tunditur Euro, &c.*”

See the whole passage in the *Georgics*, *lib.* 3. from line 349; to line 383. In further proof the Author produces a quotation from Dyonisius the Geographer, who certainly is not a poet, though he wrote in verse; and another from Strabo, in the soberest of all possible prose. On these authorities, though many more might have been produced, the Author appears to have sufficiently established the ancient rigours of the Sarmatian winter. Let us enquire into its present state.

Here the proof of the present mildness of this climate is rather of the negative kind. The neighbourhood of the Euxine has not been much frequented by European travellers; but Rubruquis, Marco Polo, Jean de Plan, Carpin, and Mandeville, who were on the borders of that sea in winter, and proceeded even many degrees northward of it, make no complaints with regard to the cold. Busbequius is equally silent, though he crossed the same latitudes in the winter season; as are Tournefort and Mottraye.

The Author next compares the ancient state of the weather in Italy with that observed there at the present time; from whence a more positive conclusion may be drawn. He again quotes the sober Virgil, in directions adapted to the neighbourhood of Naples and Calabria, the most southern part of Italy, constantly

Ranly giving the husbandman precautions to guard his cattle against the injuries they might suffer from snow and ice. Here the testimony of our *preceptive* poet is unexceptionable. The Author quotes likewise the *nives diutinas* of Pliny (*lib. 17. cap. 2.*) and mentions the directions given by *Ælian* (*de Animal. lib. 14. cap. 29.*) how to catch eels whilst the water is covered with ice: observing with regard to this last circumstance, that, if we may believe the concurrent testimony of modern travellers, from some of whom the Author appears to have acquired particular information on this subject, 'it would be almost as ridiculous to advise a method of catching fish in the rivers of Italy, which depended intirely upon their commonly being frozen over, as it would be to give such directions to an inhabitant of Jamaica.'

The cause of this great change is not here enquired into. If it be supposed that cultivation has rendered these countries more temperate, the Author answers, that Tqmos is now precisely in the same state in which it was in the time of Ovid; and that Italy is not so well cultivated now as it was in the Augustan age.

Article 7. *A Note concerning the Cold of 1740, and of this Year (1767-8) by J. Bevis, M. D. F. R. S.*

Article 8. *Observations on the same Subject, by J. Short, F. R. S.*

From the first of these papers we find that, on the morning of January 6th 1739-40, the coldest day of that year, at Stoke Newington, Fahrenheit's thermometer stood somewhat lower than 10 degrees; and that on the 1st of January 1768, in town, (where, however, the thermometer was possibly affected by the fires in the contiguous buildings) it descended only to 17. From Mr. Short's paper it appears, that a spirit thermometer, in Surrey-street, descended on December 28, 1739, to 5 degrees in Fahrenheit's scale; and that on December 31, 1767, a Fahrenheit's mercurial thermometer, in the same place, stood at about 12 degrees.—We shall take this opportunity of observing that a greater degree of cold was experienced in other parts of England, during the preceding winter, particularly on the 10th and 18th of January 1767: on the last of which days, in about the latitude of 53 degrees, the thermometer stood during three hours, and perhaps longer, at 3 degrees; and on several other days was frequently stationary at 10.

We shall pass over the articles 13, 19, 21, 22, and 44, which contain meteorological diaries, and observations made in different parts of England, and at Warsaw, Stockholm, and Rome; only observing that, in the last-mentioned place, the heat of the summer of 1768 was very extraordinary; the thermometer standing on one day, exposed to the North, for the space of seven hours, at 99 degrees, and, during the space of three weeks, always standing at noon above 94, and at midnight  
 12v. Feb. 1770. I night

night seldom below 83; that is, 8 or 10 degrees above its usual stations; and yet the city is said never to have enjoyed a more healthy state.'

[To be resumed in our next.]

ART. VII. *Poems on several Subjects*. By John Ogilvy, D. D.  
8vo. 2 vols. 10 s. 6 d. sewed. Pearch. 1769.

THIS is a collection of Dr. Ogilvy's pieces, which have been before published. Though there are some additions, and, as he says, improvements, they are too inconsiderable to come under critical examination. There is, however, a preface concerning critics and criticism, with which we have some concern; for although the Doctor professes to have made some general observations, without a view to any particular authors, as he emphatically expresses it, *whatever*, yet he has in his turn played the critic with a criticism on his poem called *Paradise*, which was published in the Review for February last.

From this preface scarce any thing is clear, except that the Author's ideas are confused. That he has been unsuccessful in his attempt at criticism we shall endeavour to prove, whether in common with ourselves, we shall leave the Reader to determine.

The beginning of his preface is as follows: 'Of all the various *species of composition*, that which seems to have the greatest licence allowed to it, and whose abuse it is most difficult (at least in many cases) either to detect, or to rectify, is the *Art of criticism*. The difficulty ariseth partly from that series of objects which are perpetually diversified, which the various researches of the mind present to the mind; partly from the complicated nature of the objects, of which particular objects are found to consist, which are examined separately; but principally, no doubt, from the *variety of excellence and defect* exhibited, not merely in some particular instances, but appearing in *every one*, as indicating (in all instances *whatever*) imperfection of that mind from which it derives its origin. It is the natural effect of these causes, that the mind, whose parts in general are disproportioned, may be shown in a favourable point of view, where the most unobjectionable passages are selected for this purpose; so, when the contrary is really the case, the reader may receive an unreasonable prepossession from having such objects only placed before him, in a connection *likewise* foreign to their original design, as tend to mislead and impose upon his judgment.'

In this short extract there are almost as many faults as perceptions, beside that verbose obscurity, arising from an affected accuracy of distinction, and depth of penetration, which is common to the whole performance.

In the firſt period we find that the *art of criticism* is a *ſpecies of compoſition*; ſo that upon the authority of this critic we might ſay, that the *art of watchmaking* was a *watch*. At the next ſtep we meet with *ingredients* of an *object*. A little farther we find, that there are excellence and defect in *every performance*, which indicate, in all caſes whatever, imperfection in the mind that produced it. We then come to a period which, by a kind of ſuperſetation, has more members than it ought to have. 'It is the natural effect of certain cauſes, ſays the Author, that, as a diſcourſe may be ſhewn in a favourable point of view; where the moſt unexceptionable paſſages are ſelected for that purpoſe, ſo, where the contrary is really the caſe, (i. e.) where the moſt exceptionable paſſes are ſelected, the reader may receive an unfavourable prepoſſeſſion.' Here the period is complete: but though the Author has already told us that an unfavourable prepoſſeſſion ariſes from a ſelection of exceptional paſſages, he tells us *moreover* that it ariſes 'from having ſuch objects placed before the Reader as tend to miſlead and impoſe upon his judgment.' The exhibition of only the beſt paſſages tends as much to miſlead the judgment as of the worſt, yet this effect is made a diſtinction of one from the other; an effect which, being implied in both, ſhould not have been expreſſed of either. This period is deformed alſo by the word *likewiſe*, which has no regular antecedent to which it can relate.

But after all, what is the ſenſe which this jargon was intended to convey? Is it this,—Criticism is leſs confined to rules than any other ſpecies of compoſition, and to detect or rectify its faults is more difficult: this difficulty ariſes partly from the number and diverſity of its objects, partly from the variety of the parts into which each object may be divided, but principally from the inequality of the performances which it examines: in all literary performances there are both excellencies and defects; a diſcourſe, therefore, may be ſhewn in a favourable light by an exhibition of only the beſt paſſages, and in an unfavourable light by the exhibition of only the worſt, which may alſo be rendered more exceptionable by taking them out of their original connection, and bringing broken parts unnaturally together.

If this is the Author's ſenſe, part is falſe, and part is frivolous. That criticism is leſs confined to rules than any other ſpecies of compoſition is certainly falſe, for it conſiſts wholly of other compoſitions brought to the teſt of rules already eſtabliſhed and known: it is alſo falſe, that for the reaſons here assigned, or any other, the faults of criticism are difficult to be detected or rectified: it is always eaſy to determine whether quotations are juſt, and whether they do, or do not, quadrate with the rules to which they are applied; it is alſo falſe that in every performance there is excellence, though it may be true that in every performance there is defect. And though it be allowed that

performances in which there are both, are capable of misrepresentation, by exhibiting either the excellence without the defect, or the defect without the excellence, it does by no means follow, that this fault of criticism is difficult to be detected, since nothing more than a view of the performance is necessary for that purpose: as to the exhibition of particular parts, without the original connection which gives them propriety, this also is a fault which, upon sight of the passage where they lie in their original order, is detected without an effort, as the eye perceives difference between a sphere and a cube when they are held up before it. If the critic does not exhibit the passage in which he says there is want of connection, he commits a fault of a different kind; but this fault is more easily detected than the other, for it is perceived at once, upon sight of the criticism alone, without reference to the work in question.

The Author proceeds to tell us that criticism, as an art, extends 'to every subject *on* which the mind of man is conversant:' but in this, taking the words in their most extensive signification, he is mistaken: criticism, as an art, does not extend to the works of nature or providence; yet the works of nature and providence are objects *on* which, as this Author expresses it, the mind of man is conversant; his meaning, therefore, must be only that criticism, as an art, extends to all the performances of men, or that all the performances of men are objects of criticism, for which the Reader is just as much obliged to him as if he had said that all men naturally have two legs.

The Author assigns several tests of 'incompetent understanding in the sphere of criticism,' which are difficult to comprehend, and among others the following: 'Another *test*, says he, is *when* vague examples, and such as are at best remotely similar, are applied to illustrate particular observations. A critic who falls into errors of this kind, is evidently in the same plight with the *blind man*, who judged scarlet to be like the sound of a trumpet. *They* supposed *strength* of the colour constituted, probably in the latter case, some remote point of resemblance, while with regard to the real nature of the theme, both are equally incapable of receiving proper impressions.' From this passage, unfortunately, as from the smokey fires of the regions below, there is *no light, but rather darkness visible*. The Author here uses an adverb instead of a noun. 'Another *test*, he says, is *when* examples are applied;' instead of saying another *test* is the *application* of examples; his blind man, like Falstaff's men in buckram, is instantly multiplied: '*they*, says the Author, supposed strength of colour constituted remote resemblance.' But by what sense did the blind man, or blind men, perceive a quality in scarlet which was analagous to strength? or why, in consequence of that quality, should scar-

let

let be thought more like the sound of a trumpet, than like the taste of mustard, or the smell of salvolatile? Certainly the exhibition of examples to illustrate rules which they will not illustrate, cannot be reckoned among the faults of criticism which it is difficult to detect; and if not, it is difficult to conceive why the Author should give rules for its detection. By the Author's account of just criticism it might reasonably be inferred, that no criticism could be just, which did not include a compleat transcript of the work criticised: he says, 'that to select parts, to which he gives the reproachful name of loose and disjointed shreds of a discourse, as characteristic of its ultimate scope, or to present a few inferior members as displaying a figure at full length, is as absurd as it would be to exhibit a single limb, or a particular countenance in any of the cartoons of Raphael, as a *compleat specimen* of a work distinguished by the most striking and diversified expressions. The strength of the painter's imagination may indeed be rendered conspicuous from this selection of examples, but its extent and variety must be wholly lost, as well as that great effect which results from the union of subordinate figures, as these at the same time *receive* and reflect light upon the principal.'

What this Author means by a *compleat specimen* is not perhaps very easy to conceive; a specimen is a *part* of a thing exhibited that the *rest may be known*; but according to him, it is an exhibition of the *whole*: the extent and variety of a painter's imagination cannot be exhibited in any *specimen*, nor can any *specimen* preserve the effect which arises from the whole combination of the principal and subordinate figures: but does it follow that specimens cannot be usefully or properly exhibited? The Author's argument proves nothing by proving too much, he intends only to expose the folly of exhibiting what he calls by the strange name of *disjointed shreds*; but his argument will conclude equally against the exhibition of any thing less than the whole. He that should exhibit a limb and a countenance painted by Raphael, and describe the subjects which he had executed with the same powers, and in the same style, would do all that is analagous to just criticism. To exhibit a limb and a countenance of a picture, as a specimen of its composition, would indeed be absurd, because of its composition no specimen can be exhibited; and it would be equally absurd to exhibit detached periods of a discourse as specimens of its ultimate scope for the same reason: the ultimate scope of a discourse can no more be shewn by a specimen, than the figure of a house by a brick from the wall; and to shew the absurdity of attempting either by a laboured discourse, is equally a waste of time, and an affront to common sense.

This Author, like a carrier's horse, is perpetually stumbling without his bells. In rhyme he would scarce have violated the



rules of construction so grossly, as where he talks of subordinate figures *receiving*, as well as reflecting, *light upon the principal*.

He proceeds to tell us, in the same strain, that *what is when* : ' *What seems to me*, says he, *inconsistent with true critical discernment, is when the object to be presented to the mind of the Reader, appears in the illustration not to have been separated by the critic, from others in which it stands in no immediate connection, or which tend to weaken its course.*' It is happy for us, as far as it is happy to understand this Writer's meaning, that he has illustrated this oracular sentence by an example; but it is unfortunate for him that the example, which shews his meaning, is nothing to his purpose. ' Thus, says he, when the hero of the Iliad is represented as pursuing Hector round the walls of his native city, the poet, who renders all nature interested in the deeds of Achilles, mentions one circumstance wonderfully calculated to raise our ideas both of the persons and of the action. While the chase was continued he tells us, that not only the human spectators, but *the gods look'd on.*' A critic, however, who should deem it necessary to dwell upon this great circumstance, and in order to impress it more powerfully upon the mind of his reader, should transcribe likewise the preceding simile, which stands here as it were detached and apart, would weaken his own observation instead of illustrating it.' Now this is so far from being true, that the circumstance receives its power principally from the simile; let the Reader judge. ' As when youthful competitors, for some glorious prize, turn the goal swiftly upon the panting courser, men eye them with eagerness and attention; so, while Achilles pursued Hector round the walls of Troy, the gods themselves were spectators of the chase.'

The strife of Achilles and Hector rises, by exciting the attention of the gods, in comparison with the noblest of all other contests which excited only the attention of men. To say simply that the gods look'd on, is comparatively to say nothing; and our Author himself is forced to substitute something for the simile which is not so good, by saying that *not only the human spectators but the gods look'd on.* In the same manner, ' as the noblest and most important of other contests interest human spectators, so does that between Achilles and Hector interest the gods.' This is the sense of the poet with the simile; and he that is not sensible of loss when it is taken away, has no pretensions to estimate its value.

The Doctor, in his next paragraph, falls with great severity upon verbal critics, whom he calls vermin, and represents as gathering in a swarm about a few obnoxious words or phrases. It is very common for those who do not understand grammar to affect contempt for the science; but it is not therefore less true that

that an attempt to adorn language, which is not correct, is absurd and ridiculous; it is cloathing sentiment like poor Jack in the Tale of a Tub, whose coat consisted wholly of rags and lace.

Our Author, like many other authors, is perpetually perplexing his reader by the words *former* and *latter*, *first* and *last*: these words frequently refer to a distant part of the page, in which case the Reader is obliged to look back, and, what is worse, when he has look'd back, he cannot always guess for what these words are substituted.

'After all, says our Author, a critical observer may even mislead a discerning reader, by selecting the most frivolous part of a work intrinsically excellent, or the happiest stroke of a performance otherwise trifling or indifferent; *the same observation may be applied to general censure or panegyric, where examples are not adduced*, which a critic has no more right to suppose will pass for current coin with his readers, upon his ipse dixit, a very few occasions excepted, than a stranger would have to expect that a man, who never saw or heard of him, should lend him his money upon the first demand, though corroborated by no evidence or testimony *whatever*, but the simple promise of being repaid. In these *last* cases however a reader may be imposed upon by partial criticism; in the *former* it is his own fault if he should ever be so.'

Now what are these *last* and *former* cases? Does the word *last* refer to general censure or panegyric without examples, and the word *former*, to partial examples? If so, the passage is partly redundant, and partly contradictory: the Author says, that by partial examples [the former] a critic may mislead a discerning reader; and he says, the same observation may be applied to general censure or panegyric [these last] that is, that general censure or panegyric may also mislead a discerning reader: but why then does he add, that in *these last* a reader may be imposed upon? This is redundant; and why, having told us that in *the former* a discerning reader may be misled, does he add, that it is *his own fault* if he ever should be so? This certainly is contradictory. If the *same* observation is true both of *these last*, and of *the former*, viz. that they may mislead a discerning reader, it is equally his fault in both cases, or not his fault in either.

Do the words *these last* then refer to general panegyric without examples, and the *former* to general censure? This cannot be the case, for the Author illustrates his position respecting them by a simile that supposes *an example to be given*, though deceitful. 'When a face, says he, *without an eye*, is represented in profile, the defect may be concealed till we see the original; or when the deformity is remarkable, and *universally acknowledged*,

ledged, we may take a man's word for it without examining the portrait.' There is indeed, in many instances, no guessing what this Writer means by what he says. By a face *without* an eye, in the passage just quoted, probably he means a face *with* an eye, though not with *two* eyes. The profile of a man who has still one eye, though he may have lost one, if taken on that side where the eye remains, may conceal the defect; but how the profile of a man *without* an eye, can conceal the defect, is not so easy to conceive: neither can it easily be conceived in what sense we can be said to take one man's word for the truth of what all men say: if we know a deformity to be *universally* acknowledged, we do not take the word of any one man for it, but the testimony of all: if we do not know it to be *universally* acknowledged, and have only the single testimony of one man for what is confirmed to others upon better evidence, we are just in the same state as if no such evidence existed, and are no more justified in taking one man's word in in this case than in any other.

In the following passage we have endeavoured to find the Author's meaning, with yet more diligence but with no better success.

'Justice calls upon me, says the Author, to acknowledge that some *improvements* and *additions* were suggested to me by the *critiques* on the poem entitled Providence, and an Essay on the lyric Poetry of the ancients, which were published in the *Monthly Review*. The gentlemen concerned in that publication have *done me a real favour*, by pointing out such mistakes or omissions as I could rectify; and as far as my own judgment concurred with their animadversions I have done so. I would willingly make the same acknowledgment to the Authors of the *other Review*, or even to any *other libellers* who have honoured me with abuse; but with regard to *these*, particularly the *former*, this is altogether impossible. The authors of *this paper*, it must be acknowledged, have discovered much warmth both in their friendship and in their enmity. As in the first case, when they were in good humour, their *critiques* consisted almost wholly of pure panegyric: so in the last, when I had unexpectedly forfeited all title to be treated with common decency, their censure, to do them justice, was composed as compleatly of unmixed defamation. Thus, unhappily for me, *I have received benefit from neither*.

Now who can be meant by the *former*, and the authors of *this paper*? Can it be the authors of the *Monthly Review*? If so, the Author laments the *impossibility of making acknowledgements* to the very same persons to whom, in the preceding sentence, *acknowledgements have been made*: if so, the Author says of the *same persons* that he has improved his works by their criticism, and that

that he has received *no benefit either from their censure or panegyric*. For these reasons we would fain suppose the authors of another Review to be meant; but, alas! that is impossible. Immediately after the words ‘unhappily for me I have received benefit from neither,’ there is a mark referring to a note, which begins with the words, *These authors*, and contains a remonstrance against *our* critical observations upon the poem called *Paradise*: the authors, therefore, who have criticised this poem of Dr. O. are the same to whom he has made acknowledgements, and to whom it is impossible they should be made; the same whose suggestions have enabled him to improve and enlarge his works, and from whom he has received no benefit!

As the note contains a particular charge against us, which we shall endeavour to invalidate, it is transcribed from the second paragraph intire:

These authors, he tells us, cannot expect attention when prejudice appears to have held the pen, and such studied misconstruction is employed, as will make nonsense of any performance *whatever*. ‘Yet this, he adds, is plainly the spirit of their critique on the poem entitled *Paradise*.—Let us try, as an example of this, the very first remark that occurs.—The author of the article on that poem attempts to make prose of the introductory lines—I sing the grove, the stream, and the garden: hail *dark retreats*!—here leaving out the last part of the sentence, he proceeds—These dark retreats, &c. being dimmed by *no cloud*, awake the inspiring lay. Is it necessary to acquaint almost *any reader*, that the word—*these*—refers to the stream, the grove, and the garden, which being *dimmed by no cloud*, (i. e. subject to no such vicissitudes) as the eventful day of human life, claimed the inspiring lay at first, and continue to awake it? Why then were the words, “*dark retreats*,” selected upon this occasion to be coupled with the epithet—*these*, especially as (if it relates not to the themes proposed in the beginning of the sentence) we must naturally refer it to the last mentioned objects, “the bowers of quiet?”—The answer is very obvious:—It was judged expedient that the Author should be made to speak here of undimmed darkness, and this was the only method to bring it about.—Let us try, by the *same* rules, a celebrated passage in the most *correct English Poet* that ever wrote.—Let me (says Pope, speaking of Sporus)

—“Flap this *bug* with gilded wings,

“This *painted child of dirt*, that stinks and stings;

“Whose *buz* the witty and the fair annoys,

“Yet *wit ne’er tastes*, and beauty ne’er enjoys.”

“*What has harmony in verse* (says our critic) *ought to have sense in prose*.—Let me flap this *bug*, this *child of dirt*, that stings and stinks; whose *buz* annoys the fair and the witty, yet *wit ne’er tastes*.

*tastes*.—Surely, this *construction* is *incongruous*, and this *language* *unsensical*. What does this Author mean, when he talks of *flapping a bug*, that becomes, in the next line, a *child of dirt*, stinging, stinking, and having a *bus* that annoys the fair and the witty, which yet *wit ne'er tastes* !”—With what contempt would this *great* genius have looked upon an enemy, who applied to his poetry such criticism as this !—One other remark let me take notice of. “This Author (says our critic) *among other strange things*, talks of the Muse as *failing a shade*.” This is very true. But what would this Gentleman say, if I should tell him of a Poet, who speaks not only of failing, but of “*steering upon a shade* ?” What sentence would he pass upon a man, who represents the Air (like a Loaden-hall Porter, it might be said, sweating under his burden) as “*feeling weight, and unusual weight* too ?”—Surely, the errors above-mentioned will be thought peccadillo’s to these. Yet, gentle reader, with sorrow I write, and with sorrow will it be read, these are the words of *John Milton* ! and the passage from which both is selected, has always, till now, been looked on as one of the most sublime and noble, either in ancient or modern Poetry —“Then with expanded wings, he steer’d his flight aloft,” &c.—In short, by such criticism as this, I will engage to make the father of Epic Poetry himself, who, for three thousand years, has been shaded by the consecrated veil of antiquity, appear to have formed as wild and extravagant chimeras as ever entered into the brain of Rabelais, even when he made honest Satan be seized with a cholic (and no wonder !) after having devoured the soul of a lawyer fricaseed to his breakfast.—It is almost impossible to be serious on this subject.—Let me say however, that if these Gentlemen meant to have acted impartially, they ought surely to have given their readers some example, from which they might judge of the merit of the Poem (since merit they allow it to have) as well as have so minutely (to use their own phrase) pointed out what they judged to be its faults. That painter would certainly be thought to execute his work very lamely, who should take off every disagreeable expression of a countenance, without any of its graces.

To this charge we reply, in the first place, that prejudice could not hold our pen, because when the remarks upon *Paradise* were written, the Author of it was wholly unknown. We say too, that although we left out intermediate parts of the sentence, to bring those which formed the connection nearer together, we transcribed the whole, submitting our sense of its construction to the Reader. The verses are these :

“Of rural groves I sing—the winding stream,  
The grove, the garden, form the simple theme :  
Hail to the woodland shade, the peaceful vale !  
Ye dark retreats, ye bow’rs of quiet, hail !

*These,*

*These*, when improv'd by science, taste, and thought,  
 Art moulds the plan by forming Nature wrought;  
 Dimm'd by no cloud, like life's eventful day  
 First claim'd, and still awake th' inspiring lay.'

The Author says, that the word *these* refers to the stream, the garden, and the grove, and asks why the dark retreats were selected to be coupled with the epithet.

We say, that if the word *these* does refer to the garden, the stream, and the grove, it refers also to *dark retreats*, whether these dark retreats are included in the garden and grove or not; and therefore, by all the rules of construction, they were among the things that were said to be undimm'd: and to say of a *dark retreat*, with how many other things soever it may be joined, that it was *undimm'd*, is to talk nonsense. If I say of Jonathan Wild, Peter Walters, the apostle Paul, and colonel Chartres, that they were not honest, and I am reproached for having said that the apostle Paul was not honest, would it not be a pleasant defence that the words *not honest* might with propriety be referred to all the rest; and that it was malicious to select out Paul upon this occasion, the only name to which they could not be referred with propriety? If we had been solicitous to note all the absurdities contained in these eight verses, we should have remarked that the words *inspiring lay* are as irreconcilable with common sense, as *undimm'd dark retreats*: a lay or song that is prompted or awaked by a passion which surrounding objects excite is, with respect to inspiration, not the agent but the subject; it may be inspired, but it does not inspire: in him that sings it may be the effect of inspiration, but cannot be the cause. We might have observed too, that the contrast even between the garden, the stream, and the grove, and the eventful day of life, is not just: they are equally subject to be dimm'd by clouds, both in a figurative and literal sense; literally, when the weather is cloudy; figuratively, when winter congeals the stream into ice, blasts the flowers of the garden, and strips the trees of their foliage: if these are not *vicissitudes* analagous to those of life, all the world has hitherto been mistaken.

The Author's attempt to convert a passage of Pope into nonsense, by the method which we took to expose the nonsense which we found in the passage quoted above, scarce deserves notice: it is sufficient to remark, that the *bug* in the first line does not become a *child of dirt* in the second: wherever there is a bug there is a child of dirt, which, with equal propriety, may be said to stink and sting; that if we suppose wings to be given to a bug, it will of necessity *buz*; and that it will annoy the witty and beautiful, though it can neither enjoy beauty nor taste wit. Surely this construction is not incongruous, nor this language nonsensical.

The objection which we made to *sailing a shade*, this Author has misrepresented by suppressing part of the sentence,—one of the faults, of which he grievously complains, in other critics. We have observed that, ‘among other strange things the Author of *Paradise* says, the muse *borne over decay’d ages* sail’d a shade.’ The words distinguished by italics he has left out, in which great part of the strangeness consists; and he affects not to see that our objection was, in some degree, founded upon the use of the word *sail* as an active verb, so that the passage in Milton, relative to steering *upon* a shade, is nothing to the purpose. The Author says, that on this subject he found it almost impossible to be grave; we rather think that he found it impossible to be merry: nothing but the gloom of discontent could have hidden from him a passage in our criticism, in which we have done what he reproaches us for neglecting to do: he says, if we meant to have acted impartially, we ought to have given our Readers some example from which they might judge of the merit of the poem, as well as so minutely have pointed out what we judged to be its faults. As a proof that we did mean to act impartially, we have immediately, after pointing out what we judged to be its faults, added these words: ‘We observe, with pleasure, that the following verses are less exceptionable.’ Sixteen verses are then inserted, which we thought, and still think, by much the best in the piece.

Dr. O. says he is a successful Writer;—let him then be content with his good fortune; for it would be much more easy, consistent with the rules of just criticism, to take away some of the reputation he has already, than to give him more.

If our Readers should think we have bestowed more time upon his preface than it is worth, we hope they will consider that it was of great importance to us to obviate a charge of weakness, malevolence, and partiality, brought against us by a person to whose opinion we may have contributed to give weight; and for this purpose it was necessary to shew, by a full examination of his Essay on Criticism, that he is not a competent judge of the matter on which he gives evidence.

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ART. VIII. *An Objection drawn from the Act of Union, against a Review of the Liturgy, and other ecclesiastical Forms considered, in several Letters to a Divine of the Church of England. The whole now submitted to the impartial After-thoughts of William Blackstone, Esq; Author of the Commentaries on the Laws of England.* 8vo. 1s. 6d. Dilly. 1770.

IT is not in the least surprising if, in works of the nature of that justly celebrated publication here referred to, there should be some inadvertencies and mistakes; at the same time it

it is most equitable, and indeed, necessary, that if such mistakes or inadvertencies affect any important interest of mankind, they should be carefully pointed out, and animadverted upon. The present objector, with many others, imagines, that instances of this kind may be discovered in Dr. Blackstone's commentaries,—a truly valuable work; but in some places bearing hard, they think, at least, upon our *religious liberties*.

It sometimes happens, that gentlemen who confine themselves to the study of the law, though persons of considerable learning and abilities, sink into contracted views upon particular subjects. Intent upon the letter of the law, with some nice, and it may be unimportant distinctions, they are in danger of losing sight of that equity and humanity, that regard to the public, and also the private rights and benefits of men, which is the only true foundation of all laws; and without attending to which they must be either useless or oppressive. It is true, that cases may occur, in which the provision for the advantage of the community, will, in some degree, interfere with the natural claims of individuals, considered in their unconnected capacity; but it must also be ever true, that all laws are, or ought to be, intended and framed, to guard and promote the peace, the liberty, and the welfare of society in general, and of its particular members. How requisite is it then, that those who write explications of the laws, should carefully attend to this; and if in any instance, they find a law which they cannot reconcile to this idea, should even be ready frankly to own that it is unreasonable and unjust! This, as it appears to us, would be the truth of the case, was that assertion of Dr. Blackstone's, concerning the *act of union*, which is here controverted, indeed matter of fact. Men of plain understandings, when they heard of articles of union or agreement which were entered into by two nations, would naturally conclude, that such articles did by no means restrain either of the parties from making needful alterations in their own particular usages, by which the interest of the other was not affected. The compact between England and Scotland, by which both were to be formed into one kingdom, is indeed of a very different nature from national treaties in general; but is it in the least credible, that while each agreed to preserve their peculiar ecclesiastical forms, &c. they should at the same time have bound themselves up from correcting any parts which appeared to be faulty or defective; and by which the welfare of the other could not be infringed? Dr. Blackstone, however, seems to suppose that they have acted in so strange a manner. His words, when speaking of the *act of union*, and which have chiefly occasioned the present

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sent pamphlet, are as follow, " That whatever else may be deemed *fundamental and essential* conditions, the *preservation* of the two churches of *England* and *Scotland* in the *same* state they were in at the time of the *union*, and the maintenance of the acts of uniformity which establish our common prayer are expressly declared so to be." And he adds, " That therefore any alteration in the *constitution* of either of those churches, or in the *liturgy* of the church of *England*, would be an *infringement* of these *fundamental and essential* conditions, and greatly endanger the union." COMMENT. B. I. Intro. Sect. 4.

Such an assertion, from so wise and respectable a person, is likely to have much weight; and therefore deserves to be maturely considered. Great names, says this writer, give great sanctions—sometimes to errors. Whether the learned gentleman, whose opinion is here discussed, has truth on his side, in what he has advanced upon the point in view, is left to the public to judge, the matter lying fairly here before them. If he is right in his remark, he deserves attention; but if wrong, it is fit his mistake should be laid open, and his assertion censured. Otherwise the influence of his supposed error will spread, in proportion to the eminence of his character, and the prevalence of his interest. All that is here desired is, *impartiality in examining*. This granted, no farther favour is asked. The Author hopes, that the gentleman, to whose consideration these papers are particularly offered, will not take it amiss, that he is desired to consider the matter anew, and thereupon shew that frankness and ingenuity of temper, ever open to conviction, which is always shewn by disinterested friends to truth; and which therefore the public will probably expect on this occasion, from a person of the honourable character of Dr. Blackstone.

This writer does not propose to give a formal detail of all the arguments that may be brought upon the subject; but only to present some general truths to our consideration, which he thinks have sufficient weight to determine the point. In the first letter he expresses his surprise, that since the time of the aforesaid union, now near threescore years past, many men of great understanding and knowledge in the laws, have considered the matter in a different light, as not having the least apprehension that any obstruction to a moderate and reasonable revival of our liturgy, could arise from the act now in view? He here gives some extracts from Dr. Nichols's supplement to his commentary, published in 1711, and from some of Bishop Burnet's works; to which he adds, he could subjoin a considerable number of other respectable and weighty authorities, all pointing out the necessity, or to say the least, the expedience and utility of a review of our ritual and other ecclesiastical

cal matters, that are now in a state of some disorder, for want of such a timely remedy. Men, we are told, of the greatest wisdom and sagacity, and of the most extensive knowledge in the affairs of our constitution, and the means of its safety and prosperity, have made these observations, and that even *since the union*; and they express their sentiments in such a manner, as if they had never heard a syllable, nor ever in the least imagined, that the act of *union* could create any impediment to a farther and just reformation. It must have appeared to them, to be contrary to all *reason*, as indeed it is, that any legislature should knowingly and deliberately tie itself down, by an act of its own, to be for ever in bondage, and never make the least attempt afterwards to reinspect any part of the constitution, in order to strengthen and improve it, where found to be weak and defective. Laws of this kind, if any such can be supposed to have passed a senate, are, I think, universally allowed by all reasonable men, to be *ab initio, & ipso facto*, void, and of no force. Our Author, after proceeding further in this strain, supports his conclusions by producing the determination of a gentleman of the *law*, whom he adds, every one will allow to be a competent judge of his own meaning, and every one may hope, that he intended consistency therein. This is one of his general rules and maxims relating to acts of parliament,—‘*Acts of parliament derogatory from the power of subsequent parliaments, bind not.*’ And the reason he gives, a valid one, I conceive, is this; ‘Because, saith he, the legislature, being in truth the sovereign power, is always of equal, always of absolute authority: It acknowledges no superior upon earth; which the prior legislature must have been, if its ordinances could *bind the present parliament.*’\*—Again: ‘If out of acts of parliament there arise collaterally any *absurd consequences*, manifestly contradictory to common *reason*, they (*these acts*) are, with regard to those collateral consequences, *void*.†—And further, ‘Over and above the laws of England, *Equity* is also frequently called in to assist, to moderate, and to explain it,’ (*them, viz. the laws.*) So that this writer observes, we may now freely join with the same learned gentleman in his observation. ‘That *sometimes through haste and inaccuracy, sometimes through mistake and want of skill, many have published very crude and imperfect (perhaps contradictory) accounts, of some things.*’‡

The second letter presents us with some queries upon the subject of a review of the liturgy, &c. still in connection with the principal point here in view, the act of union. After having asked, ‘Can it be reasonably thought, that this act intended for ever to preclude and prevent all alterations for

the better, in either of the two churches respectively? the question is farther argued as follows; ‘Is not the kirk of North Britain still at liberty, consistently enough with the said act of *union*, to make better orders and provisions for the maintenance of its *ministry*; and even to regulate and improve its present form and mode of *worship*?—And shall I be thought to go too far, if I should ask: Supposing that kirk should at any time hereafter think fit, upon mature consideration, to admit a public *liturgy*, of its *own composing*, and intended for its *own use only*; would there be any harm in this, or any thing inconsistent with the act of *union*, in its true sense and design?—And since I am upon the subject, let me be permitted to ask farther; supposing *that church* should, on some or many good accounts, judge it advisable to adopt into its constitution the liturgy of the church of *England*; being, as we may reasonably suppose they will expect it to be, or will of themselves contrive it to be, well reformed, and that for the use of Scotland only; would any just objection lie to this, from the act of *union*? Would any infringement of that general law arise from hence? This would be a different case from Archbishop Laud’s imposing upon them the English liturgy; and especially as new-modelled to his own opinions and taste?

Such observations, if they do not disprove the thing; at least shew the absurdity of entering into such agreements as that which Dr. Blackstone supposes to have been formed by the act of union. Among other considerations in support of his side of the question, our Author enquires, whether his argument does not receive some elucidation and strength from considering the act itself; the 25th article of which act, he says, asserts, ‘that the said act is to continue the sure and perpetual foundation of a complete and entire *union* of the two kingdoms of *Scotland* and *England*.’ To which assertion is subjoined this cautionary declaration, of considerable moment in the present case, viz. ‘That nevertheless the parliament of *England* may provide for the security of the church of *England* as they [shall] think expedient, to take place within the bound, of the same *kingdom* of *England*, and not derogatory from the security above provided for establishing of the church of *Scotland*, within the bounds of this *kingdom* [of *Scotland*.:] As also the said parliament of *England* may extend the additions and other provisions contained in the articles of union—to and in favour of the subjects of *England*, which shall not suspend or derogate from the force and effect of this present ratification.’ This clause is thought by this writer to distinguish with sufficient clearness, and guard with proper caution, the separate power and privilege of both churches, ‘each church being permitted and ordered to remain in full possession of the liberty and power it originally

had to preserve its own constitution, and (intentionally at least) allowed, as it had been formerly, to make new regulations, when occasion should require, for the farther advantage and utility, as well as preservation of itself, within the extent of its own boundaries.

This writer proceeds to ask, whether the two acts of uniformity, which the great civilian, with whom he contests, seems to think absolutely bound down upon us, are indeed utterly irreversible? It is enquired, how came those two eminent lawyers, the Lord Chief Justice *Hale*, and the Lord Keeper *Bridgman*, with Bishop *Wilkins*, Dr. *Burton*, and other eminent men, to propose a scheme of amendments and improvements in our liturgy in 1688, so soon after the last act of uniformity, if they had entertained the same judgment of the perpetual force and obligation of those two acts, with the author of the commentaries? And how can you account, says he, upon this gentleman's opinion, for the appointment of the ecclesiastical commissioners—for the like good end, by the patriot King William, in 1689? Some of his readers, not the Monthly Reviewers, may, perhaps, think him rather too jocular upon so grave a subject, when after a detail of the two acts before mentioned, with some reflections upon them, in connection with the act of union, he thus proceeds: 'Shall we not be at liberty to rectify our mistakes? to mend what we see to be wrong? Are we infallible, or impeccable? It would be the same absurdity, the same injustice, to deny this liberty in the affair of our union, as if the clergy of England, and those of Scotland, had made it one of the conditions of that union, that the former shall always retain their right to the gown and cassock, and the latter to the cloak, and yet neither of them be allowed to mend either the one or the other, when they really required mending.'

In the third letter it is urged, that the liturgy used by the church of England was never intended to be set upon a par with scripture, or ordered to be looked upon as perfect and unalterable. So far from this, it is observed, that alterations have been often made in it, since its first publication, and the church, it is added, still continues to declare to the world, that every one of her constitutions are alterable. In support of this declaration, we have proofs collated from the preface to the book of common prayer, from the homilies, and from the articles, with some of Bishop *Burnet's* remarks upon them: to which are added, the acknowledgements of some great churchmen; among whom is the famous Archbishop *Laud*, who in the dedication of his book against *Fisher* to K. Charles thus writes, 'The church should not be so bound up, as

REV. Feb. 1770. K that

that upon just and farther evidence, she may not revise that, which in any case hath slipped by her.'

It is farther here argued, and very justly, if the act of union puts an embargo upon all *alterations* in our liturgy, and prohibits improvements; how came our convocations, since this act passed, to be so very bold and daring, as to enter upon so many ecclesiastical subjects, and form new regulations for the farther service and security of the church, with a view to lay them before the *government*, to be considered and established? But indeed, it follows, the convocations did not act without *authority* in these matters. They had their authority from the throne itself.'

Our author goes on to lay before us some instances, by which it appears, in fact, that since 1707, the memorable æra of the union, '*divers alterations* have been actually made even in the *liturgy* of the church of *England*, and yet *no infringement* thereby made of the *fundamental* and *essential conditions* of the union; nor has the union itself, as pretended, been *greatly*, no, not at all *endangered*, by those alterations; no nor, I will presume to say, ever will.' Farther to support the point, an account is also given us of some changes which have been made in *Scotland*, notwithstanding the supposed restriction in the act, and by which, in its true sense and spirit, this writer concludes it not to be any way affected.

The five letters are followed by a postscript, occasioned by Dr. Blackstone's *reply* to Dr. Priestly's *remarks*; in which the commentator's assertion, which in this reply he still insists upon, is compared, with some *concessions* he has at the same time made, and by which it appears to be contradicted. One of these concessions is, 'That the bare idea of a state, without a power somewhere vested, to *alter* every part of its laws, is the height of *political absurdity*.' 'If all this be true, as it certainly is, this writer properly asks, what need of insisting so much, and so peremptorily, upon the *unalterable* obligations and *irreversible* decrees of the act of union?

The pamphlet is closed with an account of some candid declarations of Dr. Blackstone's, which appear much to his credit, in his reply to Dr. Priestly's remarks. After which, it is said, 'These and the like declarations of Dr. Blackstone's, do him real honour. They shew the man of sense, and the gentleman; and if I am not much mistaken, will do more to retrieve and recommend his character (in these instances at least) to impartial judges, than any less justifiable passages in his commentaries may hitherto have done to abate their esteem of him. Nor need it, I think, be doubted, but he will in time, wherever there shall be just occasion, oblige the world with farther marks of an ingenuous temper, and a regard

to truth and honour, in respect of any other oversights, or less guarded positions, which may possibly be found in any other of his publications, besides those which have been touched upon in the foregoing disquisitions.

To conclude the article, this pamphlet is a sensible and spirited performance; and, at the same, time written with candour and good manners. The subject is interesting and curious; for which reason we have given a larger account of it than we usually do of these polemical publications.

ART. IX. ΠΛΟΥΤΑΡΧΟΥ ΧΑΙΡΩΝΕΩΣ Ἀποφθίγματα βασιλέων καὶ στρατηγῶν. ID EST, PLUTARCHI CHÆRONENSIS Liber de Regum atque Imperatorum scilicet dictis, quæ Apophthegmata noncupantur. Recensuit et ornavit STEPHANUS PEMBERTON, A. M. Col. Orid. OXON. Socius. Oxoniæ, e Typographæo Clarendoniano. 8vo. 5s. 6d. bound. White.

IT is well known, that Theodore Gaza, being asked, which of the writers of antiquity he would wish to be preserved, if all but one of them must necessarily be lost; answered, *Plutarch*. Without determining whether this opinion was strictly just, nothing can be more certain than that Plutarch is a most valuable author. His Lives are deservedly held in universal esteem; and his Moral Works are particularly excellent, though they have not had the attention paid to them which is undoubtedly their due; and the want of which has, in part, been owing to their not being composed with the elegance and beauty of a Plato, or a Cicero. Among the detached pieces of Plutarch, his Apophthegms have considerable merit. It has, indeed, been questioned whether they are really his; and it is insisted upon, both by Xilander and Rualdus, that they were unworthy of him. But Erasmus, a name far superior to either of these two critics, is intirely of a contrary opinion. His words are so remarkable, that they deserve to be quoted. *Plutarchus non tantum in delectu cæteris præstat, verum etiam in explicando. Habent enim Apophthegmata peculiarem quandam rationem et indolem suam, ut breviter et argute, false et urbanè cujusque ingenium exprimant*—*In hoc itaque exprimenda mihi dilutior videtur Xenophon, suffrigidus Herodotus, loquacior Diodorus, et Q. Curtius, ne pergam de cæteris dicere; Plutarchus omnes implevit numeros.*

After all, as Mr. Pemberton justly observes, in his sensible and well-written preface, it is a matter of little importance, whether the Apophthegms were collected by Plutarch, or by any other person, provided they are useful, and worthy of being read. Their general excellencies and utility cannot be denied, they contain many curious and valuable sayings, and throw great light on the most eminent characters of antiquity. A

good separate edition of the Apothegms was much wanted, and such an edition is now presented to the public, by Mr. Pemberton. He hath given a correct and elegant copy of the original text, hath paid a proper regard to the different readings, and his notes are both instructive and entertaining. In short, the learned pains he hath taken to exhibit and elucidate the Apothegms of Plutarch, cannot fail of being deemed an acceptable service to the cause of ancient literature.

ART. X. *Fables for grown Gentlemen. For the Year 1770.*  
4to. 2 s. Dodsley.

AS the Author of these Fables has done us the honour to take some notice of us, it would be an unpardonable want of politeness not to acknowledge his compliment, in the first place. It is as follows :

‘ Let him alone ; he’s a Reviewer,  
By such vile trash he gets his bread ;  
And for that reason, *soyez sûr*,  
He well deserves a broken head.  
A flea out of a blanket shaken,  
A bloody-minded sinner,  
Upon a taylor’s neck was taken,  
Marauding for a dinner.  
The flea attempted a defence,  
The damage was so small,  
That the offence  
Was next to none, or none at all :  
And furthermore, to save his life,  
Pleaded his children and poor wife.  
That’s not the case, the judge reply’d,  
The harm is small, ’tis not deny’d ;  
You did your worst, and had your fill ;  
Die then, said he,  
Unrighteous flea,  
Not for the deed, but for the will.’

By way of companion to the above fable we would recommend

The POET and the TAYLOR’S WIFE.

A poet at a chandler’s shop  
Ask’d credit for small beer.  
Quoth she, you shall not have a drop !  
’Twas but last year,  
You told a pack of crazy tales ;  
I let you have both coals and bread ;  
For then you said  
That you should soon have cash from sales  
Of books, or some such things,  
And I should have my own—“ *Diable !*  
You’re d—n’d unconscionable

There

There, look upon your files and strings !  
You've got the remnants of the copies :  
Those curs'd Reviewers spoil the sale ;  
But now my hope is,  
The rogues will all turn tail ;  
For I've compar'd them to a flea."—

Quoth she,  
Friend, that may be ;  
But if you have no better way  
Old debts to pay,  
I would not trust you for a souse,  
Though you compar'd them to a louse.  
" —A flea upon a taylor's neck !"  
Get out you knave ! she storm'd and cry'd ;  
What, though my husband was a taylor,  
He made no failure,  
Nor ow'd a shilling when he dy'd.

Fine times, i'feck !  
When such like vermin make a game  
Of any man's good name !  
Frowning, she seiz'd the poet quaking,  
And drag'd him through the neighb'ring sewers ;  
Then told him, in this piteous taking,  
To fling his dirt at the Reviewers.

Having thus balanced accounts with our Author, in his own  
style,

In verses that a dog might write,  
If he could hold a pen ;  
we find ourselves perfectly in good humour with him, and shall  
give him all possible fair play. There is true humour in the  
following fable, particularly in the conclusion, though, per-  
haps, it may not universally be understood :

' A gnat upon an ox's horn,  
Clapping his wings, sang forth his praise,  
Greater than the unicorn :

Hail, greatest beast of all that graze !

Accept, great brute, my willing strain ;

And, if my weight give you no pain,

Which I much fear,

Allow me to remain

To charm your bovine ear :

Great and mighty chieftain say,

Whether shall I go or stay ?

The ox reply'd,

Where insignificance prevails,

You always meet with empty pride ;

Depend upon't, it never fails :

To me, vain insect, 'tis the same,

You may give over or go on ;

I neither felt you when you came,

Nor shall I miss you when you're gone.



"Said Maupertuis, pray, read this fable;  
And I'll explain it to the table.

Observe Voltaire, that chirps and sings  
Near Prussia's king from night to morn;  
He is the gnat that claps his wings,  
And sings upon the ox's horn:  
Voltaire reply'd, the gnat suits me;  
But why, an ox? there I am dull;  
As for the ox, said Maupertuis,  
I wish the ox had been a bull."

The fourteenth fable contains some very useful political instructions; but it is certainly too late. It ought to have been put into the hands of grown gentlemen before the year 1770.

A Fox contriv'd, though lock'd and barr'd,  
Contrivance was the Fox's trade;  
To steal into a farmer's yard,  
*A la fourdine*, by escalade;  
With appetites wicked and loose,  
Improv'd by travelling and art,  
He suck'd the blood out of a goose,  
Ravish'd a hen, and broke her heart,  
To put an end to these lewd courses,  
Before the caitiff was aware,  
Surrounding him with all his forces,  
The farmer caught him in a snare,  
He studied till he crack'd his brains,  
The writers of those times relate,  
To find out penalties and pains,  
To suit his cruelty and hate;  
Revenge will help you at a pinch,  
E'en when your parts begin to fail,  
To make Volpone die inch by inch,  
He ty'd a firebrand to his tail.  
The Fox ran freight to Hodge's corn,  
And caus'd as great a conflagration,  
As when Wilkes came and blew his horn,  
That, like the last trump, rous'd the nation;  
Turn'd out of doors with an intention  
To get him baked well, and roasted;  
But they pay'd dear for their invention,  
They got him only nicely toasted.  
With Bills of Rights to his tail ty'd,  
With red-hot Humphry too he came,  
And more combustibles beside,  
That set all Brentford in a flame.  
The ruin spread, and made such haste,  
For all the engines they employ'd,  
The neighbouring towns were soon lay'd waste,  
And Middlesex was quite destroy'd:  
The flames reach'd London; but anon  
The wind chop'd round, or London too had gone."

Both

Both these examples are compleat ;

I with some folks would learn from hence

To know that no revenge is sweet,

Without a little common sense.'

And now dear, droll, dirty, jaunty Fabulist, having had our full revenge of you,

And suck' out your best blood,

(For some you have not over good)

We turn you grazing,

To purge your grosser humours,

As horses full of tumours,

Are sent to the salt marshes,

And, what is most amazing,

Leave there their glanders and their farcies.

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ART. XI. *The Life and Adventures of Common Sense; an historical Allegory.* 8vo. 2s. 6d. Lawrence. 1769.

**I**N our Review for April, 1769, p. 344, we mentioned the publication of the first volume of this work, and briefly hinted the Author's general design. He now pursues the history and adventures of *the Family*, and brings his narrative down to the beginning of the present reign, and the peace of 1763; of which Mr. Common Sense expresses his disapprobation by informing us that, a little before the definitive treaty was signed, his mother (*Truth*) together with *Wisdom, Prudence,* and *Himself*, took their departure for a distant country, and have not visited England since.

This second volume is diversified with many allusions to, and satirical observations on, public events, fashionable amusements, and noted characters.

In the reign of George II. Mrs. *Prudence* is introduced at court, to superintend the royal wardrobe, and to arrange and number his majesty's stockings and pocket handkerchiefs: at the same time that the greater departments were entirely disregarded, and the more expensive branches of household œconomy suffered to run at sixes and sevens.

Public credulity is ridiculed in a recital of the famous story of the rabbit-woman, whose imposture, amazingly absurd as it was, met with almost as much countenance as, many years afterwards, did the memorable story of Elizabeth Canning.

The adventures of *Vanity* are resumed, with an account of her settlement at the court of Madrid; and with this part of the work is connected a sketch of the history of the celebrated Mrs. Ch——y, her marriage with the D. of K. &c. &c.

The introduction of the practice of inoculating the small-pox into this country, under the patronage of *Genius*, is another incidental event in the annals of *Common Sense*.

To this succeeds a narrative of the pleasant journey of the *Family* into Cornwall, on a visit to their acquaintance Mr. *Smatter*. In this peregrination *Wit* mounts the coach-box, *Genius* rides postilion, and *Humour* gets up behind; while *Truth*, *Wisdom*, *Prudence*, and *Common Sense* are content to take their places *within* the carriage.

The family of the *Smitters* are zealous Jacobites. This circumstance affords the Author an opportunity of touching on party-matters, and of exploding the adherents to the unfortunate house of Stuart.

In chap. 3. of book ii. *Genius* goes to pass a few months with lord B. at his residence, during his banishment, in France, and assists him in writing his excellent *Letters on the Study and Use of History*.

At this time we find *Wisdom* in the house of Commons; but the Author has not told us what county or borough he represented. Here his behaviour was such as must naturally be expected from his great and exalted character.

‘ He sometimes, says the Historian, joined the court and sometimes the country party, as they were then called, for he always supported those motions that appeared to him to be the most equitable, and therefore could not be constantly attached to any faction. But as the parliamentary scale into which *WISDOM* occasionally threw his weight, did generally preponderate, the lighter one, or (to speak more technically) the Minority never failed to revenge themselves upon my poor mother. Any attempts to invalidate or depreciate what he had advanced, would be acknowledging their own folly in the most offensive manner, and they knew very well that there was no way of making him feel their resentment effectually, but by calumniating the character of my mother. This they endeavoured to accomplish by every mode of proceeding that can be conceived—in the house and out of the house—from the pulpit, and from the stage—in preaching, acting, writing, printing and conversation; so that my mother being of a delicate constitution, and much affected by scandal, was reduced almost to death’s door—we could scarcely keep life in her for many years together, especially in the winter season; for though she received benefit from the country air in the summer, she was sure to relapse at the meeting of the parliament. I often tried to persuade her not to give so much attention to the profligate behaviour of those with whom she had not the least connection or alliance; and I thought I had hit upon a circumstance that would administer comfort to her, when I brought to her recollection the great variety of persons who had suffered severely in her cause. O! son, says she, can it be any consolation to your mother to be put in mind of all those poor souls who have borne, for my sake, a thousand different punishments, and have undergone with pious patience, the most ingenious tortures that cruelty could suggest to the mind of man, and all this to vindicate my character and support my reputation? O! son what an account is here to be settled? and where shall I find a fund sufficient to discharge the mighty debt? I do acknowledge, Madam, says I, the debt is great; but

but if you will please to cast your eye upon the credit side, and consider the number of your friends who have by perseverance and magnanimity overcome their enemies, and brought them to bend the knee and bow the head at your sacred altar, I say, Madam, if you will adjust the account fairly, I believe you will find a large balance in your favour.'

We shall give our Readers the fourth chapter entire, leaving them to their own reflections on the several particulars it contains :

' It has been hinted before, that I do not think it incumbent on me, as a writer of my own life, to give the history of my family, those parts excepted, which fall immediately within my own knowledge. Nor do I imagine, notwithstanding the title of this book, that it would be very agreeable to the English reader, for whose entertainment it is wrote, were I to recite the variety of transactions and employments in which I was engaged in foreign countries. I shall therefore confine my historical accounts for the future, to Great Britain only. But to avoid the imputation of having neglected my duty as a good citizen, and put it out of the power of any one to say that I stood tamely by and suffered the greatest enormities both of a private and public nature, to pass unopposed and unnoticed, I think proper to declare—that in 1742, when Mr. Pultney was created a Peer of the realm, I was suddenly seized with the falling sickness, and could not attend to the affairs of the nation—that when the admirals Matthews and Lestock were sent out together to the Mediterranean, I was called away to Spain, in my physical capacity, to cure that Monarch of an obstinate bloody flux—that at the time of the rebellion in 1745, I was neither in England, Scotland or Ireland—that the taking of Minorca by the French in 1756, happened when I had quarrelled with government about my mother, and was not consulted in state affairs—that the porter tax in 1761, and the cyder tax in 1763, met with every obstruction I could throw in the way, but the book of numbers prevailing in a certain great assembly, I was knocked down, trampled upon, and bruized in such a manner, that I could not appear in that house for some time afterwards—that neither I nor any of our family were consulted or advised with, in making the peace of 1763—that when Mr. Pitt accepted of the peerage, I was ill in a fever attended with a delirium. I could go on and justify my conduct throughout, by proving that, when in health and called upon, I never refused my assistance to any country of which I have been an inhabitant ; *but this eternal blazon must not be, to ears of flesh and blood*—this could not be done without giving offence to most of the greatest personages in the known world, which would answer no other purpose but that of creating more enemies to myself. For I never found that any thing I could say to those in the highest or lowest rank of life, had ever any sort of effect. The former were too exalted to listen to me ; and the latter did not understand me. I have therefore, for this and some other reasons, generally taken up my residence amongst the middling people in England, and in all other countries where there are any such people.'

One thing for which the Author of this work deserves peculiar commendation, is, the skill and judgment he has shewn in the contrasts and distinctions of his characters ; that of *Wit*,  
in

in particular, is very well marked and supported throughout : of which our Readers may, in some measure, form a competent idea from the following letter, wherein *Wit* gives his son *Common Sense* an entertaining account of the misfortunes he met with in crossing the country from Cornwall to Derbyshire, to visit his dear friend the earl of Chesterfield :

“ My dear Son,

“ *Per varios casus, per tot discrimina rerum,*

*Tendimus ad Latium ;*

“ If I did not think it a crime of the deepest dye, to destroy the fame and reputation of an old acquaintance, *I could a Tale unfold* that would make the sufferings of Virgil's *Aeneas* appear languid and pitiful. For this reason only I will not tell my story in heroics.

“ I took my departure from Oak-Hall two days after you left it ; but before I set out I furnished myself with a map of the roads and a pocket compass, both of which I thought might be useful in travelling thro' a country I knew nothing at all of ; I had besides procured the best directions and informations that could be had in the neighbourhood, and a horse being provided which was to carry me the first twenty miles of my journey, I took leave of my friends and mounted with great spirits and resolution. For the first ten miles all things went on very well, tho' not very smoothly ; my horse and I had however no quarrel, and I don't believe I had occasion to ask the way above ten times : but now the face of affairs began to wear a different aspect. We arrived upon the borders of a large heath, on which there appeared no kind of track, nor any living creature (except sheep) to make enquiry from. Here I took out my compass and steered due north for one hour, in which time I suppose I might run (for my Pegasus did not fly) about five knots. I then stopped to take a survey of the country, being resolved to make for the first house that presented itself ; but alas ! there was no such thing to be seen—I found myself as much at sea as ever, and therefore pursued my course for three hours more, when I approached the edge of the heath, where stood the lonely cottage of an humble shepherd, who informed me that I had come ten miles out of the way, and directed me thro' a lane which he said would bring me to a village from whence I might easily get into the right road. This lane was perhaps very passable in a dry season, but the rain had softened the clay so as to let my horse in almost up to the shoulders, and I found it necessary to dismount, that he might be able to get out again ; but in getting off, I had the misfortune to put my right leg into a hole up to my knee, where it was so closely imprisoned that I could not release it without leaving my boot behind as a security : in this situation I endeavoured, like Prince Volcuis, to hop after my horse, but unluckily losing the center of gravity, I fell flat on my face in the mud ; however I made shift to mount my horse again, and in that condition rode to the village before mentioned, and lay there that night. What would the pious *Aeneas* have said to this ? the next morning I purchased a pair of old boots of a farmer, and set off for the market town, where I was to leave my horse. I forgot the name of it—you know my memory is none of the best, but it is twenty miles only from Oak-Hall, tho' I contrived to make it five and thirty.

Here

Here I got a fresh horse and fresh intelligence; and as I had received an intimation that things were not fundamentally right, I got likewise some diachylon plaister spread upon leather to supply the place of that I had lost. From hence I took a guide, and continued to do so for three successive days, till I arrived at the city of Gloucester: and now I thought I might very well spare that expence and pursue my journey alone; I had scarcely got four miles from Gloucester, when I heard some people galloping fast after me, and as soon as they came abreast of me, one of them turned his horse's head towards me, and cried out I command you, in the King's name, to stop and surrender yourself into the hands of justice. Sir, says I, I am very ready to stop, and so is my horse; but why command me in the King's name? I'm sure he knows nothing of me. So much the worse for you, says the man, for if he had, you might have stood a chance of being pardoned after you are condemned. Condemned, sir, says I, for what? for what, says he, why you know well enough, for robbing the western mail: come, sir, you must go along with us before a magistrate. So we all jogged on, that is to say, back again to Gloucester, and I presently found myself in the presence of one of the quorum, who ordered me to be searched; and when the contents of my pockets were produced before him, O! O! says he, very necessary materials for crossing the country, a map of the roads and a compass; hark ye, sirrah, what have you done with your pistols? I never travel with any, says I, for I have nothing valuable about me, but what cannot be taken from me. That's his reputation I suppose, says the justice, winking at the constable, but where do you live? how do you live? and what country-man are you? sir, says I, I am a citizen of the world—a native of every country, and I speak all languages; I live by flattering my friends and frightening my enemies; I am no King, nor King's representative as your worship may be, but I have a dominion of my own, of which I shall never be dispossessed, though many pretenders have usurped my authority for a time; lastly, sir, and what will surprize you more than all the rest, is, that lively as you see me, I am as old as Adam.

“Take him away, take him away, says the justice, this is some poor lunatic that has broke loose from his keeper; discharge him directly, or we shall have him upon the parish to maintain.

“I was not at all displeased with being taken for a mad-man, as it procured my immediate dismissal; but it was rather cruel in dame fortune first to subject me to the suspicion of having committed a robbery, and then to throw me into the jaws of that very highway-man for whom I was before suspected. This actually happened to me two days afterwards; but I had luckily concealed my watch, so that he took from me only my money and my hat and wig; in exchange for which, he put upon my head a greasy sheep-skin wig and a possilion's leathern cap, and then telling me I looked very well in it, he rode hastily away: in three days after this, he was taken and committed to Derby goal, where I have since had the curiosity to visit him; and I confess that my blood rose to see my rascal of a wig sit so composed and quiet on the head of a scoundrel in captivity.

“My letter would exceed all epistolary bounds, were I to enumerate all the distresses that befel me after my robbery. I shall therefore only

only say that my watch was melted into current coin to purchase a more decent covering for my head, and to defray the future expence of my journey; at the end of which I arrived in twelve days from my leaving Oak-hall, safe and well, tho' in more tattered habiliments than those I had on when you saw me in the smoaky cabin on the coast of Barbary. But I was soon equipped with a suit of the Earl's cloaths which fit me as well as if they were made for me. You know we resemble each other in our persons, tho' not so much as in our sentiments and opinions. Adieu.

W I T.

*Bretby, Sept. 22, 1732.*

"P. S. I have taken the liberty to draw upon you for twenty pounds."

From the foregoing account of the unsuitness of Wit, unaided by Prudence, to manage the common affairs of life, the superiority which the Author, all along, means to give to Common Sense, is not unhappily evinced.

The Author has introduced some well known characters in various parts of his work.—Mr. Garrick is brought out of Staffordshire by *Genius*, and he becomes a great favourite with most of *the Family*, particularly with *Wit*, *Humour*, and (what was scarce to be expected) with *Prudence* also.—We need not enlarge on the happy consequences to this fortunate disciple of *Genius*.

Hogarth is here said to have quarrelled with *Genius* towards the close of his life; in consequence of which, his last productions, wanting the assistance of that friend, were by no means fitted to support the reputation he had acquired by his former works.

Footes is *taken off* in the following manner, without exaggeration or caricatura:

'That the infirmities and failings of our fellow creatures should furnish matter of entertainment to mankind, is a reflection upon human nature; and yet there are so many daily confirmations of this fact, that it cannot be denied.

'But though this illiberal pleasure, this consciousness of our own superiority, this triumph over the imperfections of others, has existed ever since the world began, I do not find that any one, before this time, ever dared to exhibit upon a public stage, the frailties and weaknesses of particular persons. I imagine it was left unattempted till now, upon a supposition that no audience could be pleased with such a representation.

'The person who first introduced this species of entertainment (which could be called theatrical for no other reason but because it was performed at a theatre) was an intimate acquaintance of *HUMOUR*'s, but not much known to my father or *GENIUS*. He was born a gentleman and educated accordingly.—He had a lively imagination, and was satirically jocose. His audacity was more than came to one man's share, for whatever he conceived he immediately brought forth, without blushing for the pain he gave his friend. His loquacity and passion for haranguing in coffeehouses gained him the admiration

of

of all the wild young fellows about town, amongst whom, in a short time, he dissipated a handsome fortune with no great degree of reputation. He was, however, generous and tender hearted; for I never heard of his doing one illnatured thing, though he has said a great many. After the sequestration of his goods and chattels, he had recourse to that receptacle of unfortunate princes of all denominations who rule imaginary worlds for bread, the playhouse. There his friends flattered him, from the specimens he had given them of his theatrical abilities, that he would shine forth in all his glory, and rival even Roscius in fame. But O! what a falling off was there! providence never intended him for an actor. His mind was too wavering and inconsistent to support any character thro' one act; and he wanted some very material requisites, such as elocution, deportment, and propriety of action. In short it was to no purpose to strive against the stream, it would not do; so our young comedian was obliged to make use of the talents God had given him, which was that of mimicry and buffoonery. To carry on this trade he opened shop in the Haymarket, where he took off (as it was called) most of the principal actors; and several other respectable characters were made ridiculous, to the great satisfaction of the audience, and to crowded houses. Encouraged by this false taste in the people, or rather by the favour of the great who patronized him on account of his family, he turned author and produced several new pieces which were well received. One or two of them had a good deal of merit, for which he may thank my father, whom his friend HUMOUR got to touch upon them. Some of them were afterwards performed at the theatres royal, but they had not the same effect there; like certain exoticks that dont thrive out of their native soil, these pieces would not flourish but in the hot bed of the Haymarket, under the sunshine of their creator.\*

Johnson and Smollett are sketched out as literary characters of note; and then comes an account of a masquerade, at which *the Family*, even Prudence herself being over-persuaded, were present. Of this species of amusement we have a lively description; but masquerades are finally disproved and renounced by WISDOM, TRUTH, GENIUS, WIT, HUMOUR, COMMON SENSE, and PRUDENCE.

There are some episodical parts in this work, particularly the history of Sir John Blucot and his daughter, the *learned Lady*\*, who is married to Squire Smatter: but for these, and the droll account of the birth and christening of Mr. Smatter's son and heir, we refer to the work itself.

In one part of this volume the Writer pays his compliments to the *Reviewers*, whose productions he ranks with the *Magazines*, and stigmatizes *both* as misrepresenters of the works of genius. How far this charge is just, with respect to the *former*,

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\* Whether or not the Author points at any real character, under the extraordinary one of Miss Blucot, we are at some loss to guess, and shall hazard no conjectures on the subject.



the public will judge for itself: with the latter we have no concern.—Whether Mr. *Common Sense* hath had any particular provocation for the censure he hath passed on Reviews and Magazines, we know not; and whether he speaks merely the dictates of his impartial judgment, or from his *private feelings*, is best known to himself.—To shew him, however, what kind of resentment we harbour on this occasion, we shall take leave of his performance by thanking him for the pleasure it hath afforded us in the perusal;—at the same time declaring our opinion, that, though the work is wholly written in the name and person of COMMON SENSE, his very respectable kinsman GOOD SENSE hath certainly had a considerable share in the production; notwithstanding the *ostensible Author* hath not had the candor to acknowledge it.

## MONTHLY CATALOGUE,

For FEBRUARY, 1770.

### P O E T I C A L.

Art. 12. *A Monody*. Written by an absent Husband. 4to.  
1s. 6d. Griffin, 1769.

IT has been a general opinion, that passion naturally flows into verse: it is well known that men have written verses when they were in love, who never wrote verses before nor afterward: we have great authority for the notion that indignation produces the same effect; and innumerable examples of complaints becoming melodious under the influence of sorrow. This Writer, however, is of an opinion contrary to that which these examples support. He says that passionate verses are best written by those that are not impassioned.

To speak of other's griefs best suits the bard,  
Whose placid mind with warmer fancies glows;  
But ah! how hard, how exquisitely hard  
The mourners talk, to melodize his woes!

That a *placid* mind should express *sorrow* forcibly, in consequence of *warm* fancies, is certainly very strange; it is equally strange that a mind strongly impressed with sorrow, should find the expression of it *exquisitely* hard. *Exquisite bardness*, or *exquisite difficulty*, is indeed seldom heard of; but uncommon sentiments require uncommon language.

But though in the stanza which we have just transcribed, the Author says that a placid mind is best fitted to complain, he seems to have adopted another opinion in the next stanza but one, for there he says, that

No swain complains whom cold indifference moves.

This apparent opposition of sentiment is certainly a strong inducement to conclude, that the Author “means not, but blunders round about a meaning.” His meaning, if meaning he has, is, if possible, still more obscure in the following description of another character, that cannot complain:

Not one whom *interest* with *ambition feeds*,  
 Whose pageant *pulse* for rising honours beat :  
 Who seals his cold affection with his deeds,  
 And barter ev'ry happiness for state.

This transformation of ambition into victuals, and interest into a nurse, at least surprises, if it does not elevate. The false grammar in the second verse must be imputed to the impetuosity of the poet's genius, which driving forward, overturned poor *Priscian* in the way, and broke his head. What *pageant pulses* may indicate cannot easily be determined, because they are pulses of a new species, but a beating pulse of a common kind certainly does not indicate cold affections. What it is to seal cold affections with a deed we shall not presume so much as to guess; this we shall refer to our Readers, who are never better pleased than when something is left to their own judgment and imagination.

Art. 13. *An Elegy on the unexpected Death of an excellent Physician, the justly admired John Martin Butt, M. D. Inscribed to his afflicted Family. By a sincere Mourner. Folio. 1s. Walter.*

This is a most doleful elegy indeed!

——— The unfeeling clay, that late contain'd

The favourite son of science'———

is to be washed with copper-coloured tears :

——— ' Creolian tears shall stream, &c.'

and poor Dr. Butt, we are told, being taken by the hand by a lady called *Cbemia*, took such immense strides, that, in short, there was an end of him :

————— ' Next *Cbemia* came,

————— She led

Her docile scholar by the hand——

But heaven, that certainty to man denies,

Saw by the strides he took———'

That there was no trusting him any longer here !

Art. 14. *An Elegy on a most excellent Man. and much lamented Friend. Folio. 1s. Walter.*

The plague of this elegy is, that it neither makes one laugh nor cry. It is a most lamentable piece of work, and seems to be the production of Dr. Butt's undertaker.

Art. 15. *Appendix II. to Opuscula. A farewell Oration, to the Chair of the College of Physicians. London, spoken in the Comitia the Day after St. Michael 1767, appointed for renewing the College Administration, and fortified by a Fire Engine against the incendiary Licentiates. By Sir William Browne, M. D. Translated from the Latin. 4to. 1s. Owen.*

Sir William Browne ! Courteous Reader, make way for the magnificent Sir William Browne and his retinue\* ! Sir William Browne and a split-brained eagle, six magpies, six jack-daws, six bear-paws, a tyger, a wild boar, Sir Isaac Newton, Hippocrates, and a dunghill snake—Huzza ! for Sir William Browne ! the armigerent and belligerent Sir William Browne ! who made a castle of the col-

\* The Knight's arms, always engraved under his name on the title-page of his *Opuscula*.

lege of physicians in Warwick-Lane;—Warwick castle, as he now gloriously styles it, fortified with a fire-engine against the daring attempts of the scurvy licentiates, the brimstone Scotch physicians; the intent whereof is to demolish them in case of a fresh attack; to drown 'em in a deluge of ipecucuanha, and to pour streams of burning vitriol down their recreant throats. Hear him, hear his own peerless eloquence, 'O ye rebel licentiates! O ye mimic, O counterfeited fellows! O ye so lately surgeons, apothecaries from shops, and from such like low class by our college seal admitted!—

' O imitators! a most servile crew,  
How is my scorn and jest provok'd by you!  
While female beauties all above prevail,  
To end below, in a black fish's tail!

' The president of the college of physicians afraid of the rebel licentiates, mostly Scots! O horrible monster!—Huzza! for Sir William Browne! the puissant Knight of Warwick castle! Huzza!\*

Art. 16. *Appendix altera ad Opuscula. Oratiuncula Collegii Medicorum Londinensis Cathedræ Valedicens in Comitibus, postbridis Divi Michaelis 1767, ad Collegii Administrationem Renovandam Designatis, Machina incendiis extinguendis apta contra permixtos Rebelles munitis, habita, a D. Gulielmo Browne, Equite Aurato, Præside. 4to. Solidi unius Pretio. Owen.*

*Obe! jam satis est!*

Art. 17. *An Epistle to Lord Holland. 4to. 1 s. Brown. 1769.*  
This incense is worth burning.

Art. 18. *The Temple of Corruption. A Poem. By W. Churchill. 4to. 2 s. 6 d. Flexney. 1770.*

The Author of this poem is said in the advertisements to be a brother of the late Charles Churchill; and, indeed, there is some resemblance in their verse. Thus he addresses a late minister:

' Canst thou unmov'd, and with a steady eye,  
The mirror view, when Conscience brings it nigh,  
And holds it up?—Art thou not chill'd with fear,  
When in the glass a thousand Hines appear?  
No, no, thou'rt not:—thy callous heart will ne'er  
Submit to feel, or know an honest care.'

In the conclusion, he calls upon us to employ

' Our ev'ry power to pour the grateful strains,  
Since, blest with all, great George o'er Britain reigns.'

He has the modesty, too, to charge only half a crown for twenty-three pages of this very extraordinary poetry!

Art. 19. *Poems, consisting of Tales, Fables, Epigrams, &c. By Nobody. 12mo. 2 s. 6 d. Robinson and Roberts, &c. 1770.*

This Author belongs to the school of Tom Brown. In wit, indeed, he is inferior, but not in indelicacy. In his verses, 'written on the grave of a very beautiful lady who died of the small-pox,' there is something most abominably shocking.

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\* This and the following piece of Sir William's are both dated, in their title pages, 1768; but we were ignorant of their existence, till we saw them both advertised within these two months.

Art. 20. *The Dialogue, addressed to John Wilkes, Esq* 4to. 1s. 6d. Wilkie. 1770.

The Author of this Dialogue has lighted his poetical fire at the torch of Tisiphone, and abused, with the most outrageous scurrility, the friends and supporters of the popular question.—In some places he discovers a talent for poetry, and parts that deserve to be better employed.

Art. 21. *Poems on several Occasions.* 4to. 2s. 6d. Longman. 1769.

It is said, these poems are the productions of a young clergyman, and that most of them were written when he was about 20 years of age. We sincerely wish that authors could be prevailed upon to suppress their juvenile productions, and that they would not listen to the request of friends, to whom they have almost always afterwards reason to say, with Horace's madman,

——— "Pol! me occiditis, amici!"

By this means they would save themselves much mortification, and all the trouble of invidious criticism. However, these are not the worst juvenile poems we have seen.

D R A M A T I C.

Art. 22. *Lionel and Clarissa; or, a School for Fathers: A Comic Opera. As it is performed at the Theatre Royal in Drury-Lane.* 8vo. 1s. 6d. Griffin. 1770.

When this piece first appeared, about two years ago, it was performed at the Theatre Royal in Covent-Garden: See Review for March, 1768, p. 245.—Of its removal to the old house, and the alterations now made, both in the opera itself, and in the title, Mr. Bickerstaffe gives the following account, in a prefatory advertisement:

‘When Mr. Garrick thought of performing this piece at Drury-Lane Theatre he had a new finger to bring out, and every thing possible for her advantage was to be done; this necessarily occasioned some new songs and airs to be introduced; and other singers, with voices of a different compass from those who originally acted the parts, occasioned still more; by which means the greatest part of the music unavoidably became new. This is the chief, and indeed the only alteration made in the opera; and even to that, I should, in many places, have been forced, much against my will, had it not given a fresh opportunity to Mr. Dibdin to display his admirable talents as a musical composer. And I will be bold to say, that his airs, serious and comic, in this opera, will appear to no disadvantage by being heard with those of some of the greatest masters. The School for Fathers is added to the title, because the plot is evidently double, and that of Lionel and Clarissa alluded to but one part of it, as the readers and spectators will easily perceive.’

Art. 23. *A Trip to Scotland, as it is acted at the Theatre Royal, Drury-Lane.* 8vo. 1s. Doddsley. 1770.

The subject of this little entertainment would, in our opinion, have admitted of many more diverting incidents, and a greater diversity of characters, than the Author has introduced. The characters that appear, however, are well enough supported; and, though the plot is too contracted, the dialogue is not dull.

Art. 24. *The Sultan; or, Love and Fame: A new Tragedy. As it is acted at the Theatre Royal in the Hay-Market.* 8vo. 1 s. 6 d. Bell. 1770.

: The merit of this tragedy consists, in some degree, of sensibility, and some poetical imagery; its defects, in an inequality of language, which is sometimes inflated and sometimes too low; in substituting sentiment for passion; in going beyond, or not approaching to nature.

Art. 25. *Songs, Chorusses, &c. as they are performed in the new Entertainment of Harlequin's Jubilee, at the Theatre Royal in Covent-Garden.* 8vo. 6 d. Griffin.

: Uninteresting and unintelligible to those who do not see the show.

### P O L I T I C A L.

Art. 26. *The Crisis. In Answer to The False Alarm.* 8vo. 1 s. Murray.

Written to shew (if we may use the harsh language of this production) to 'what astonishing absurdities a blind and servile dependence on ministerial power will betray the unhappy wretch that defends it.' For the False Alarm, see our last month's catalogue.

Art. 27. *A Letter to Samuel Johnson, LL. D.* 8vo. 1 s. Almon.

'Without hesitation or apology,' this Writer addresses himself to Dr. Johnson 'as the undoubted author of the ministerial rhapsody that has been so industriously circulated under the title of the False Alarm.' 'You have, he adds, ambitiously declared yourself the spitter-forth of that effusion of servility and bombast; and you could not have been concealed.—Whilst the tenets it spreads abroad might have directed us to you, as to a probable source, the strain in which they are delivered marks you decisively.'—This little specimen will shew the temper and spirit in which the Writer sets out; nor does he flag in the least, but rather rises in asperity all the way as he advances, from the beginning to the conclusion of this most severe epistle.—To explode the doctrines, and refute the arguments, of the False Alarm, may be thought no very difficult task; and, perhaps, the atchieving that purpose was not the main object with our Letter-writer; who seems to have eagerly embraced a lucky occasion of reproaching its celebrated author, on account of his *old principles*,—of reviling him for his *new attachments*,—and stigmatizing him for his *person*. In all these respects the author of THE RAMBLER is, certainly, in a critical situation, and a very unfortunate one, as a *political writer*.

Art. 28. *A Letter to the Author of the Essay on the Middlesex Election\**; in which his *Objections to the Power of Expulsion are considered, and the Nature of Representation in Parliament examined.* By the Author of a *Defence of the Proceedings of the House of Commons*†, &c. 4to. 1 s. Wilkie.

The Author of the Essay, &c. is hard pressed by this first-rate writer on the other side of the question; whose present arguments, as

\* See our last volume, p. 397, and the Rev. for January, p. 59.  
† Ibid.

well as those contained in *the Defence*, &c. deserve the serious attention of every one who impartially wishes to hear what is urged by the most able advocates on each side, in this very important contest.

The Writer's view, in this letter, as he has well explained himself, in the last paragraph, is—'Not to object against a more precise and determinate rule for the exercise of the power of expulsion by positive statute, if such rule be thought as well practicable as necessary by those who are alone the constitutional judges of this matter:' at the same time, however, he declares, it his own private opinion, that this is not practicable in all instances, nor necessary in any.—'I mean only, he adds, to vindicate the general power, as it now stands, from the charge of usurpation; to point out its origin, its object, and its authority; to shew its perfect innocence at least, if not its utility, and even necessity; and to defend the late exercise of it, against that astonishing abuse which has been thrown upon it. I have done this according to my best abilities, and from the best lights I could procure; and, if I know myself, without the minutest bias upon my mind.'—He concludes in the following candid and liberal terms.—'Our contest is therefore, I trust, now at an end. I feel a reluctance to contend with a person of your enlarged and liberal principles; principles which I am incapable of opposing in any other view than as being totally misapplied to the present question. Our pamphlets are before the public, who will judge more impartially of them than either you or your obedient servant,' &c.—How different this, from the illiberal abusive strain of the generality of our controversial writers!

Art. 29. *Serious Reflections upon, some late important Determinations in a certain Assembly. Addressed to a late Premier.* 8vo. 1 s. 6d. Evans.

This Writer, in common with many others, asserts the power of expulsion in the House of Commons; but contends that, as this power is constituted for the security of the *constituents* against every temptation by which their *delegates* may be corrupted to betray their trust, so the exercise of this power ought to be confined to that grand object alone, the approbation of the electors—who (he insists) have an unquestionable right to pass their final judgment upon their expelled member, and to re-elect him or not, as they shall find just cause to determine.

Thus far, he maintains, justice and reason have happily concurred to establish, upon principles of expediency, the right of expulsion in the H. of C. without infringing upon the more important rights of election. 'Here then, says he, we ought to draw the line, beyond which we cannot venture one single step without infinite hazard to the constitution:'—but, for his reasoning in support of this doctrine, we refer to his *reflections* at large.

There is another important subject discussed in this pamphlet, viz. what he calls the '*strange passion in administration* for calling forth the military, on the most trifling occasions, in aid of the civil power.' On this subject he makes some judicious observations: the conduct of government, in this respect, appearing to him to wear a very

'pernicious aspect,' and to have a most 'alarming tendency\*.' For his strictures on this head, also, we must refer to the pamphlet itself.

Art. 30. *The Twelve Letters of Canana: On the Impropriety of petitioning the King to dissolve the Parliament.* 8vo. 1s. R. Davis. 1770.

Canana's letters first appeared in some of the news-papers. The Author exults on the downfall of *the petitions*, and the final overthrow of *the party*; at the same time highly pluming himself on his own great share in the obtaining of this mighty victory †: But is he sure that he does not 'halloo' before he is out of the wood?

Art. 31. *Opposition no Proof of Patriotism. With some Advice concerning Party-Writings.* 8vo. 6d. Evans.

A smart declamation against *false patriotism*, by which the Author means the patriotism of the present times.

Art. 32. *Reflections, moral and political, on Great Britain and her Colonies.* 8vo. 1s. Becket and Co.

This tract is divided into three parts. In the first, the Writer enquires into the nature of civil society, states the notion of political liberty, and shews the necessary dependence of society in general, as well as of liberty in particular, upon morality. He then applies his principles to the constitution of this country, and, in pursuance of his system (for his performance is regular and systematic throughout) to the moral jurisdiction of the House of Commons: one branch of which is, its power of expelling such of its members as appear unworthy of continuing among them.—His general idea of the H. of C. is neither singular, nor, we conceive, unjust. He maintains that, though the counties, boroughs, &c. 'have the nomination of the members, yet the members, when chosen, immediately become *senators of the public*, without any respect to locality.' They may indeed, he observes, 'support the interest of the particular place which elected them, so far as that interest is consistent with the good of the whole, but no farther.'—'By considering them as senators of the public, we may conceive them to be (in a certain degree) the representatives and guardians of all British commoners, wheresoever dispersed. It is indeed to be hoped, he adds, that, some time or other, a better mode of election may be established, to make the representation more equal; but till that happens, we must abide by the present regulations, and support the dignity and authority of the

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\* We suppose here has been a transposition of the epithets, and that the Author meant to say—alarming aspect and pernicious tendency.

† This collection is *dedicated to the King*; but the Author, nevertheless, asserts his entire disinterestedness, and declares (though he acknowledges it is 'scarce to be credited,' that the Writer of these letters was *unsolicited*, and remains 'to this hour unknown.'—What! unknown even to the King! How shall we reconcile this with the conclusion of his *dedication*, in which he craves permission to lay the papers at his Majesty's feet, and to 'subscribe to them the humble name of the Author!'

House of Commons (the palladium of our liberties) though the method of forming it is not perfect.'

This is plain good sense, and what we suppose the wise and moderate of all parties will subscribe to.

In this first part of his tract, our Author has some just observations on the influence of riches in this country, with respect to what are made (he thinks not very fitly) the legal qualifications for a seat in the House of Commons; also on the impolitic abolition of the *little farms*; the diminution of the number of our *freeholders*, and the inequity and ill consequences of the *game laws*, &c. and he concludes with some strictures on the (supposed) views of many, both at home and in the colonies, who are the most strenuous for a dissolution of the present parliament: a measure which this sensible Writer does not by any means approve.

In his second part, he decides against the claim of the colonies to an exemption from parliamentary taxation, which he considers as amounting to nothing less than a claim of independency.—Though what he offers on this head seems to be the result of a sound judgment, and mature reflection, yet he does not deliver his opinion in a dogmatical strain, or assume any airs of self-sufficiency. He says, he has resided many years in America, and that he believes himself to be well acquainted with the prevailing manners and sentiments in most of the colonies, as well as with those of his fellow citizens at home. He admits that there are faults on each side; and he acknowledges that, 'after so much has been already said upon the subject, both *pro* and *con*, it will be difficult to produce any thing new:' but, perhaps, he modestly adds, 'it may be considered in a different light by one who is of no party but that of the public, and who looks on every British and American shoe-boy, or charity-child, as his fellow citizen, whose assistance he or his posterity may one day stand in need of.'

The Colonists, he observes, found their arguments not on the letter of the law, but, as they say, on the spirit of our constitution. They alledge that, having particular charters to hold assemblies, they owe no obedience to the British parliament, in point of taxes, because they are not represented there: they acknowledge the King *personally*, but seem to have little regard to him as the executive power of Great Britain.'

Our Author answers these pretensions in a manner that merits the consideration of our American fellow-subjects; but we have not room to enter into his arguments. He concludes, that to grant the Americans an exemption from parliamentary taxation, would, besides the dishonour, in all likelihood bring on a dilemma from which we could hardly extricate ourselves. Great numbers of our common people, he thinks, in hopes of mending their fortunes, would emigrate to a country which would have so much the advantage of their native soil, and a most alarming degree of depopulation at home must be the consequence.—This, indeed, seems to be a circumstance not to be overlooked.—With regard to other probable ill effects of such a *concession*, our Author hath also a variety of striking remarks, for which we must refer to the pamphlet.



In his third part, having done with commercial considerations, he enquires into some very material abuses which have crept into the landed interest; amongst which the destruction of the *small farms* is again noticed, and the mischiefs arising from the swelling of the larger ones to an immoderate size, are pointed out. On these, and on some other points, particularly the improper footing on which the game and fish acts at present stand, he has many judicious animadversions. But we must now take leave of this very intelligent *observer of the times*; which we do with a sincere acknowledgement of the satisfaction afforded us by the perusal of a tract that, in our opinion, deserves to be generally read, and seriously considered.

Art. 33. *The Fragment; or, Part of a Dialogue between that celebrated Minister Sir Robert Walpole and a late M—— of the B—— L———*. 4to, 6d. Evans. 1770.

In this dialogue of the dead, the modern system of state corruption, in this country, is traced from its source under Sir Robert's administration to its present alarming height, by which, it is said, we are reduced to so low a degree of depravity, as hath at length 'alienated all private affection from the public; that we riot, without sense of shame, in the spoils of our miserable country; and that our minds are now so wholly engrossed by the present fashionable principles, of acquiring wealth by every mode of avarice, and of dissipating the same by every means of prodigality, that little space is left for any worthier objects of our contemplation.'

We are very apprehensive that there is too much foundation for this stricture, if the Author means to confine it within the higher circles; but we hope there is still virtue enough left among those whom the scurrilous advocates for administration affect to stile *the rabble* (we mean the middle ranks of the people, whom they involve with the lowest) to save us from the destruction which some depending divines, and gloomy politicians, imagine they see advancing, with hasty strides, to overwhelm us.

#### C O L O N I E S.

Art. 34. *Audi alteram Partem; or, a Counter-Letter to the Right Hon. the E—l of H—ll—gh, his M——'s P——l S——y of S——e for the C——s, on the late and present State of Affairs in the Island of G—n—a. In which it is clearly demonstrated, that the Troubles and Confusion which have so long subsisted in that Island, to the Distraction of Government, and to the irreparable Loss of the long-suffering Inhabitants, took their Rise, originally and solely from the arbitrary and partial Disposition of Governor M——ll; from his total Ignorance of the British Constitution, and the Interest of the People whom he was appointed to govern; and from his perverting or dispensing with the Laws: And that these Disturbances have since been kept up by a Continuance of the same Causes; by his implacable and ill-founded low Resentments; by his little and mean Preferences and Affections; by his modelling the Council to his Mind; by the Introduction of his Creatures: But, above all, by his Unwillingness or Inability to incorporate into the Legislation his M——y's new-acquired and well-disposed Subjects, the Capitulants of G—n—a, in Conformity to the gracious Intentions of our S——n, and to the salutary Measures*

*Measures of his M——y's M——s for carrying those Intentions into Execution.* 8vo. 3s. Nicoll. 1770.

We can recollect no instance in which the necessity of adhering to the excellent maxim judiciously placed at the head of the foregoing title, hath, to us, appeared more conspicuously than in the present controversy.

In our last we gave an account of a letter to Lord Hillsborough, complaining of lieutenant-governor Fitzmaurice, and accusing him of the most flagrant partiality towards the Roman Catholic inhabitants of this colony.

The *Counter-Letter*, now before us, contains a very ample and spirited representation of the contests and dissensions that have subsisted in Grenada, written with a view to support the other side of the question; together with such an impeachment of the character and conduct of governor M——ll, as, if not refuted, cannot but operate greatly to the disadvantage of that gentleman's reputation, both public and private.

The materials of which this elaborate, well-digested, and very important tract is composed, are too multifarious, and of too great extent, to admit of our entering into such a detail of them as might afford any competent degree of satisfaction to those who, through curiosity or interest in the subject, may be desirous of obtaining a clear idea of the state of parties in this new-ceded appendage to the British West-Indian empire.—For particulars, therefore, we must refer to this and the other pamphlets mentioned in our last month's catalogue, under the article *Colonies*; but before we take our leave of the present performance, we shall present our Readers with a quotation or two, relating to the religious and political principles of his Majesty's new subjects the Roman Catholics of Grenada:

'The Roman Catholics of the Gallican church, it is here observed, are no Papists; they deny the supremacy of the Pope, and all those damnable doctrines tending to inculcate that the Pope can dispense with the allegiance of subjects to their sovereigns, and which justly make popish tenets so detestible.' The Roman Catholics of Grenada, it is added, 'have taken the oaths of supremacy and allegiance to the K. of Great-Britain; they have abjured the pretender; and his Majesty has not in his dominions more faithful subjects.'

This distinction between the Gallican and other Catholics is insisted on more at large in the *narrative* subjoined to this *letter* to the secretary of state for the American department: and, indeed, it is a point of infinite consequence in the argument.

'We believe,' say the Authors\*, that 'it is a general notion in England, that Roman Catholics cannot vote at elections of members of parliament, &c. on account of their religion: but this is a vulgar error: the only oaths necessary to be taken by electors, as is well known, are the oaths of allegiance, abjuration, and supremacy: but the English and Irish Catholics universally refuse to take the lat-

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\* This tract is not given to the public as the work of *one* author, but of *many*: accordingly, the first part of it, addressed by way of letter to lord H. is signed—'Many real Proprietors of Grenada.'

ter, and it is on that account only that they are denied the privilege of voting. It is quite otherwise with the Catholics of the Gallican church, who universally deny the supremacy of the Pope, and acknowledge that of their own sovereign; therefore when a French Catholic becomes a British subject, and takes the oath of allegiance to the British sovereign, he never will refuse the oath of abjuration and supremacy, for that is indeed a natural consequence of an oath of allegiance, and is agreeable to his education and principles; so that our new-adopted French fellow-subjects ought to be accounted as differing essentially from Papists in this respect, and as differing from us only in the belief of certain tenets and the usage of some ceremonies, which, however erroneous in our eyes, have no direct tendency to make them worse men, certainly not worse subjects: for upon the acknowledgement of the Pope's supremacy depend all those tenets; such as his power to absolve subjects from their allegiance to their temporal sovereign, &c. which so justly render popery exceptionable in a political view, and have certainly been the chief occasion of laying the professors of that religion under so many restraints among us. Members of the Gallican church, rejecting those pernicious tenets, are certainly less obnoxious, politically considered, than our own natural born Catholic subjects; therefore when Gallican Catholics become British subjects, were they even entitled to nothing from treaties and capitulations, which however will not be asserted, they have an undoubted claim, from their avowed principles, and the nature of things, to greater privileges than our own Catholics. This matter would not bear a dispute here in England; it could not be refused them; even the silent operation of the laws would give it them.

How much more ought this to be the case in a newly acquired colony, where such men constitute the body of the inhabitants, and have voluntarily become our fellow-subjects? Every motive of justice and equity, not to say good policy, requires it.

An impartial man, therefore, must greatly wonder at the loud and pathetic lamentations poured forth by governor M——ll, on account of larger indulgences being allowed by government to conquered French Papists, as he calls them, than to our own natural-born Catholics. He must immediately perceive, that such expressions can only be calculated to catch the prejudices of weak minds, the Methodistic vulgar in South, and the Covenanting vulgar in North Britain. He could not derive such a conduct, if it does not proceed from hypocrisy, from any other source than profound ignorance or innate malignity, or a persecuting spirit, or perhaps a mixture of all three. He must be sensible that a person of that character is altogether unfit to be entrusted with power any where, far less in a colony so constituted as G——a, which certainly requires a governor endued with the most comprehensive charity, and actuated by the most liberal principles.

We think it expedient, before we finally dismiss this article, to acquaint our Readers, that the scheme here recommended for quieting the feuds in the Grenada government, is, that the plan for admitting his Majesty's new-adopted Roman Catholic subjects to a share in the legislative and executive parts of the government, be carried into execution.

execution in all its parts; with a particular provision that none of the said new-adopted subjects should be capable of becoming commander in chief, president, or chancellor, and that they should cease to be counsellors, judges, members of the assembly, or justices of the peace, on becoming possessed of any landed estates in France, or in any of the French West-India colonies, or on quitting the island, without leave first obtained from his Majesty, or his commander in chief for the time being.

How far this is strictly conformable to the *original intention* of admitting the French Roman Catholics of Grenada to a share in both the legislative and executive parts of that government (under the limitations specified in the royal instructions to the commander in chief) and how far the carrying the same into execution, in the manner here proposed, may affect the principles of the reformation and revolution in general, and the safety of the Protestant interest in that colony in particular,—we leave to the more competent judgment of those who are better acquainted with the interior state of the island and its dependencies.

*Art. 35. Extract of a Letter from the House of Representatives of the Massachusetts-Bay, to their Agent Denys De Berdt, Esq; With some Remarks.* 8vo. 6d. Oliver. 1770.

This Extract contains objections to the whole system of our late regulations and laws respecting America, in order to prove that they are of dangerous tendency in regard to commerce, policy, and the true interest of the whole empire:—grievous to the subject, burthensome to trade, injurious to the revenue of the crown, and ruinous to the nation.—If this be really the case, surely every honest Briton will agree with these legislative writers, who observe, that ‘if such mighty inconveniencies, evils, and mischiefs, can be pointed out with decency and perspicuity, there will be the highest reason not only to hope for, but fully to expect redress.’

In pursuance of this idea we have a cool and solid representation of such American grievances as have proceeded from measures taken by government at home, since the termination of the late war. Of the particulars of these grievances our Readers can now want no information; innumerable pamphlets and papers of intelligence, of all kinds, having almost incessantly rung with them throughout every part of the British dominions, ever since the promulgation of the memorable and unfortunate stamp-act.

Amidst the clamour that hath been raised on account of the alleged oppressions of our American brethren, there have not been wanting political soothsayers, who pretend to discover, in the complaints of the colonists, the marks and indications of a dangerous spirit of *independence*. Of this some notice is here taken, and in the following terms:

‘Whenever we mention the rights of the subjects in America, and the interest we have in the British constitution in common with all other British subjects, we cannot be justly suspected of the most distant thoughts of an independance on Great Britain. Some, we know, have imagined this of the colonists; and others, perhaps, may have as industriously propagated it to raise against them groundless and unreasonable jealousies. But it is so far from the truth, that

we apprehend the colonies would refuse it if offered them; and would deem it the greatest misfortune to be obliged to accept it. This is most certainly true of the people of this province. They are far from being insensible of their happiness in being connected with the Mother-country, and of the mutual benefit derived from it to both countries. And while both have the free enjoyment of the rights of our happy constitution, there will be no real ground of envy or discontent in the one, nor of jealousy and mistrust in the other.

We hope this is not thrown out merely to lull us into a dangerous security; on the contrary, we are really inclined to give the honourable gentlemen full credit for their sincerity in this declaration: and to believe that the case is truly the same, with respect to the other colonies, among whom any views of this kind could possibly arise.

The *remarks* added to this *extract*, are written in rather warmer terms; but by whom they are added, is not said. After an affecting display of the former happy flourishing state of the colonies, before the fatal year 1764, of the unshaken loyalty of the Americans to the crown of Great Britain, and their most cordial affection to their elder brethren of the Mother-country, he has the following pathetic reflection:—‘Can it be a small injury that has inflamed and irritated, almost to an appeal to heaven, a whole people, hitherto untainted with disloyalty, untroubled with commotions, and unalterable in their affection for their fellow-subjects of this country? could any but the most violent causes produce such violent effects as have drawn from the throne here the charge of being little less than rebellion, and threaten the total destruction of our American commerce? surely, it were as wise to suppose, that the gentlest breath of wind would work the calm surface of the ocean into raging billows; as that the rooted loyalty and attachment of America, can have been shaken thus, but by grievances real in themselves, and deeply felt.

The danger then that impends from the present universally discontented and inflamed state of America, arising from these causes, is great; but happily it may be avoided with ease. Remove the cause, and the effects will cease; abolish the whole system of American laws and regulations since 1764, restore them to the state in which the wisdom of our forefathers placed them, and to the good policy of which two centuries have given their most ample approbation. This is the method, and I will venture to say the only method, of re-establishing the peace of America and the commerce of Great Britain. The Americans are content to be *subordinate*; but they never will submit to be *enslaved*. It is not a time for trying expedients, there is not a temper in America to be played with; there is no alternative, dreadful as it may seem, but to exterminate her inhabitants or restore them the violated rights of free-men. Let humanity, let justice, let wisdom determine, which measure shall be pursued.

After a particular recital of the various complaints of the Americans, and the causes of that universal discontent which hath spread from one end of their continent to the other, this zealous remarker concludes the whole, in the following animated strain:

‘Whoever will consider these grievances, will perceive how impossible it is that any people impressed with the least sense of constitutional liberty, should ever patiently submit to bear them. Their tendency

tendency is too evident; and the total subversion of every right and security derived from that sacred constitution for which our ancestors fought and conquered, is too undeniable a consequence of them, to leave any American in doubt whether, in this case, *Submission and Slavery* are the same.

‘ If the commerce with America is of any value to Great Britain; if the rights of humanity are interesting; if the introduction of absolute government into so great a part of the united empire is dangerous to the liberties of the rest; then I will venture to say, the cause of America is the common cause of every friend to liberty and to humanity throughout the King’s dominions; and that the people of this country are moved by every consideration of virtue and of wisdom, to espouse a cause, in the issue of which, their feelings as men, their commercial interests, and the principles of the constitution, are so deeply concerned.’

Art. 36. *Observations on several Acts of Parliament, passed in the fourth, sixth, and seventh Years of his present Majesty’s Reign. Published by the Merchants of Boston.* 8vo. 1s. Boston, printed by Edes and Gill. London reprinted by Kearsley, &c. 1770.

The representative body of the people who complain of the evil effects of the acts of parliament here referred to, having repeatedly remonstrated against those acts, as unconstitutional, and as infringing the rights and privileges of the subject,—the authors of this pamphlet have, therefore, confined their *objections* to such parts of the said acts as affect the trading interest.

As far as we can judge from the representations contained in this publication, the clogs, restrictions and burthens laid upon the trade and commerce of America, in consequence of our late revenue-acts, are indeed very great and grievous.—After an enumeration of these hardships, which seems to be well supported by facts, of which every one acquainted with the American trade may judge, the gentlemen proceed to speak of the means of redress.—The taking off the duties on tea, paper, glass and colours, they tell us, will not effectually relieve them. ‘ But, they add, should all the revenue acts be repealed, and the trade relieved from all unnecessary restrictions, and restored to the footing it was upon before the act of the 6th of George II. and the indulgencies now mentioned be granted, it would have a happy tendency to unite Great Britain and her colonies on a lasting foundation—all clandestine trade would then cease—the great expence of men of war, cutters, of the commissioners, and other custom-house officers lately appointed to secure the revenue, might be saved.—The trade, navigation and fishery, would not only be revived, but greatly extended; and, in that case, the growth of these colonies would be very rapid, and consequently the demand for British manufactures proportionably increased.’

To what has been said, we shall add the concluding paragraph, which needs no comment:

‘ Upon the whole, the trade of America is really the trade of Great Britain herself; the profits thereof center there: It is one grand source from whence money so plentifully flows into the hands of the several manufacturers, and from thence into the coffers of landholders throughout the whole kingdom; It is, in short, the strongest chain of connection

connection between Britain and the colonies, and the principal means whereby the sources of wealth and power have been, and are, so useful and advantageous to her. The embarrassments, difficulties, and insupportable burthens under which *this trade* has laboured, have already made us prudent, frugal and industrious, and such a spirit in the colonists must soon, very soon, enable them to subsist without the manufactures of Great Britain, the trade of which, as well as its naval power, has been greatly promoted and strengthened by the luxury of the colonies; consequently any measures that have a tendency to injure, obstruct and diminish the American trade and navigation, must have the same effect upon that of Great Britain, and, in all probability, prove her ruin.'

Art. 37. *A concise historical View of the Difficulties, Hardships, and Perils, which attended the Planting and progressive Improvement of New-England. With a particular Account of its long and destructive Wars, expensive Expeditions, &c.* By Amos Adams, A. M. Pastor of the First Church at Roxburgh. 8vo. 1s. Boston printed: London reprinted, for E. and C. Dilly.

The chief merit of this pamphlet consists in its being a very *concise* history of the country mentioned, which may therefore be read by those who cannot have recourse to the larger accounts. Its being concise renders it less entertaining, but it appears to be faithful. It tells us that no attempts to effect a settlement in New England succeeded, till the year 1620, when the adventurers landed at Plymouth, and began a settlement there; but no considerable additions were made to the planters, till the distressing times in England led many worthy and serious persons to seek a quiet habitation in these desolate parts of the earth. We have a short account of the difficulties they struggled with, and the wars in which they afterwards engaged. The Author, after rejoicing in the peace established in those parts for some years past, is naturally led to lament the attempts used at home to bring them under the power of a *stamp act*, and since that time to raise a revenue, and fix the jurisdiction of parliament in such a manner as to leave the colonies without the power of disposing of their own property. It is, we suppose, with a particular view to this present juncture of affairs, that this little work is now published; being intended as some kind of plea in favour of our American brethren.

#### MISCELLANEOUS.

Art. 38. *Desiderii Jacotii Vandoperani de Philosophorum Doctrina Libellus ex Cicerone.* 8vo. 1s. 6d. Oxonii, e Typographis Clarendoniano. Impensis Dan. Prince. 1769. Sold by Wake, in London.

Whoever is well acquainted with Cicero's works must be sensible that the passages in his writings which give an account of the philosophers, and their respective tenets, are very numerous; and that, when collected together, they would not fail of forming a valuable, though imperfect, history of the ancient philosophy. It is no wonder, therefore, that such a collection was thought of, so long ago as the sixteenth century; as every thing relative to the Greek and Roman literature was then studied with extraordinary diligence and ardour. The performance before us was first published at Paris in 1554; and hath since gone through several editions, the last of which,

which, if we mistake not, appeared at Oxford, in the year 1713. Having been some time out of print, it is now again presented to the public, from the Oxford press; and there can be no doubt of its being acceptable to our learned Readers, who will be glad to see, in one view, a number of detached places which, in Cicero, often lie at no small distance from each other. We cannot, however, avoid observing, that Vandopœranus might have arranged his materials with greater advantage, if he had either put them together in the chronological order of the persons described, or according to the various schools of philosophy, as they arose among the Greeks; neither of which has been done with sufficient exactness.

Art. 39. *Miscellaneous Thoughts of an Universal Free-thinker.*

8vo. 6s. Bound; Woodgate.\*

We have perused much more than men less inured to the exercise of patience and perseverance would think possible, of this very strange, inelegant, unpleasing publication; and yet we are quite at a loss what to make of either the book or the writer. The Author styles himself an universal Free-thinker, but he is nothing less than a *Free-thinker*, in the modern sense of the appellation. He writes on a variety of subjects, and concludes nothing on any. He gives us prose without sense and verse without poetry. Of the first take the following sample, from what he calls *detached thoughts on delicate subjects*—though there is nothing of *delicacy* either in the subjects themselves, or in his manner of decanting upon them:

‘In what consists the *death* of the soul? The departure of the holy spirit from it; and yet, it is *immortal*, after all its faculties are corrupted, like as a dead body moves by putrefaction to the production of loathsome animals! therefore men alienated from that spiritual life which consists in the light of wisdom and activity of love, whose sole delight is in their own present pleasures, are no better than living carcases.’—If our Readers understand this, they have the advantage of us.

Of the Poetry:

“No genius, demon, angel, martyr, saint,  
The worship of my soul shall ever taint—

My only Worship while on earth shall be,  
The Holy, ever blessed Trinity.”

The subjects treated in this miscellaneous volume, are chiefly of a theological, moral, or satirical cast. There is an attempt at humour in his imitations of *Lucian's* Dialogues; but it rather resembles the humour of Ned Ward, than that of the Witty Writer whom he has taken for his model.

Art. 40. *A Charge of the Grand Jury of the County of Middlesex.*

Delivered at the Quarter Session at Hicks's Hall, Jan. 8, 1770, by John Hawkins, Esq; one of his Majesty's Justices of the Peace for the said County, and Chairman of the Court of Quarter Session. 8vo. 6d. Worral.

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\* There is no date to the title-page; from which, and some other circumstances, we have been almost ready to conclude the book to be an old one, with a new title: but this is mere conjecture.



Justice Hawkins says a number of proper things, and gives good instructions to the jury, on a variety of points which, of course, might come under their cognizance; but we cannot commend him for his doctrine of libels, in which there is a little too much of the star-chamber spirit. Men in office may be *loyal* as well as righteous—*ever-much*.

Art. 41. *Information for Mungo Campbell, in a criminal Prosecution before the High Court of Justiciary in Scotland, for the alleged Murder of the late Alexander Earl of Eglington.* By John Mac-laurin, Esq; 8vo. 2 s. 6d. Robinson and Roberts.

Mr. Mac-laurin has approved himself a very able advocate for the unfortunate Campbell.

Art. 42. *A Letter to a great Peer concerning the late Earl of Eglington.* 8vo. 6d. A. Henderson.

Spurious.

### RELIGIOUS and CONTROVERSIAL.

Art. 43. *Prayers for the Use of Families.* By William Enfield; 8vo. 3 s. bound. Johnson and Payne: 1770.

We have perused these forms for family-worship with great satisfaction; and do most sincerely approve of them, as worthy to be ranked among the most RATIONAL compositions of the kind in the English language. A particular account of them cannot be given in more proper terms than in those of Mr. Enfield's own concise, judicious, and modest preface:—‘The Author has made it his first object to express the most obvious and important sentiments in the most plain and simple language. All novelty and refinement of thought he has carefully avoided, as foreign to the nature of religious worship—nor has he attempted a pointed, rhetorical, or figurative style; for it appears to him that, however suited such a style may be to didactic discourses, it is improper in offices of devotion, and particularly so in prayers designed for the use of families: besides, he apprehends, that, without the utmost simplicity of expression, the frequent repetition of the same form of words must unavoidably become disagreeable and tiresome.

‘The critic and philosopher, as such, must not, therefore, expect entertainment from this work, which is designed for common use, and intended to suit the understandings, and impress the hearts of mankind in general. If the judicious reader can peruse these forms of devotion without disapprobation, and the pious Christian can make use of them with pleasure and advantage, the Author's utmost ambition will be gratified.’

‘He also acknowledges himself indebted to ‘the holy scriptures, and other devotional writings, for a great part of the materials from which this work is composed.’ And he ‘imagines he shall not be censured for not having presumed, in such an undertaking, to trust entirely to his own abilities.’

Mr. Enfield's plan is similar to that of the Dublin forms of family devotions, published by the late Dr. Leland and Dr. Weld, in conjunction, as we are informed, with Dr. Duchall and Mr. Mears†. He gives us, 1. Prayers for the morning and evening of every day in

† Rev. vol. xix. p. 623.

*the week.* II. *Occasional Prayers and Thanksgivings*, to be used as circumstances may require. III. *General Prayers*, to be used at any time: and in which, according to our apprehension, Christians of every denomination may sincerely join,—provided their hearts are RIGHT toward GOD and toward MAN.

**Art. 44.** *Memoirs of the Life and Writings of the late Rev. Nathaniel Lardner, D. D. containing a Catalogue of his Works, with several Letters relating to them, and other original Papers. Also eight Sermons, upon various Subjects.* 8vo. 5 s. Buckland, &c. 1769.

It is scarce necessary to acquaint our Readers, that the late worthy Dr. Lardner was one of the most learned and most considerable persons among the Dissenting Ministers of the present age. We have often had the pleasure of recommending his truly valuable and useful writings to the public; and they were all, particularly his *Credibility of the Gospel History*, in the highest esteem among Protestant Christians of all denominations.—These memoirs of his life and writings, though they contain but very few anecdotes, will be perused with pleasure by every lover of this good man's memory; and the Letters that are interspersed will be acceptable to most readers. They are written by Dr. Waddington, bishop of Chichester; Mr. Hallet, of Exeter; Dr. Morgan; Dr. Secker, the late archbishop of Canterbury; Dr. Doddridge; Dr. Sam. Chandler; and others. Those of Dr. Lardner himself are not the least valuable; especially the correspondence with the bishop of Chichester, relating to the prosecution of Mr. Woolston for his writings against the miracles.

The Sermons, added to these Memoirs, are such as will bring no discredit on the memory of the rational and pious Author.

**Art. 45.** *Twelve Sermons on the most interesting Subjects of the Christian Religion, preached upon several Occasions.* By Haddon Smith, Curate of St. Matthew, Bethnal-green, and late Chaplain of his Majesty's Ship the Dreadnought. 8vo. 3 s. 6 d. Turpin. 1769.

The Author tells us that these sermons would have been published long ago, had not the subscriptions fallen greatly short of his expectations; and that, had he not gone too far to recede, he should certainly, he says, have given over all thoughts of troubling the world with any thing that is serious. These discourses have, however, more merit than many which are presented to the public: they are upon practical, important subjects, and these subjects are, on the whole, treated agreeably, and in a manner which is likely to be useful. Public worship, repentance, integrity of heart and life, are here considered and recommended: the divine origin of the Scriptures, the delusions of sin, &c. are also enlarged upon in a manner which has some tendency to do real service to the readers. When he speaks of faith, though his sermon upon it is really good, he seems not fully to enter into its nature, as being that affecting sense of religious truths, that inward principle of piety and goodness, according to its different objects, which, if it be real, will influence the heart and life.

Art. 46. *Useful Remarks on some proposed Alterations in our Liturgy. A Word to the Quakers on their Epistle at the yearly Meeting 1769. With a Defence of the Author and his Book* Enthusiasm Detected, Defeated. By Samuel Roe, M. A. Vicar of Stotfold, in Bedfordshire. 8vo. 6 d. Crowder, &c.

Poor Samuel Roe! He is gone! the zeal of the church hath eaten him up!

\* Such of our Readers as are unacquainted with this Author, will find a sufficient account of him, in the Review for February 1769. Art. 24, p. 16.

### S E R M O N S.

I. *The religious Care of Families* recommended,—at Miles's Lane, Dec. 25, 1769. Being the day of the annual Sermon for the benefit of young people. By William Ford, junior. Buckland.

II. *The proper Style of Christian Oratory*.—Preached at Huntingdon, Jan. 7. 1770. By Peter Peckard, A. M. T. Payne, &c.

III. At St. Saviour's Gate, York, to a Congregation of Protestant Dissenters, on the death of the Rev. Mr. Sandercock. To which is prefixed, a short Discourse delivered at his funeral. By Newcome Cappe. Becket.

IV. *The Regards a Christian Congregation owe to their deceased Ministers, represented and urged*,—at the old Meeting at Birmingham, Dec. 17, 1769, on the much-lamented death of the Rev. Mr. Samuel Clark. By Caleb Ashworth, D. D. To which is added, the Oration delivered at his interment, by William Howell. Buckland, &c.

V. Before the House of Lords, at St. Peter's, Westminster, Jan. 30, 1770. By the Bishop of St. Asaph. Cadell.

VI. On the death of the Rev. Mr. David Parry, Dissenting Minister at Thaxted in Essex, Jan. 10, 1770. By John Angus. Buckland.

VII. At the consecration of John Lord Bishop of Peterborough, in Lambeth Chapel, Dec. 17, 1769. By Michael Lort, Fellow of Trinity College, and Greek Professor in the University of Cambridge. White.

VIII. *The Condemnation pronounced against all mere external Professions to Religion*,—at the annual visitation of the Rev. the Lord Bishop of Winchester, at Basingstoke, Sept. 14, 1769. By John Duncan, D. D. Rector of Southwamborough, Hants. Doddsley, &c.

IX. At the Parish Church of Greenwich in Kent, on Christmas Day, 1769. By Edw. Berkett, Curate of Greenwich. Robinson and Roberts.

X. *Joseph a Type of Christ, or an Attempt to spiritualize the History of that Patriarch*. By Thomas Bliss, B. A. late Student of Christ Church, Oxon. 8vo. 6 d. Bishop.

It might be made appear, by stronger arguments than any this Writer has made use of, that Alexander the Great was a type of Christ. But, thank Heaven, the mystical theology declines apace.

\* We have inserted the *tenth* article in this place, because Mr. B's discourse appears to have been no other than a *sermon*, although not published as such.

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T H E

# MONTHLY REVIEW,

For M A R C H, 1770.



ART. I. *The Messiah, in nine Books.* By John Cameron. 8vo.  
4s. sewed. Robinson and Roberts. 1770.

**T**HIS work, as the Author acquaints us in a short preface, consists partly of the facts recorded in the Bible, and partly of fiction; the fiction, he says, however, is probable, coincident with the historical facts, and invented from hints which they furnish: it is also intermixed with instruction both religious and moral, which is not delivered by the Author in his own person, but in the persons of the drama. It is, like other pieces of the same kind, embellished with what the poets call machinery, intelligent beings of a superior order to men, which, upon Christian principles, are confined to good and bad angels, not to mention the Supreme Being, who is also introduced acting according to his supposed dispensations and attributes. 'Almost every thing, says the Author, that is represented as said or done, has a relation to the principal character, Messiah, whose birth, life, doctrines, miracles, death, resurrection, and ascension, I have endeavoured to set in a plain, rational, useful, and interesting light; intending, by the whole, to make good impressions upon the mind, and promote the interests of virtue and religion.' Whether he has succeeded, he leaves, with great modesty, to be determined by his Readers. It is not professedly written in measured language, but with an attempt to preserve the other beauties of poetry, metaphor, simile, and description. The style is also sometimes elevated a little above common prose, and is sometimes disgraced by a preposterous intermixture of prose and metre, like most other pieces of the same kind.

In the first book Satan assembles the principal ministers of his kingdom upon Mount Hermon, where he is represented as standing among them like a blasted cedar on Mount Lebanon. He relates the apprehensions which were successively excited by the various prophecies of a Messiah, who should

fulfil the promise made to the woman in Eden, that her seed should bruise the serpent's head. He says, that he saw him an infant, on the knees of the Virgin at Bethlehem, but supposed him destroyed in the slaughter of the children by Herod; that, after 30 years, he was thrown into the greatest consternation by seeing him come up from baptism in Jordan, and hearing the voice from heaven declare, 'this is my beloved Son, in whom I am well pleased;' that he had tempted him 40 days in the wilderness, but without success; that he had since been a witness to the doctrines that he preached, and the miracles that he wrought, and that, on the morning of this very day, he had raised Lazarus from the dead. At this recital the assembly is alarmed, and many expedients are proposed to put off the evil which they despair to prevent: many speeches are made, in which it must be confessed the devils do not display great eloquence, and it is at last agreed that the sanhedrim shall be excited to seize and put Jesus to death as an impostor; and that Mammon, who had made some discoveries while he lay in Judas's bag, should tempt Judas to betray his master.

The second book contains an account of the resurrection of Lazarus, given by an enemy of Jesus to the chief priest, in which, among other extraordinary circumstances, we are told, that Lazarus himself doubted whether he was not his own apparition. 'He would now and then, says the Author, look at his own hands, his feet, his legs, his arms, survey his body, and *feel if it was all real*.' Upon the report of this man the sanhedrim is convened, in which several speeches are made that require some patience to read; and it is at length determined to put Jesus to death.

The third book, among other things, gives an account of an *elegant supper*, which was given to Jesus at Bethany by Simon the Leper, and of a conversation between Lazarus and Jesus concerning the state of the dead. 'Lazarus, says the Author, informed Jesus that he had frequently reflected upon the state of the dead, from which he had obtained such a wonderful deliverance; and finding he could not remember any thing which passed during that time, he was inclined to think, that it was a state of absolute insensibility, without thought, action, or enjoyment; and that the prospect of entering into such a state again, filled his mind with a disagreeable melancholy.

'To this Jesus replied, You ought not to conclude, that death is either a suspension, or an extinction of all thought and activity, because you have no remembrance of any thing that passed in your mind during that time; for, if you reflect upon your past life, you will be able to remember but a small share of the innumerable thoughts and actions in which you have certainly been engaged. To think and act is one thing, to remember your thoughts and actions is another; the state of the

the dead is very different from that of the living, and it is altogether improper that you should have any remembrance of what passed in that invisible world. The wisdom and goodness of God evidently appear from what he reveals to men in this life; and you may safely believe that he is no less wise and good to men, in concealing many things from their present view; whatever is useful he has made abundantly clear; but whatever is either useless or injurious to men in their present state, these hath he hid from the eyes of all living; and therefore lay aside all such useless enquiries concerning the state of souls departed, and rest satisfied in this, that death will not be the end of your existence; that there is another world, where every one shall be happy or miserable, according to the deeds done in the body, whether they be good or evil.

From this extract the Reader will judge of other parts intended as lectures of instruction, and will see that the Author is not an advocate for faith without works.

The following description of Christ's entrance into Jerusalem upon an ass, may serve as a specimen of similar parts of the work. 'Some having spread their garments on the colt, he mounted and rode along the way, in humble and peaceful majesty, as kings and righteous men had done before, in the days of ancient simplicity. No rattling chariot nor prancing steed attend his train; no sounding clarion nor armed throng; no gaudy pomp nor splendor of terrestrial pride; no vain procession, nor glittering show did he affect; like empty mortals proud of being seen, admired, and feared by gazing multitudes. Though divinely great, with humble dignity he rides along, while thousands pouring from the city meet him on the way. In testimony of their homage, many spread their garments on the road where he passed, and others cut down branches of palm trees, and strewed them on the way before him; as they used to do at a solemn festival, or the triumphant entrance of a mighty prince: In the mean time the numerous procession behind and before, filled with joyful admiration, cried aloud, *Hosanna to the Son of David!*'

This book ends with the proposal of Judas to betray Jesus for money.

Book iv. contains an account of the last supper, the agony in the garden, the seizing of Jesus, and the repentance of Peter.

In this book there is a dialogue between Jesus and Satan, during the retirement in the garden, which is by no means equal to the dignity of the characters. Satan urges the Sufferer to despair, and the language suddenly becomes verse upon the occasion:

Thus shall thy glory end in sad disgrace,  
And boasted virtue sink thee to the grave:

M 2

Forfaken

Forsoaken thus by God and all thy friends,  
What wilt thou do? ~~—~~

Cast hope away, trust neither God nor man,  
Now fly or fight, or perish in despair.

Jesus replies, in language that can scarcely be called either prose or verse,

‘ Abhorred fiend ! apostate from the world of bliss ! I regard not thy hideous form, thy infernal malice, thy black envenomed rage against my Father and Me, and all the human race ! I know what I must suffer ; surrounding sorrows now pour into my soul ! These God permits ; nor shalt thou gain by these, for I’ll endure them all in meek submission to his will.’

Surely a more unworthy or puerile thought could scarcely enter a human mind, than that of making Jesus declare that he was not frightened at the Devil’s *form*. Milton always represents him as beautiful ; an archangel, though, in consequence of his fall,

“ With faded lustre wan.”

But here we have, by implication, the goblin of the nursery, with hooked nose, curling horns, saucer eyes, and cloven feet ; and to represent Jesus as telling him that he is not thus to be terrified, is to disgrace the character and situation by a circumstance equally ludicrous and mean.

The fifth book gives an account of the return of the angel Gabriel from the garden, where he had sustained Jesus in his agony, and of his meeting a large company of *foreign* angels, whose faces, he says, he had never seen before, but who were sent to learn from Jesus how to live. A conversation between these angels is introduced, in which, we are sorry to say, there are many childish conceits. Several angels are appointed to bring about the events of the day ; one to fill Judas with remorse and despair, one to influence the mind of Pilate, one to rend the veil of the temple, another to darken the sun, and another to produce the earthquake at the crucifixion.

The Author seems to have lavished all his power in the pathetic, upon the soliloquy of Judas, in which he has contrived to describe, with great minuteness the manner how he hanged himself, and accounts for the bursting of his body by the fall.

‘ That *aged tree*, says Judas, that *long extending bough*, that *ruined wall*, and this *strong girdle*,

All these shall help to end my cursed days !

What dreadful thoughts are these ! Begone all fear !

Now welcome death, despair defies all pain !

At these words, with looks of infernal horror, he *ascends by a breach in the wall*, and from a *long extended branch which hung over it*, he *suspends the girdle*, which ended his wretched life : there, *in the most violent agitation*, he hung for a little time, till the

*knot*

*not loosing*, he falls suddenly on *the pointed ruinous heap below*, burst asunder in the midst, and all his bowels gushed out.' In how small a compass has our Author displayed the qualities of a poet; historian, and commentator; and exhibited almost all the varieties of style, prose and metre, the familiar, the pathetic, and sublime!

This book ends with Pilate's delivering Jesus to the Jews for crucifixion.

The sixth book contains an amplification of the scripture account of the crucifixion, with the miracles and other circumstances that distinguished it. To which the Author has added, a description of the world of departed spirits, under the name of *Hades*: this place he supposes to be divided by a bottomless gulph into two parts, one of which is called Paradise; and he has given us a long address of Jesus to the souls of the patriarchs and prophets, declaring his nature and offices, and assuring them of a reunion with the body.

In the seventh book the Author has again given scope to his imagination. He represents the devils in assembly on Mount Tabor, and relates their deliberations at large. In this assembly Satan shrewdly observes, that 'if the resurrection of Jesus is necessary to convince the Jews that he is the Son of God, the same degree of evidence must be necessary to convince every other nation in the world; and that, as it cannot be supposed Jesus will be put to death and rise again in every other nation, every other nation will not have the evidence necessary to conviction; but so far from it, will have, in support of so extraordinary a fact, contrary to the whole course of nature, nothing but the testimony of a people universally despised for their superstition and credulity.' This was sufficiently specious to make the devils hope that a very little management would be necessary to prevent Christianity from becoming ultimately the religion of the world, even supposing that Jesus, after the resurrection, should appear publicly to the whole Jewish nation, and that consequently the whole Jewish nation should be convinced of the fact; but that their task would be still more easy, supposing Jesus should appear only to his disciples, whose testimony was not likely to be regarded even by the Jews themselves: 'For, says Satan, who will believe so improbable a fact upon the words of a few contemptible fishermen?' It must be confessed that, upon this view of the affair, the Author seems to have left the devils very little to do, though he might have made Satan observe, that their agency was principally necessary to counterwork the grace of God, which he might suppose would be perpetually co-operating with natural means, in themselves insufficient, and acknowledged to be so by implication in the promise of the Spirit, as a *guide unto all Truth*. However, as



by the Author's view of the affair, the devils had little to do, he very consistently makes them do little: they adjourn, determining only to watch rising events. The Author then represents an assembly of angels waiting for the resurrection, and predicting the events of the morning.

The eighth book contains an account of the resurrection, with its circumstances and immediate effects, the appearance of Jesus to Mary Magdalene and others, particularly the apostles at Jerusalem, whom he directs to meet him in Galilee.

In the ninth, Jesus is represented as preaching to five hundred spectators upon a mountain, and the Devil listening in a cavern below under the form of a serpent. Soon after he discloses to his infernal associates a project, which was founded upon a supposition that the doctrines of Christ would gain ground, notwithstanding the pretended incredibility of the facts on which they were founded, and in the execution of which he is still supposed to be busy. 'The doctrines of Jesus, says he, will, I find, be left upon record, as the only rule of faith and manners, to succeeding generations; we must therefore inspire his followers with pride, ambition, covetousness, mutual hatred, and discord; the inventions of men will then be mingled with the doctrines of Christ, and, in length of time, the whole system of his religion changed to such a degree as to defeat the original design of it.' It seems to be universally agreed, among Christian divines of all denominations, that this project has been executed with very considerable success: all complain of *damnable* heresies and superstitions, which have been ingrafted upon Christianity, and all suppose that the Devil greatly assisted in the work. But that the Devil should be suffered to accomplish the perdition of souls, which the Son of God died to save, and to frustrate, in any degree, a work undertaken at such expence, is a difficulty of which, on so fair an occasion, the Author should have taken some notice. He says that the Messiah, in his ascent to heaven, drove his chariot over the Devil's head; and that he, and all his host, would utterly have perished if the same Messiah had not interposed for their preservation. This makes the difficulty still greater; and though it is added that the Messiah reserved them for wise purposes, not the least hint is given to show how that purpose could be wise, in consequence of which one race of beings was continued in existence merely to sin and to suffer, and another seduced to everlasting perdition, from which they would else have escaped. This is not the place in which such deficiencies are to be supplied, the Reader therefore is referred to the many volumes which have been written upon the subject, and which are to be found, from the university-libraries, to the stalls in Moorfields,

It is said of Alexander that he forbade every painter to copy his features but Apelles; and when we see the distorted pictures which are drawn every day from a divine original, we can scarce forbear to wish that some test of skill was required, as a qualification to treat sacred and important subjects, that they might no longer be disgraced by idle fancies and ridiculous absurdity. This, however, can never be, till we have among us some indubitable and universal standard of rectitude and truth: we must, therefore, trust implicitly in the wisdom of God; and, while we leave to him the opinions of others, take care that we do what is right, and avoid what is wrong in our own.

ART. II. *The Beauties of Nature displayed, in a Sentimental Ramble through her luxuriant Fields, with a retrospective View of her, and that great almighty Being who gave her birth: to which is added a choice Collection of Thoughts, concluded with Poems on various Occasions.* By W. Jackson of Lichfield Close. Birmingham. Printed by Baskerville. 8vo. 5 s. sewed. Sold in London by Longman. 1769.

THE Author of this *Sentimental Ramble*, as may easily be supposed, is a great admirer of a late *Sentimental Journey*; but though he has retailed some of Stern's indecency in his preface, and though some of the verses are as nasty as Swift's, there is not the least trace of any other resemblance between him and them.

What is called a ramble through the fields of nature, consists of trite thoughts ill expressed; but, for the most part, grave and solemn. It is divided into chapters, of which the first contains a delineation of the charms of philosophy, and a persuasive to the study thereof. The second is intended to shew, that the knowledge of ourselves produces pleasure, instruction, patience, and fortitude. The third is on the animal world, and the cruelty of man to brutes. The fourth on the vegetable world, with God's glory magnified in a short description thereof. The fifth on minerals. The sixth on the atmosphere. The seventh on the sun, with some observations on matter, motion, and gravitation. The rest are on the seven planets, comets, and fixed stars.

Of the first, the first sentence is a sufficient specimen.

'The surest way to attain happiness and contentment is by philosophy, in a constant meditation on God.' The reader will readily allow, that whatever makes a man happy will also make him content; but if he will not also allow, that to be made *useless* is the surest way to be made *happy*, he will not allow that human happiness does, or ought, to consist in *constant* meditation. Meditation may teach us our duty to God and our neighbour; but certainly can perform neither. They are indeed scarcely to be distinguished: the Author of Christianity has comprised all

morality and religion in the love of God and Mankind, and he has represented the same acts that express love to mankind, as expressing love to God. "Come," says the Judge of all, "ye blessed of my father, inherit the kingdom prepared for you from before the foundations of the world: for when I was in prison ye visited me, when I was naked, ye clothed me, and when I was hungry ye gave me food." They ask, "when did we see thee in prison and visit thee, naked and clothed thee, hungry and gave thee food?" He replies, "in as much as ye did it to the least worthy of your fellows, *ye did it to me.*" He best fulfils his duty to God, who is most active in the service of man. Let us then hear no more of solitary meditation as happiness and duty. It is our duty to be useful, and our highest and truest felicity to reflect upon having been so.

The following extract from the survey of the animal creation, will give our readers a specimen of this author's style:

'Here I see a species of brutes living like man in union and harmony; like him associated and bound in society by some hidden chain, law, or instinct, and like him dwelling together for the mutual comfort, aid, and assistance of each other. Other species I see which silent dwell in dens and caves, even dreading the appearance of their own kind; who from their ravenous, fierce, and rapacious natures, are strangers to the enjoyment of all social sweets, preying on the unwary wanderer, and on each other; or in their dreadful cells, from the light secluded, brood over their seats of death and horror: nor is the sun a spectator of their ravages on the helpless and unguarded; but the gloomy, dismal night alone is witness of their bloody cruelties. The hollow rocks and dreary woods echo the dying groans and piercing cries of victims tore to glut their voracious maws.— But lo!—Behold yonder lowing flocks and herds regardless of all danger ranging the verdant fields; they feed in peace and unity, and mutual sip the crystal stream; now skip and gambol in Sol's milder rays; or, over-warmed, they seek the cooling bosom of the flood, or sportive fly to the covert of the sylvan shade.'

After admiring the melody of these periods, let us ask whether these peaceable flocks and herds, regardless of danger, are in more safety than the dwellers in dens and caves, of whom we have just before, a description so odious and horrid? What difference is it to the sheep or the lamb, whether he is exposed to the wolf or the butcher, except that the wolf he may possibly elude, but that destruction is certain from the butcher? The shambles afford scenes still more horrid than the forest; and while men eat mutton, it is ridiculous to affect horror at the rapine of a lion. He that formed the lion to subsist upon flesh, gave him a right to it, and the imputation of vice to the brute creation,

creation, in consequence of their natural instincts, is equally absurd and unjust. Mr. Jackson, however, may claim some indulgence in this particular, since Thomson, a writer of acknowledged abilities, has, in one of his seasons, encouraged the hunter in his cruel sport with the fox, while he indulges his natural benevolence in pleading for the hare. The fox indeed; like the man, destroys other animals, and the hare does not; but the fox has the same right as the man, perhaps better; for he cannot live without animal food, and the man may; and a lion might justify his tearing a man rather than a kid, upon the same principles that will justify a man in hunting a fox rather than a hare.

This Author takes notice of the wanton cruelties exercised by mankind upon brutes, with becoming sentiments. 'Their groans and wrongs,' he says, 'are heard in heaven, which will revenge them.' But if this be true, it seems rather to make the evil greater than less: the misery produced by the revenge, will be superadded to the misery produced by the offence, the repetition of which it will be too late to prevent, and for which it is not pretended to make reparation.

The class of writers who are continually descanting upon the beauty, the harmony, and felicity of nature, and persuading us that the perfections of the Supreme Being are reflected from his works, seem wholly to reject the notion, that nature is in a fallen state; yet in this state it is necessary to consider it: While we hear these florid declamations on peace, and love, and harmony, and beauty, we see that the world is nothing less than a great slaughter-house, in which the subsistence and enjoyment of one being depends upon the misery and destruction of another. A million of lives are probably sacrificed every day to the human inhabitants of Great Britain, to which must be added, the innumerable worms and insects devoured by birds, many of which also prey upon each other, besides mice and rats, and other animals, which, though we do not eat, we find it necessary to destroy; not to mention the vermin which, with our utmost efforts, we are labouring, though ineffectually, to exterminate, and which, wherever they exist, are a living pest, producing torment and disease to man and beast.

It seems to be more honourable to the Supreme Being, to suppose that such a state as this is judicial than natural; and as it is more consistent with what we suppose to be his moral attributes, it is a better foundation of hope to us: and therefore, though the difficulties may be equal on both sides, it must be acknowledged, that the sacrifice of revelation to philosophy, is not so much for the honour of God, or the interest of mankind, as some have hastily supposed.

This

This author reasons, as others have reasoned, about subjects that he sees as a fly sees St. Paul's church, by successive atoms, one of which is forgotten before another comes into notice.

He says, that we have no reason to complain of the existence of beasts of prey, asps, serpents, sharks, alligators, and other destructive animals; because, *for ought we know*, they destroy things which would be still more pernicious, and because they produce healing medicines, and salubrious oils and tinctures. What can we reason, says Pope, but from what we know; we shall therefore, say nothing to the Author's suggestion concerning what we know not; but as to the expediency of producing animals that destroy mankind for the sake of the medicines, oils, and tinctures, which they furnish to cure diseases, we may observe, that it is as difficult to account for the diseases which these remedies are supposed to cure, as for the existence of the animals that produce the remedies, supposing no such remedies to be produced. If the stone, the cholic, and the gout, fevers, madness, and consumptions, are reconcilable with the general views of Providence, so may the existence of lions, serpents, and alligators, though they are not supposed to produce remedies as the necessary effect of their destructive qualities.

This Author says, that general destruction and reproduction, is part of the general plan or law of nature; and that man has no reason to complain of the existence of animals that are enemies to him; because there is not a creature living but what has an enemy equally injurious, which delights to destroy or feast on the spoils of his body. But he does not consider, that the right of man to complain, if such right he has, is in common only with the right of other creatures that are exposed to the same evil; that their having cause to complain does not supersede his, nor his theirs; and that to suppose these evils to result from a general law of nature, is not a justification of that law from which they proceed.

The Author concludes this chapter in a strain of piety that but ill suits with other parts of his work: 'Teach me,' says he, 'O Lord, to meditate on thy works with humility and innocence;—cheerfully to acknowledge my own inability, ignorance, and dependence upon thee, who art the supporter and preserver of my life, the giver of my knowledge; my God, my father, and my friend; to whom beglory, for ever and ever.'

In a very few pages the Author forgets the mischief which is done by lions, serpents, sharks, and alligators, and at once precludes all 'his reasoning' to show, that we have no right to complain, by telling us, that *there is not a thing in nature pernicious or hurtful, till made so by the vanity, excess, or temerity of man.*

His

His understanding seems soon afterwards to be wholly absorbed in conceit and fancy, and his style becomes not only *alamoque*, but *prurient*.

‘The choicest fruits,’ says he, ‘now *wanton* in my eye, arrayed in all the pride of sportive nature; vermillioned over with *maiden blushes*, wooing me to pull and taste their enchanting sweets. The downy peach courts me to the *enjoyment* of her soft *embraces*; the *blushing* apricot, envious and jealous of the peach’s power, *smiling* calls me to crop her *virgin charms*, and sip the fragrance of her *distilling dews*: nor does the blooming nectarin less entice me, each vying which shall win my fancy most, and *sate* me with *fruition*.’

Of the Author’s account of the planets, we shall say little: The following extract from his discant on the moon will be sufficient; and perhaps our readers may suspect, from the dreams which he dreams, and the visions that he sees in this planet, that he is under its peculiar influence and inspiration.

‘While I sat at the foot of a mountain in the moon, whose summit was covered with a thousand aromatic ever-verdant shrubs; gazing on her pendant rocks, which nature’s strong convulsions had shattered and rendered strangely awful! listening to the soporiferous murmurs of a bubbling rivulet, which on a pebbly bottom, in many a sportive winding, glided by; and on whose opposite flowery margin reclined a beautiful shepherdess, sweetly attentive to the melodious pipe of her beloved shepherd, whose touch harmonious surpassed that of Orpheus, or Amphion, whose strains enchanting upreared the walls of Thebes: A sage, on whom sat venerable age and native majesty, from his cot, sequestered in the bosom of a bordering wood, approached and thus addressed me: Hail curious stranger, inhabitant of yonder glorious moon, which rides resplendent on our horizon! Thrice welcome to these happy shades, where rural bliss goes hand in hand with rural innocence; stay here with us, and we will shew thee all the kingdoms of this little globe; their kings, cities, and laws; their people, customs, and manners; their arts and sciences; that thou mayest, on thy return, convince the unbelievers of thy world, our brighter moon, that this, their moon, is as populous as their so much boasted earth; and that the almighty, eternal, infinite, incomprehensible God, our kind, merciful, indulgent father, whom we *deprecate* and adore, doth not delight to have that pitiful ant, that vain *reptilean* creature man, limit or circumscribe his works; because they are vast and innumerable, reaching from infinity to infinity; being every way worthy of their great, ineffable, *autocratorical*, *automatous* author and supporter!—View this studded canopy of heaven! this bespangled arch! this concave set with brilliants!

liants! Each sparkling lustre is a world; a mighty world formed in the hand of God, and peopled as thou seest this is.—O Lord, how manifold—Here I was suddenly caught up and in a moment wafted to my native isle—A while I pondered on the unsearchable ways of God, paused—and went to rest.—

In the strange rhapsody, which this Author calls a retrospective view of God and Nature, there is, among other things, an examination of the great question concerning freedom and necessity; of this it is sufficient to say, that the Author is so zealous an advocate for free *agency*, that he reproves Mr. Lock for affirming, that a man falling into the water, by the breaking of a bridge under him, does not, with respect to the action of falling, *act* freely.

The fault of Lock in this passage is just the contrary of what this Author supposes: it is not the denying man to be a free agent in this instance, but the supposing him to be an agent at all. A man is an agent only when his *act* is in consequence of his volition; and whenever his *act* is in consequence of his volition, he *acts* freely as far as it is possible for him so to *act*. The will is necessarily determined by motives or not; if not necessarily determined, it *acts* freely whatever be the motives; if necessarily determined, it does not *act* freely whatever be the motives, or in other words, does not *act* at all. Upon the first supposition, the will is free when, with a pistol at my head, I give my money to a robber: upon the second, my will is not free when I prefer a nectarin to an apple. There is no medium; for, to suppose the will to be necessarily determined by motive in one case, and to determine itself independent of motive in the other, is absurd. The delivery of my money to the robber is *my act*, or taking the peach is not so.

The question, however, is not, whether man's actions are always determined by his volitions, but by what his volitions are determined. The advocates for freedom say, that the will determines itself: the advocates for necessity, that it is determined by the greatest apparent good, and that this motive arises from propensities and circumstances acknowledged to be independent of man's will.

This Author says, that the man who falls into the water by the breaking of a bridge, is as free as another man, he means, that he was as free to *will*, though not, in this instance, as free to *act* in consequence of his will. If he had known that the bridge would break, says he, he would have *chosen* not to go over it: But if his will is determined wholly by itself, how does this Author know that, in consequence of foreseeing the bridge would break, the man would not have willed to go over the bridge? As an advocate for freedom of the will, or its absolute independent

independent power to determine itself, he must maintain, that a man having every thing desirable in life, and firmly believing that he shall perish for ever if he kills himself, can notwithstanding voluntarily determine to leap into a well. If he *cannot* chuse or will to die, he *necessarily* chuses or wills to live, and his choice to live is determined by the circumstances that make life desirable, and the opinion that damnation will follow suicide, with respect to neither of which has the will any influence.

This Author quotes Voltaire, who says, 'That if one single case can be found, where man is really free, with a liberty of indifference, that alone seems sufficient to decide the question; for instance, it is proposed to me to turn to the right hand or to the left, or to do some other action, with respect to which neither pleasure invites nor disgust deters; I then chuse, and do not follow the dictates of my understanding, which represents to me the best; for in this case there is neither better nor worse.'

But allowing it possible that a man may be placed in a situation where reflection can discover no preference, and that determining in this situation, proves him to have free will, Voltaire's argument will prove nothing by proving too much; for it will prove that brutes also have free will; to determine where reflection can discover no preference, and to determine without reflection, is the same. A man cannot determine in consequence of reflection, if he determines independent of any preferableness which reflection might discover; in this case therefore, he determines exactly as a brute does who has not reflection; and, if a dog and a man were placed between two doors in a state of perfect indifference, and the dog was to go out at the left hand door, and the man at the right, it would be just as rational to infer free will from the action of the dog, as from that of the man. The only reason why brutes are denied to have free will, by those who contend for free will in man, is, that they have no comparing powers by which they can judge what is best, independent of the immediate gratification of instinct or appetite. And if a man is in a situation where his comparing powers cannot operate, he is in the same case with beings that have not such powers; and if in this situation he acts, his action must be referred into the same causes.

This part of the miscellany is a mere tissue of indigested knowledge, common-place sentiment, and confused reasoning.

Among the *Thoughts* there is scarce one that is either essentially new, or exhibited in a new light; and the *Verses* are still more contemptible.



**ART. III.** *The present State of Europe: exhibiting a View of the natural and civil History of the several Countries and Kingdoms; the present Constitution and Form of Government; their Customs, Manners, Laws, and Religion; their Arts, Sciences, Manufactures, and Commerce, their military Establishments, public Treaties, and political Interests and Connections. To which is prefixed, an introductory Discourse on the Principles of Polity and Government.* By M. E. Totze, late Secretary to the University of Gottingen, and now Professor of History in the University of Butzow, and Duchy of Mecklenburg. Translated from the German by Thomas Nugent, L. L. D. and Fellow of the Royal Society of Antiquaries. 8vo. 3 Vols. 18's. Nourse, 1770.

**I**N the translator's preface, Dr. Nugent discharges a duty of friendship, in giving his readers an advantageous account of M. Totze, by which that gentleman appears to be very conversant in many of the European languages; to have translated several English writers into German, and to have been assiduous in collecting proper materials for the present extensive undertaking.

The plan of the work is thus laid down in the author's preface: ' Besides the introductory principles, in which the plan of the whole performance is stated, and the maxims and technical terms of the science are explained, I have prefixed a short dissertation on Europe in general, as well to assist the reader in forming a clear idea of the present state of our quarter of the world, as to give a connected view of several necessary and useful observations relative to this subject, which must have been otherwise totally omitted, or scattered up and down with less method and congruity. I am nevertheless apprehensive lest this precaution may have occasioned another inconvenience, namely, that of some repetitions. Care, however, has been taken, that these should be as few as possible, and for these few I entreat the reader's indulgence.

' In the description of each state, I have made use of the most authentic writers and informations that I could possibly procure, and these I have punctually quoted, not only as vouchers for what I advance, but for the convenience of such as may be desirous of a more circumstantial acquaintance with the matter in question.

' The objects deserving notice are, in every state, so numerous, that I could only sketch the outlines of them. In some, however, and especially the forms of government, I have been more explicit; and together with their constitution, I have given an account of their principal revolutions, and shewn how the present system came to be established. This to me appeared the  
more

more necessary, as in all European states, and even those where the form of government has lately undergone a total change, some practices and usages still obtain, the cause and origin of which are to be found only in the antient polity. The knowledge of them will contribute to a better understanding of historians, particularly in points relating to reasons of state; as those especially of the middle ages, for the greater part, contain only jejune narratives of transactions, without one word concerning the causes. This will sufficiently evince, that politics and history mutually tend to illustrate each other.

As I have been circumstantial on the antient forms of government, so in the article of monies I proposed to shew their former standard and value. The writers of all nations, and especially of those of the middle ages, mention several kinds of money now no longer current, but without specifying their value. I took some pains with regard to this article, in order to remove the uncertainty in which it leaves many curious readers; but, for want of proper information and helps, I have not been able to accomplish my desire. Histories of antient times likewise mention monies in their modern names, as Reals and Maravedis in Spain, and in France Livres, Sols, and Deniers, but with an infinite difference in value from that which they bear at present; another source of perplexity to readers, as not acquainted with the proportion between the ancient and the present coins. I could, on this account, have wished myself in a capacity to have indicated the gradual alteration of the standard in every state, as then the reader might have easily compared the value of the old monies with that of the present; and thus calculate the amount of whatever sums occur in histories and records. But this, from the cause above-mentioned, I have not been able to compass, except in the French, English, and Swedish coins, and these, I own, but very imperfectly.

At the end of every chapter I have enumerated the several treaties concluded between the respective powers, at one view pointing out both the mutual relation between different states with regard to certain rights and obligations, and at the same time their greater or lesser share in the general transactions.

One apology I have still to make, and that is concerning the title of this work, as promising a description of all the several states of Europe; whereas, for want of information adequate to that extent, I am obliged to confine my plan to those states, which have a considerable influence in the general affairs of this part of the globe. However, to complete my plan, I propose, if this Essay be approved, to publish the state of Germany, with the addition of a brief account of the temporal and spiritual monarchy of the see of Rome, as having always acted a leading

leading part in every important transaction in the several governments of that communion.'

By the concluding paragraph, these three volumes appear to be an *unfinished* work; but as the apology is in the preface, which many readers may overlook, and hence pronounce it a *defective* one, might it not have been better had the publication been postponed until it could have been given entire? But, beside all Germany, the purchaser will be entitled to accounts of the Italian states, together with Hungary, Switzerland, Turkey, and some smaller independencies, which should have been regularly introduced somewhat according to the order in which the author has enumerated them in vol. i. p. 76. commencing with those of the greatest power and influence in the European system, and descending to such as are of less consideration, or else in an itinerary order, a proper digest being no trivial merit in works treating of many objects; and here two bonds of connection obviously offer, political or local. Beside, if the plan is uniformly executed, one more volume would have completed the undertaking in a moderate size; whereas M. Totze calling these three only an *essay* offered for approbation, without mentioning the quantity of the whole, will make his readers apprehend themselves too much at his mercy, and dread that, like Busching, he may tire them out when he has brought them among the petty states of his own country.

Had we entertained a less favourable opinion of our Author's execution of his work from the specimen already published, it would not have called for these hints, which we hope may be thrown out in time to prevent the error to which it may be liable in point of extension.

In the introductory sections, the principles of polity and government are naturally defined, and properly applied to the respective forms of government, as instances of illustration; with an exception to the latter part of the second section: 'The end of a state,' says he, 'is the security and welfare of all its members; the prospect of this happy situation having been the principal motive for uniting into one body: a natural consequence of which is, that they must live together, and be possessed of a certain part of the earth. This is called the State's *Territory*; and the body of the inhabitants are the People. The land is the property of the people, if constantly inhabited by them; for the roving savages of the Northern parts of Asia and America, cannot be said to have any certain property: as they stay only for a time, their property necessarily ceases on their removing from the country.'

Here the author appears to have advanced a mistaken and very injurious position, whether we consider it politically, or as matter of fact. Is a territory *uninhabited*, or not *constantly inhabited*

bited by a people, merely because they remove from one part of it to another? It cannot be denominated a land or territory, without conceiving some limits *within which* the inhabitants wander. It is an hard thing to say they shall not pitch their tents, or build their cabins, wherever the convenience of of pasturage or hunting invites them: and are their lands the less their property because they chuse to subsist on the spontaneous growth of them, or to hunt on them, instead of becoming stationary and cultivating the earth? How does this concern their neighbours in a moral view, while they enjoy the same right of living as suits their convenience or humour? If these neighbours *rove* from their own settlements to encroach on every spot as it becomes vacant, they are self-condemned; and the poor wanderers will soon be *fixed*, or cruelly *exterminated*, in asserting claims, of the justice of which, we find them too sensible ever to depart from. But though a *savage* exercise of power by *civilized* nations, may ravish lands from the helpless natives, it is a cruel mockery, and a gross abuse of reason, to justify such a right by sophistical arguments.

The accounts of the respective states of Europe, are brief outlines, under the several articles specified in the preface quoted above; and therefore, though they compose a regular view of each state, they afford nothing new, or peculiarly interesting. The several particulars respecting the form of government and laws of Great Britain, are judiciously collected from our historians and other writers. The following section contains the author's character of the English, Scots, and Irish.

The inhabitants of the southern part of Britain are generally of a middle stature, and well shaped; withal strong, and fit for violent exercises, of which they are likewise very fond; riding, hunting, horse-racing, wrestling, being their favourite pastimes. Some of their qualities and manners take their rise from the form of government, and the freedom and liberty they enjoy under it. Their liberty shews itself, not only in their behaviour, but likewise in their way of thinking; which shakes off prejudices, and exerts itself to the great improvement of their understandings, in which they generally surpass the bulk of other people. Another good consequence of their liberty is, that the Great pay no servile homage to the court, nor the commonalty to their superiors; who likewise are not so haughty and imperious as in other countries; so that the difference between the high and low is not so conspicuous in England. Their love of freedom, and the affluence in which the English live, likewise produce in them a warm love for their country: but, on the other hand, this very freedom and affluence is apt to fill them with pride, self-conceit, and contempt of other nations, particularly of the French, whom they likewise hate

extremely ; the commonalty are even rude and insolent. Another effect of their freedom is caprice and humour ; and hence their disposition for extraordinary and peculiarities, in which they sometimes run strange lengths. Good cheer is common among all ranks, and a consequence of their happy situation and easy circumstances ; the acquisition of which is a reigning passion among the English, as procuring to the possessor distinguished consideration, respect, and importance. But this wealth proves, in many, the parent of vanity, ostentation, profuseness, and immorality.

Other lineaments in the English character are derived from their choleric and saturnine complexion. So far from having the vivacity of the French, or their sociality and frankness towards strangers, they are rather shy and reserved ; but the greater stress is to be laid upon their friendship, when once a person has won their hearts. They are generous, benevolent, sincere, courageous, resolute, and bold, consequently make excellent soldiers ; which they have sufficiently shewn in so many wars both by sea and land. They must, however, be well clothed and fed, as living too plentifully at home to bear much hardship. They are extremely violent in their passions, and particularly, their anger borders on rage. A kind of savageness frequently prevails in their manners, manifesting itself in the bloody fights and diversions usual among them, and in which particularly the commonalty take such delight. Their natural ingenuity gives them an aptitude for all arts and sciences ; and they make use of it even in games of chance, and in other fortuitous events, determining the degrees of probability by arithmetical calculations. But their melancholy disposition makes them discontented and splanetic, though the latter be rather a distemper of the body than the mind, and sometimes terminates in suicide.

The English, however, are very fond of diversions and entertainments, and have a great variety of them, as plays, operas, concerts, balls, masquerades, assemblies, routs, clubs, horse-races, and innumerable others. Amidst all their self-conceit and pertinacity in opinions and sentiments, they often vary their fashions ; and as much as they hate and despise the French, yet in dress and furniture they affect whatever is French. But this is not the only contradiction in their character.

The English are likewise not without their *Petits Maîtres*, but directly the reverse of the French. The English women are handsome and modest ; but so far from vivacity, they are rather bashful. They are very fond of dress, and delight in shewing themselves publicly in their finery. The husbands are generally so indulgent to their wives, that they are looked upon to be the happiest in the world ; and though the English laws, in  
some

some cases, scarce do them justice; yet in others they are as favourable, and allow them very extraordinary privileges.

'The Scots are tall and well made, courteous and brave, being found in all European armies. They are likewise very temperate in eating and drinking, not departing from these virtues even in foreign countries, where bad examples are set them. But this is chiefly applicable to the Lowlanders, the Highlanders being extremely different from them in their way of living and manners, and, like their country, rough and wild.

'Among the Irish there is rather greater difference than among the Scotch. Some have admitted the English laws and customs, and these are a civilized well-behaved people; but the others retain their old customs and ways; which not being without some mixture of barbarism, are, by the English, known by the appellation of the Wild Irish.'

Certainly no great stress ought to be laid on those general characters given of one nation by writers of another, as being often very capriciously drawn, inconsistently composed, and not always true. Our Author says of the English, that 'their melancholy disposition makes them discontented and splenetic;' yet he immediately adds,—'the English, however, are *very fond* of diversions and entertainments, and have a great variety of them:' but the *however* will not unite these two clauses together. The truth is, a love of liberty renders their feelings acute when they meet with adverse circumstances; therefore, when they are uneasy, and have cause for discontent, they are discontented; but when their situation is easy, they are disposed to be pleased, and are as fond of diversions as the rest of mankind; a disposition by no means singular or national. With regard to the propensity to suicide, which foreigners charge on the English, it may be replied, that if the foreign gazettes descended to such minute domestic occurrences as our numerous papers of intelligence do, the stigma would perhaps be removed; and it might appear that the effects were much the same every where, among the unhappy subjects of lunacy or despair.

Many heavy charges might be brought against the British nation on the same *very questionable* \* authorities from which Mr. T. has drawn every trait in the picture he has here given of us; but which, perhaps, might all be sent back to our continental neighbours with double force, on less doubtful authority than news-paper intelligence.

That our *lower* people hate the French, may be partly true; and in history, the remote causes of this animosity may be

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\* *Muralt* and *Le Blanc*, are also great authorities with our Author; to whom he has added, with regard to the Scotch, Burt's Letters on the Highlands, &c.

traced ; yet this dislike seldom operates but in times of national hostility, and even then gives place to humanity. We are also said to be rude to foreigners ; but this cannot be generally true, while we are described as emulating their fashions. An insular people will naturally gaze at dresses or manners to which they are not accustomed ; and an ignorant indulgence of a propensity to humour, which is predominant among our vulgar, stimulates them sometimes to make themselves merry with unusual objects, which a stately foreigner, who expects that every fellow who wears an apron, should be impressed with awe at his appearance, may take very heinously ; and should he attempt to resent it, as he might at home among his own country peasants, he would only expose himself to real insult. But if his good sense restrains him, he may be assured, that the very mob who may stare at the singularity of his dress, or the novelty of his air or carriage, will be his warm protectors against any ill-treatment from individuals.

On the whole, the work appears to be executed with care and judgment. M. Totze has consulted a variety of authors concerning every nation, and can only represent them as their own or other writers report them.

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ART. IV. *Sentimental Lucubrations.* By Peter Pennylefs. 12mo. 2 s. 6 d. shewed. Becket and Dehondt. 1770.

**A** Crude imitation of Shandy's Crudities. The Author's manner speaks him a young writer, of a sprightly turn, some fancy, and an immature judgment. He has an easy vein of expression ; but is extremely inaccurate in his language, which is, moreover, frequently debased with certain provincialisms, the glaring indications of his not being an English writer, though he attempts to write English.—There is something of *adventure* in this Work, and the scenery is unfortunately laid in England, though the Author appears to know very little of the country, or of the manners and customs of the inhabitants. In his rambles he comes to a village in the west of England, and goes into a *tavern* for refreshment. We will venture to say there is no such place of entertainment as a tavern in any village or market town in the kingdom, except within the populous environs of London : he might as well have conducted his readers to Mrs. Cornelys's assembly in Sherwood forest, or on the top of the Wrekin.—He talks of a ' Presbyterian *conventicle*, assembled together in a field for the dispensing of the Sacrament.' We have heard of something of the kind being customary in Scotland ; but we believe such an exhibition was never seen on this side of the Tweed.—When he speaks of a gentleman entertaining his friends in his own house, he styles him *the landlord* ; from whence the *English* reader, if not duly attentive

to the preceding part of the story, would naturally infer that the person who furnished the entertainment kept an *inn* or an *alehouse*, or, (as the Author, perhaps, would stile either of them) a *taavern*.—He sometimes deals in such *extravaganzas* as not only violate, in the grossest manner, the laws of probability, but are an outrage to common sense. Thus, he says, ‘ I *knew* a virtuoso who sued for a divorce against his once beloved rib, *because* she had inadvertantly spoiled the wing of a dried butterfly.’ Did you, Sir, *know* the virtuoso who actually *sued* for a divorce on this wonderful ground for a separation? Then he must have met with a proctor as ridiculously mad as himself, who could undertake to manage the cause.—In other places, where he overshoots the mark, the absurdity is more laughable; as where, in a fit of tenderness and *sentimentality*, he introduces a white handkerchief which had been given him by a Lady: ‘ From thee, Almira,’ quoth he, ‘ I received it, wet with the chrystal drops which had fallen for the death of an indulgent father. They have never yet been washed from it, nor shall they ever mix with the stream while I possess it, but I shall add a few more to them as often as all-powerful nature shall call them from my eyes.’ Long may heaven keep the poor gentleman’s eyes *dry*, if this is to be the case; or poor Almira’s *white* handkerchief may chance to degenerate into a miserable muckinder indeed; and should she ever see it in such a pickle, she will, if she is a cleanly girl, be horribly vexed to think what a sloven she gave it to.

He introduces, as the clerk of a methodist meeting, such a strange out of the way being, as would, with equal propriety, have figured in any other sphere of action; a reforming constable, an exciseman, a schoolmaster, or a country justice. Instead of marking his character by the known peculiarities of his tribe, and making him talk in the canting strain of the tabernacle, he expresses whatever he has to say in mutilated or distorted hard words, the most uncouth and crabbed that could be tortured out of the dictionary, and some of them such *unspiritual* and *carnal* words too, as a methodist, of all men, would never think of adopting: we have *assaint*, *perlimanory*, *diferince*, *facilitously*, *raciscinete*, *positiviously*, *constriticated*, and *concentricated*,—with many others, exceeding even the vocabulary of Mrs. *Slipshod* herself:—But did ever methodist, or any other *dist*, talk in *such* language?

We have intimated, that there are many local phrases and idioms in this work, which debase the language. Of these we shall give a few instances, and then conclude our account of a performance, in which, notwithstanding our objections to it, we think there is merit, or we should not have deemed it worth such particular notice; for, in truth, the defects we have pointed



out, are as much intended for the Author's improvement, as for the information of our readers.—The following peculiarities appear to us, to be what are called *Scotisms*. A Lady took up a volume of Dean Swift, and threw it down again in a passion,—‘The man,’ says she, ‘*has been* totally overgrown with spleen.’ She then takes a volume of Rousseau’s *Emilius*,—‘This,’ said she, ‘is a book just to my own mind;—the Author *has been* a lover of humanity.’ We need not trespass on the reader’s patience by pointing out the impropriety of these *has beens*.

*Him* he uses for *he*: ‘Mother and *him* had lived long together.’ And *me* is generally put for *I*: ‘Sophy and *me* joined a few half-pennies;—my father, mother, and, *me* travelled up to town;—Peter and *me* breakfasted,’ &c.

*Will* stands both for *may* and for *shall*: ‘If I do not find him, *I will* find plenty of others;—I have forgot the cards, and am the most wretched creature in the world, as we *will* not get a single pack in the country.’

*These* is constantly substituted for *these*, throughout the whole book, and is a fault extremely offensive to the English Reader. One instance may as well suffice as one thousand: ‘The children of a man’s own brain are even dearer to him than *these* of his loins;’ but, ‘*these* of his loins,’ is the Author’s meaning.

Enough of fault-finding—‘Aye, and a great deal too much,’ the Author, perhaps will say; for it is ten to one whether he proves grateful for the pains we have taken to mend his pen.—Be that as it may, we shall bid adieu to his performance, in perfect good humour, and with a quotation which will give the majority of our readers a favourable opinion of his understanding. The part we have selected, is a sermon delivered by a person called *Mad Tom*, to the congregation already spoken of, assembled at a *field sacrament*.

*Mad Tom*, he says, was an old man, who, through tattered garments, and ornaments of straw, discovered a mien and gesture which had been accustomed to better days.—He was a frequent attender of these meetings, and sometimes, after the sermons were over, concluded the day with a short speech to the audience. That which he made in my hearing, I shall relate without any apology.

‘My dear friends, after so many loud and long discourses, I should not now presume to detain you, were I not persuaded that your passions have only been played upon all day with sound, and your judgments not informed by sense.

‘It is an old proverb in the country where I was born, that a fool may give a wise man a good council. If there be any truth in this observation, no body can have a better right to give advice than me;—and if I happen to advise any thing

worthy of your attention, I hope you will be wise enough not to despise it, because it comes from a fool.

The first advice I shall offer you, is to guard against a weakness, to which in this part of the country you seem very much addicted;—I mean that of crowding together in great multitudes to every field conventicle.—I see you staring at me from every corner, and some of you too with horror in your faces, at what you reckon so impious a speech,—but I beg that you will soften your features, and compose your minds till you hear the reasons for what I have advanced.

The first is, because the greatest part, if not all of the discourses I have heard at these meetings, have been calculated more to inflame your passions, than to instruct your hearts; and I challenge any of you to tell me, what duty to God or man he has been informed of since he came here this morning?—I observed you always gaping with the greatest attention to *these* of your preachers, who had the longest twang, and the most melancholy countenance,—but believe me, my friends, virtue does not consist in a certain tone of voice, nor in an external appearance.

My second reason is, because you may be as well instructed at your own parish churches; and I may add, that the service there is generally performed with more decency and good order, than in such numerous meetings, where the attention is disturbed with noise, and diverted with novelty.

And my third is, because many of you by attending here, neglect or incapacitate yourselves for performing the real duties of life.—On looking around,—I can see many who have walked ten or a dozen of miles this morning, and who, on arriving here, have slept the greatest part of the day on the grass, and perhaps on going home, will be so fatigued as to sleep the greatest part of the next in their beds.

But,

The religious worship we owe to our Maker, does not supersede the obligations we owe to ourselves, and *these* with whom we are connected, by nature and the laws of our country.

Rural habitations, such as *these* you possess, are generally the seats of more innocence,—and I may add, of more happiness, than we commonly meet with in crowded cities.—For this reason, I give it as my second advice, to endeavour to be contented with your situation, where your honest industry can make you more independent than the fawning courtier,—and your exercise and simplicity of life, more healthful than the pampered citizen.

Though you possess little, you have all that is necessary to nature,—and the rest is superfluous.

‘ There are many advantages attending poverty that you are not aware of:—you live unenvied, and in safety,—nor are racked with a fear of being degraded from your present dignity ;—your houses, in which there is nothing tempting, need not be barricaded against the nightly invader of life and property ;—and a greater advantage still than either of these I have mentioned, is your having fewer temptations to vice and immorality.

‘ Be not ye therefore captivated with the false glittering of a splendid appearance.—it is an ignis fatuus, which will lead you into a thousand dangers ; for you may believe me, that the person whom you think sits at ease and is happy, because he has loaded six horses to drag him along, is generally himself loaded with the more galling chains of corrosive care,—and a splendid garment often covers a melancholy mind.

‘ As my third advice, I beg of you not to be too fond of knowledge.—In your humble sphere much of it is useless, nay, hurtful ; for the more you acquire of it, you will become the less fit for your several employments, and it will set loose upon your minds a numberless swarm of tormentors, which at present you have no ideas of ; and you will find that Solomon never said a wiser thing than when he observed, that he who increaseth knowledge, increaseth sorrow.

‘ The only knowledge that is requisite for people of your station, is to know your duty to God and man, and to be expert in your several occupations. That you may be instructed in the former,—read the Scriptures,—but read no comments upon them,—you are unacquainted with the subtilties of sophistical reasoning, by different religions and sects,—with the arts of wresting and perverting the sacred writings to make them serve every particular purpose ; and therefore if commentators do not lead you astray, they will at least infallibly bewilder and perplex your minds.

‘ You have been told this day, in my hearing, that the Scriptures were given you as a rule of your faith and manners ; —and at the same time that they are so dark and mysterious, that you cannot understand them, unless they be explained to you by preaching.—I have no inclination to quarrel with the clergy ;—though, on this occasion, I cannot help telling you, that whatever is in the Scripture above the comprehension of a common capacity, is unnecessary to be known ;—and I will add, that had the Author of nature given a law to man, and required him to observe it, without bestowing on him a power of understanding it, he would have acted inconsistently with that eternal rectitude, of which he is the Author.

‘ The fourth advice which I shall give, is to make yourselves acquainted as well as possible with your different employments and trades.—They will make you independent of fortune, as they

they are useful in every part of the world, the wants and necessities of man being the same every where ;—they will every where gain you a subsistence ;—but above all things, I would recommend to you the study of agriculture, which is the chief support of human life, and therefore the most honourable and useful of all other employments ;—for I cannot help thinking, that he who cultivates an acre of ground is of more real service to his species, than all the philosophers who ever existed.’—

There is a striking resemblance between this discourse and one of Swift's, *on the poor man's contentment* ; and if our Author has not kept the Dean's sermon in view, the accidental resemblance will be much to his honour.

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ART. V. *Poems*, by John Gerrard, Curate of Withycombe in the Moor, Devon. 4to. 5s. Kearsley. 1769.

THE maxim of the Cynic philosophy is not true. There is, certainly, a greater pleasure than that of finding fault ; a pleasure which we often wish for, but do not often enjoy. Nothing can be more agreeable than to pay to merit its proper tribute of praise, and we gratefully make our acknowledgments for that satisfaction to Mr. Gerrard. The curate of Withycombe has given us a collection of poems which, a few little defects and inaccuracies excepted, would do honour to the first names.—In the pastoral elegy, entitled *Leander*, it is impossible not to admire the elegance and tender pathos of the following verses ; in which *Mira* laments the death of her lover ;

‘ O lost *Leander* !—when I cease to grieve,  
When these worn eye-lids steal one short reprieve ;  
When my fond heart obliterates thy name,  
Or bosom feeds not her ill-fated flame ;  
The tender turtle shall forget to mourn,  
And to their parent spring yon streams return.

‘ *Untimely* youth !—in vain I hop'd to see,  
My warmest wishes realiz'd in thee ;  
With thee in nuptial bands one bliss to share,  
Cheer'd by one pleasure, cherishing one care.  
At morn and eve the flowery fields to rove,  
And shame the feather'd pairs with truer love ;  
Together, still our thriving flocks to tend,  
Together, through life's summer-day descend.—

‘ Return, ye hours, return to fruitless thought,  
When first my sylvan shade the shepherd sought ;  
For me his hand the sledgeless dove betray'd,  
And to my lap the thorn's first *blowth* convey'd ;  
When first his speaking looks survey'd my charms,  
And silent longings woo'd me to his arms :  
Till melted by his smiles, without disguise  
My soul took wing, and flew into his eyes.

When

When touch'd with transports not to be express,  
 He flung the darker lillies from my breast;  
 Bade them go whiten in December's snows,  
 And for my brighter cheek reproach'd the rose.  
 Ah why in vows did he exhaust his breath,  
 Unfelt by pity, and o'erheard by death.

' My form how faded by abortive care,  
 Yon limped streams with artless truth declare.  
 In vain to me the eastern blushes rise,  
 Or waining eve with gold o'erstreaks the skies:  
 In vain for me health haunts the chrystal spring,  
 And zephyrs o'er my cheeks their roses fling;  
 No suns, no breezes shall my bloom restore,  
 And op'ning morn revive my soul no more !'

Aminta, an elegy, has somewhat very uncommon in the scenery, but something shocking in the subject. If it is founded in truth, the Author cannot be too much pitied: if it is a fiction, he is to blame for having no pity on the sensibility of his Readers. It is as follows:

' An o'ergrown wood my wand'ring steps invade,  
 With surface mantled in untrodden snow;  
 Dire haunt, for none but savage monsters made,  
 Where frosts descend, and howling tempests blow.

Here, from the search of busy mortals stray'd,  
 My woe-worn soul shall hug her galling chain:  
 For sure, no forest boasts too deep a shade,  
 No haunt too wild for misery to remain.

O my Aminta! dear distracting name!  
 Late all my comfort, all my fond delight;  
 Still writhes my soul beneath its tort'ring flame,  
 Still thy pale image fills my aching sight!

When shall vain mem'ry slumber o'er her woes?  
 When to oblivion be her tale resign'd?  
 When shall this fatal form in death repose,  
 Like thine, fair victim, to the dust consign'd?

Again the accents falter on my tongue;  
 Again to tear the conscious tear succeeds;  
 From sharp reflection is the dagger sprung,  
 And nature, wounded to the center, bleeds.

Ye bitter skies! upon the tale descend——  
 Ye blasts! tho' rude your visits, lend an ear—  
 Around, ye gentler oaks, your branches bend,  
 And, as ye listen, drop an icy tear.

'Twas when the *fey* with conscious pleasure roves,  
 Where round the shades the circling woodbines throng;  
 When Flora wantons o'er th' enamel'd groves,  
 And feather'd choirs indulge the am'rous song.

Inspir'd

Inspir'd by duteous love, I fondly stray'd,  
 Two milk-white doves officious to ensnare :  
 Beneath a silent thicket as they play'd,  
 A grateful present for my softer fair.  
 But ah ! in smiles no more they met my sight,  
 Their ruffled heads lay gasping on the ground :  
 Where (my dire emblem) a rapacious kite,  
 Tore their soft limbs, and strew'd their plumes around.  
 The tear of pity stole into my eye ;  
 While ruder passions in their turn succeed ;  
 Forbid the victims unreveng'd to die,  
 And doom the author of their wrongs to bleed.  
 With hasty step, enrag'd, I homewards ran,  
 (Curse on my speed !) th' unerring tube I brought,  
 That fatal hour my date of woe began,  
 Too sharp to tell—too horrible for thought—  
 Disastrous deed !—irrevocable ill !—  
 How shall I tell the anguish of my fate !  
 Teach me, remorseless monsters, not to feel,  
 Instruct me, fiends and furies, to relate !  
 Wrathful behind the guilty shade I stole,  
 I rais'd the tube—the clam'rous woods resound—  
 Too late I saw the idol of my soul  
 Struck by my aim, fall shrieking to the ground !  
 No other bliss her soul allow'd but me ;  
 (Hapless the pair that thus indulgent prove)  
 She sought concealment from a shady tree,  
 In amorous silence to observe her love.  
 I ran—but oh ! too soon I found it true !—  
 From her stain'd breast life's crimson stream'd apace—  
 From her wan eyes the sparkling lustres flew—  
 The short-liv'd roses faded from her face !  
 Gods ! could I bear that fond reproachful look,  
 That strove her peerless innocence to plead !—  
 But partial death awhile her tongue forsook,  
 To save a wretch that doom'd himself to bleed.  
 While I distracted press'd her in my arms,  
 And fondly strove to imbibe her latest breath ;  
 " O spare, rash love, she cry'd, thy fatal charms,  
 Nor seek cold shelter in the arms of death.  
 " Content beneath thy erring hand I die.  
 Our fates grew envious of a bliss so true ;  
 Then urge not thy distress when low I lie,  
 But in this breath receive my last adieu !—"  
 No more she spake, but droop'd her lilly head !  
 In death she sicken'd—breathless—haggard—pale—  
 While all my inmost soul with horror bled,  
 And ask'd kind vengeance from the passing gale.

Where slept your bolts, ye ling'ring light'nings say ;  
 Why riv'd ye not this self-condemned breast ?—  
 Or why, too passive earth, didst thou delay,  
 To stretch thy jaws, and crush me into rest ?—

Low in the dust the beauteous corse I plac'd,  
 Bedew'd and soft with many a falling tear ;  
 With sable yew the rising turf I grac'd,  
 And bade the cypresses mourn in silence near.

Oft as bright morn's all-searching eye returns,  
 Full to my view the fatal spot is brought ;  
 Thro' sleepless night my haunted spirit mourns,  
 No gloom can hide me from distracting thought.

When, spotless victim, shall my form decay ?  
 This guilty load, say, when shall I resign ?  
 When shall my spirit wing her cheerless way,  
 And my cold corse lie treasur'd up with thine ?

We shall make no apology for giving our Readers the following poem. It will, probably, be long before we can entertain them with any thing equal to it in the poetical department, unless the ingenious Author, not unencouraged by this honest praise, should indulge us with the opportunity.

: An Epistle from an unfortunate Gentleman to a young Lady \*.

These, the last lines my trembling hands can write,  
 These words, the last my dying lips recite,  
 Read, and repent that your unkindness gave  
 A wretched lover an untimely grave !  
 Sunk by despair from life's enchanting view,  
 Lost, ever lost to happiness and you !—  
 No more these eye-lids show'r incessant tears,  
 No more my spirit sinks with boding fears ;  
 No more your frowns my suing passion meet,  
 No more I fall submissive at your feet :  
 With fruitless love this heart shall cease to burn,  
 Life's empty dream shall never more return.  
 Think not, that lab'ring to subdue your hate,  
 My artful soul forebodes a fancied fate ;  
 For e'er yon sun descends his western way,  
 Cold shall I lie, a lifeless lump of clay !  
 ' Tir'd of my long encounters with disdain,  
 Peaceful my pulse, and ebbing from its pain ;  
 Each vital movement sinking to decay,  
 And my spent soul just languishing away ;  
 E'er my last breath yet hovers to depart,  
 I prompt my hand to pour out all my heart.  
 The hand, oft rais'd compassion to implore ;  
 The heart, that burns with slighted fires no more ;  
 ' Relentless nymph ! of nature's fairest frame,  
 Unpitying soul, and woman but in name ;

\* Occasioned by a catastrophe well known in the West.

Angelic

Angelic bloom the coldest heart to win,  
 Without, allurements, but disdain within;  
 Regard the sounds which seal my parting breath  
 E'er the vain murmurs shall be hush'd in death.  
 Let pity view what love disdain'd to save,  
 And mourn a wretch sent headlong to the grave.

‘ Profuse of all an anxious lover's care,  
 To urge his suit, and win the list'ning fair;  
 Try'd ev'ry purpose to relieve my woe,  
 My soul chides not, for innocent I go;  
 Save when soft pity bids my gentler mind  
 Shrink at your fate, and drop a tear behind.

‘ How oft and fruitless have I strove to move  
 Unfeeling beauty with the pangs of love;  
 As rose your breast with captivating grace,  
 And heighten'd charms flew blushing to your face;  
 Insulting charms! that gave a fiercer wound,  
 Fond as I lay, and prostrate on the ground.  
 Heav'n's! with what scorn you strove my suit to meet,  
 Frown'd with your eyes, and spurn'd me with your feet!  
 To bleeding love such hard returns you gave,  
 As barb'rous rocks that dash the pressing wave.  
 O could your looks have turn'd my hapless fate,  
 And frown'd my short-liv'd passion into hate;  
 Then had no scatt'ring breeze my sorrows known,  
 Nor vale responsive had prolong'd the moan;  
 Then had those lips ne'er learnt their woeful tale,  
 Nor death yet cloath'd them in eternal pale.

‘ Oft to the woods in frantic rage I flew  
 To cool my bosom with the falling dew;  
 Oft in sad accents sigh'd each prompting ill,  
 And taught wild oaks to pity and to feel;  
 Till with despair my heart rekindled burns,  
 And all the anguish of my soul returns.

‘ Then restless to the fragrant meads I hie,  
 Death in my face, distraction in my eye;  
 There as reclin'd along the verdant plain,  
 My grief renews her heart-wrung strains again,  
 Lo! pitying Phœbus sinks, with sorrow pale,  
 And mournful night descends upon the tale!

‘ When tir'd, at length, my wrongs no more complain,  
 And sighs are stifled in obtuse pain;  
 When the deep fountains of my eyes are spent,  
 And fiercer anguish sinks to discontent;  
 Slow I return, and prostrate on my bed  
 Bid the soft pillow lull my heavy head.  
 But oh! when downy sleep its court renews,  
 And shades the soul with visionary views,  
 Illusive dreams to fan my slumb'ring fire,  
 And wake the fever of intense desire,  
 Present your softer image to my sight,  
 All warm with smiles, and glowing with delight;

Gods!



Gerrard's Poems.

Gods! with what bliss I view thy darling charms,  
And strive to clasp thee melting in my arms!—  
But ah! the shade my empty grasp deceives;  
And as it flits, and my fond soul bereaves,  
The transient slumbers slip their airy chain,  
And give me back to all my woes again:  
There wrapt in floods of grief I sigh forlorn,  
The constant greetings of unwelcome morn.  
But should oblivion reassume her sway,  
And slumbers once more steal my woes away;  
When the short flights of fancy intervene,  
Your much-lov'd image fills out every scene.  
But now no more soft smiles your face adorn,  
Lo! o'er each feature broods destructive scorn.  
Suppliant in tears I urge my suit again,  
Sullen you stand, and view me with disdain.  
I wake—glad nature hails returning day,  
And the wild songsters chant their morn-lay;  
The sun in glory mounts the crystal sky,  
And all creation is in smiles but I.  
Then, sink in death, my senses!—for in vain  
You strive to quench the phrenzy of your pain;  
Break, break, fond heart!—her heart thou can'st not tame,  
Then take this certain triumph o'er thy flame.  
'Tis done!—the dread of future wrongs is past—  
Lo! brittle passion verges to its last!  
'Tis done!—vain life's illusive scenes are o'er—  
Disdainful beauty shakes her chains no more.  
Come, peaceful gloom, expand thy downy breast,  
And soothe, O soothe me to eternal rest!  
There hush my plaints, and gently lull my woes,  
Where one still stream of dull oblivion flows.  
No lab'ring breast there heaves with torture's throws,  
No heart consumes her daily hoard of woes;  
No dreams of former pain the soul invade,  
Calmly she sleeps, a sad unthinking shade!  
    ' But e'er from thought my strag'ling soul is free,  
One latest tear she dedicates to thee.  
She views thee on the brink of vain despair,  
Beat thy big breast, and rend thy flowing hair.  
Feels tort'ring love her sable deluge roll,  
Weigh down thy senses, and o'erbear thy soul.  
In vain your heart relents, in vain you weep,  
No lover wakes from his eternal sleep.  
Alas! I see thy frantic spirit rave,  
And thy last breath expiring on my grave.  
Is this the fortune of those high-priz'd charms?  
Ah! spare them for some worthier lover's arms.  
And may these bodings ne'er with truth agree,  
May grief and anguish be unknown to thee.  
May bitter mem'ry ne'er recount with pain,  
That e'er you frown'd, or I admir'd in vain.

‘ No more—my spirit is prepar’d to fly,  
 Suppress’d my voice, and stiffen’d is my eye.  
 Death’s swimming shadows intercept my view,  
 Vain world, and thou relentless nymph, adieu !’

What pleases us the least in this collection is, the poem called the Beatific Vision. Poetry may go beyond common facts, but ought never to go beyond common sense.

ART. VI. *Philosophical Transactions*, Vol. LVIII. continued.  
 See our last Month’s Review.

BOTANY.

Article II. *A Letter from John Ellis, Esq; F. R. S. to the President, on the Success of his Experiments for preserving Acorns for a whole Year without planting them, so as to be in a State fit for Vegetation, with a View to bring over some of the most valuable Seeds from the East Indies, to plant for the Benefit of our American Colonies.*

THE Author having formerly failed in his attempts to preserve some evergreen oak acorns and chesnuts in wax, throughout the season, in a state fit for vegetation, here relates the causes of his disappointment ; which were, that the Spanish chesnuts, as he afterwards found, had been kiln-dried (an operation which is usually performed upon them before exportation) and the acorns were unsound : circumstances which he here mentions with a view of recommending to those persons abroad, who may be intrusted with the prosecution of this beneficial scheme, a proper attention in the choice, and to the state, of the seeds which they may send over for this purpose. Some other failures in his former experiments he attributes to the too great heat of the melted wax poured over the seeds. He here particularly describes his improved method, in which a scrupulous attention is paid to this circumstance, and relates the full success of it. A parcel of acorns, thus preserved in wax, having been delivered by the secretary of the Royal Society in December 1767, to Mr. William Aiton, botanic gardener to the princess of Wales, were by him planted in pots, two of which were returned to the Royal Society in the March following, with the young oaks rising in them to the height of four and six inches. This experiment, the Author observes, ‘ if properly followed, may, in a few years, put us in possession of the most rare and valuable seeds, in a vegetating state, from the remotest parts of the world, which in time may answer the great end of the improvement and advancement of our trade with our American colonies.’—There is the more reason to hope that this method may be very extensively prosecuted, as we find Mr. Aiton observing in a letter to the Author, that  
 ‘ the

‘ the acorn is one of the worst of seeds to keep any time, out of the ground, from perishing.’

Article 18. *CROTON SPICATUM, nova Plantæ Species ex America, quam Descriptione ex icone illustravit Petrus Jonas Bergius, M. D. &c. &c.*

Article 31. *An Account of some Experiments, by Mr. Miller of Cambridge, on the sowing of Wheat. By William Watson, M. D. F. R. S.*

A plant which sprung from a single grain of the common red wheat, sown on the 2d of June 1766, was taken up on the 8th of August, and separated into 18 parts, which were separately transplanted into a soil not very favourable to wheat. In September and October following, a second division was made, which produced 67 plants. These being transplanted were, in the spring, divided into 500, which being set afresh were suffered to remain. By these *manœuvres* 21,109 ears of wheat were produced from the single grain, some single roots bearing upwards of 100 ears. The number of grains is calculated to have been 576,840. The whole produce amounted to three pecks and three-quarters of clear corn, which weighed 47 pounds seven ounces: and yet the experiment appears not to have been pushed to the utmost; as, from the event of a former trial, Mr. Miller concludes that the plants might very safely have been once more divided, and thereby encreased from 500 to 2000. Half the ground was very much dunged, the other half was not at all manured; but no difference was discoverable either in the vigour or produce of the plants.

These experiments are undoubtedly curious, as they exhibit, in a new point of view, the amazing fecundity of nature, when the obstacles to her prolific exertions are removed by art; and proper *pabulum*, and sufficient room, are provided for her numerous offspring: but whether they are ever likely to be prosecuted with advantage, on a larger scale, with a view to public utility, in agriculture, the Author does not pretend to conjecture. This matter may, he hopes, be better ascertained by a more extensive trial now making by a gentleman who assisted him in the former experiment; the event of which he proposes to communicate to the Society.

Article 35. *A Catalogue of the 50 Plants from Chelsea Garden, for the Year 1767. By William Hudson, F. R. S. &c.*

#### ZOOLOGY.

Article 14. *An Account of the different Species of the Birds called PINGUINS, by Thomas Pennant, Esq; F. R. S.*

A species of this bird, new to naturalists, is here described and delineated, from the stuffed skin of one of them, brought over from the Falkland isles, off the straits of Magellan, by Captain Macbride. It is very properly distinguished by the name

name of the *Patagonian* Pinguin; principally as it exceeds in stature (for its attitude is erect) the common Pinguins, with which it associates, as much as the gigantic *Patagonians* overtop the other inhabitants of that country. These last-mentioned personages, and this giant bird, we may observe, agree too in the rarity, as well as in the stateliness of their appearance. The present specimen of the *Patagonian* Pinguin measures four feet three inches in length, and the bulk of its body appears to have been superior to that of a swan; whereas the two other known species of this bird equal only the duck and the goose in size. The plumage of this bird is 'the most remarkable of all the feathered tribe, each feather lying over the other with the compactness of the scales of fish;' and its short wings have rather the appearance of fins, whose office they perform in that element in which they chiefly live. In the breeding season, however, the birds of this genus live on shore, where, from their singular appearance and erect attitude, they have been compared by some voyagers to pigmies, and by others to children with white bibs.

We find a pleasant mistake here noticed, arising from the corruption of a letter in the name of these birds. Pinguin, in the Welsh tongue, it seems, signifies *white* head. From hence some hopes have been entertained of tracing the supposed British colony, said to have migrated into America in 1170, under the auspices of Madoc Gwineth \*. Now unluckily the proper name of these birds is Pinguin (*propter pinguedinem*) and their heads unfortunately are *black*.—Never was poor Welsh etymology so compleatly demolished!

Article 29. *An Account of a particular Species of Cameleon.* By James Parsons, M. D. F. R. S.

With regard to this article it may be sufficient to observe, that it contains an account of a non-descript Cameleon, differing from all the known species of that animal, particularly in the structure of the head. It is illustrated with a drawing taken from the specimen in the collection of Mr. Millan.

#### MEDICINE and ANATOMY.

Article 12. *A Letter from Dr. Donald Monro, F. R. S. to Matthew Maty, M. D. Sec. R. S. inclosing one from Mr. Farley of Antigua, on the good Effects of the Quassi Root in some Fevers.*

This root, which grows in the neighbourhood of Surinam, was recommended to the notice of the public by Linnæus, in the sixth volume of his *Amœnitates Academicæ*, in 1764, as a successful remedy in malignant, remittent, and intermittent fevers. Mr. Farley, a practitioner of physic in the island of Antigua, here relates two instances of its efficacy, in cases where

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\* Powel. Hist. of Wales, p. 229

the bark could not be retained in the patient's stomach, in whatever form it was exhibited. A decoction of this root instantly suppressed the vomiting, and cured the patients. He has tried it, with equal success, in three or four cases, in which there was a tendency to putrefaction, and where the bark likewise could not be retained; and has successfully exhibited it in fevers, joined with the *Rad. Serpent. Virgin.* observing that it has this advantage over the bark, that it does not heat the patient. We are sorry to observe, that we have now given the whole substance of this short and too uncircumstantial letter; by the contents of which Dr. Monro hopes that physicians may be excited, to make trials of this medicine, which seems to promise to be of so much use.

*Article 17. A short Account of the Manner of inoculating the Small Pox on the Coast of Barbary, and at Bengal in the East Indies, extracted from a Memoir written by the Rev. Mr. Chais at the Hague. By M. Maty, M. D. S. R. S.*

The result of the Author's enquiries on this subject is, that inoculation has been long practised in the different states of Barbary, where it is performed by rubbing in the variolous matter between the thumb and forefinger, in the same manner as it is said to have been performed among the common people in Wales in the last century; where too it has passed under a similar name, that of *buying the small pox*. The operation is said to be generally successful, notwithstanding the heat of the climate and the bad management of the patients. We say nothing of the Bengal method, as the public have been for some time in possession of Mr. Holwell's particular account of it.

*Article 20. An Account of Inoculation in Arabia, in a Letter from Dr. Patrick Russel, Physician at Aleppo, to Alexander Russel, M. D. F. R. S. &c.*

The Author of this letter appears to have taken great pains to ascertain the antiquity, extent, and success of the practice of inoculation, in different parts of the East. His brother here publishes his account, both as a matter of curiosity, and with a view of removing the prejudices against this operation which still subsist in European nations. The Author has traced this practice as prevalent, from time immemorial, among the Arabs who frequent Aleppo, and likewise among the more eastern tribes in the neighbourhood of Bagdat, Mousal, Bassora, and the Desart; as well as in Armenia, at Damascus, and in Palestine†.

† It may be worth while to add that, in the last volume of the *Memoirs of the Royal Academy of Sciences at Paris*, we find M. Condamine observing that traces of this practice have been found among the common people in Denmark; in the county of Mœurs, in Westphalia; in some provinces of France, and lately in Sweden, as well as in Barbary and the Indies; always accompanied with some super-

It appears, however, to have been a practice entirely confined to the people, and delivered down to them, by tradition, from their ancestors, as no mention, it is observed, is made of it by Rhazes, Avicenna, or any of the ancient Arabian medical writers known in Europe; nor have any of the Author's learned Turkish friends, who undertook the enquiry at his request, been able to find any traces of it in the works of the more modern Arabian physicians, historians, or poets. It is in general performed by punctures made between the thumb and forefinger, without any preparation; and the disease is said to be always slight.

*Article 28. Two Medical Observations by Dr. Joseph Benevuti, Physician at Lucca. Communicated to the late President of the Royal Society, by Dr. Ch. Allioni of Turin, F. R. S. and translated from the Latin by Daniel Peter Layard, M. D. &c.*

Angelus Amadei, it seems, was taken ill of a malignant fever, on the 9th day of which he became delirious, and continued so during the 10th night, when it was thought 'he must die soon.' Early on the morning of the 11th day, being in a sweat, and still delirious, after some altercations with the attendants, who pressed him to put on a dry shirt, he obliges them all to quit the room; into which one of them entering an hour afterwards perceives that he is gone. A strict search is made for him two days; and the people, we are informed, were of opinion that his disappearance was either the work of the devil, or had been effected by a miracle. Loath as we are to believe in modern miracles, or in the personal interposition of the devil, exerted in wire-drawing the body of poor Angelus through the key-hole, we profess we should not have known what to have thought of this strange matter, had not Dr. Joseph Benevuti seasonably relieved us, by informing us that, for his part, he believes that he got out of the window, which was very little elevated above the ground; in which belief we right gladly concur with him. Honest Angelus is found alive, and freed from his fever, on the third day, in a hut at two miles distance, though he had passed thither in his shirt through the snow, with which the ground was at that time covered, and had, we are told, swallowed a large quantity of it—after his delirium was over, we presume, or indeed possibly during his raving: but of the truth of this last supposition no sound proof can be given, unless we accept for such the testimony of the raving man himself. In fine, he is now restored to his former health.

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superstitious ceremonies, and in all these places going under the name of *buying the small pox*. He naturally enough supposes this practice to have been imported into all these countries, from the East, at the time of the Crusades.

We have here given the whole sum and substance of this medical observation, as delivered down to us by the united care of three doctors of physic, and which has, besides, undergone the scrutiny of the committee appointed by the Royal Society, for the reconsideration and selection of the papers read before them which shall be judged most proper for publication in their Transactions:—and yet we must think, notwithstanding the *imprimatur* of these philosophical licensers, that the present account might have appeared, with more propriety, as an article in a common news-paper (if it had been thought worthy of a place even there) than in its present creditable situation. If this *accident* (for we can scarce consider it in any other light,) is recorded here on account of its wonderfulness, there are few persons, we believe, who could not furnish instances of surprising recoveries in their own neighbourhood, equally marvellous. It is here given unaccompanied with the least hint of any theoretical or practical inference to be deduced from it. If we charitably suppose, however, that it was drawn up and published with a view of shewing the good effects of cold, in the suppression or extinction of certain fevers, this single observation thus related, will afford a very weak support to that system; as it is very difficult to determine, or even to guess, from this single and uncircumstantiated case, whether we should consider the event of it as a *cure*, or only as an *escape*.

Dr. Benevuti's second observation contains an account of a man aged 30, whose head 'is much larger than usual.' This person, on the stoppage of a *diarrhoea*, at the age of six, was seized with a palsy in his lower extremities. From that time, his head increased yearly; but the 'remainder of his body' ceased from growing. The circumference of his scalp measures thirty-seven inches and eight lines, English measure, and the length of his face twelve inches and three lines. These measures, we are carefully told, were taken by the Princess Lambertini, (whose health, the Author fails not to inform us, he had the care of) with her own hands, as well as by several of her attendants, who were of the party, on a visit to this personage. We are not told whether the princess and her maids proceeded any further in the mensuration of this Lucques. Indeed, the 'remainder of his body,' and its diminutive and blasted members, at whose expence his head grew thus unmercifully, probably by their tenuity, escaped, or were not thought worthy of these ladies attention. 'He is quick,' adds the Author, 'as to his understanding, *he talks*,—[this is wonderful!—but it would have been still more so, had he had no head at all, instead of a large head.—By the bye, what strange heads some people have!] 'and has so excellent a memory, that he seldom or never forgets what he may have read in books.'

Dr.

Dr. John Bulwer, and Benivenius, [see Monthly Review for September, 1768, p. 219.] were they now in being, would highly prize this last remark, as confirming their opinion, that an extensive memory depends on a capacious pate. James, the famous thief, recorded by the latter, had not room to lodge the ideas of his past whippings, within the limits of his scanty brain-pan; whereas in the roomy cranium of the present subject, a new idea does not thrust out any of the old tenants, but they are all lodged at their ease, and forthcoming on occasion.

Article 34. *An Account of the lymphatic System in Birds, by Mr. William Hewson, Reader in Anatomy. In a Letter to William Hunter, M. D. F. R. S.*

Former physiologists have never been able to discover the lacteals, or any traces of the lymphatic system in birds, altho' these vessels, together with the lymphatic glands of the mesentery, have been easily traced in the smallest quadrupeds. They have therefore supposed that absorption is carried on in these animals by the branches only of the common veins. Notwithstanding the transparency and colourless nature of the chyle in birds, which seem to have kept the vessels containing it so long concealed, the Author of this paper has here compleatly demonstrated their existence, and has given an exact delineation of their appearance, in a goose. He has had the same success in discovering the lymphatic system in one of the amphibious animals, the turtle; and, since the delivery of this paper to the Royal Society, has even traced it in fish. From the consideration of the extensiveness of this system, which is found in man, in quadrupeds, birds, amphibious animals, and fishes, he is inclined to be of opinion with the great anatomist to whom this account is addressed, 'that the lymphatics are the *only* absorbents\*.' At least the argument drawn by the most learned and acute physiologist of the present age, in favour of absorption being performed in quadrupeds by the common veins, from the supposed absence of the lymphatic system in birds, amphibious animals, and fishes, loses by these discoveries one of its considerable supports.

After this short summary of the contents of this article, we cannot take our leave of it without declaring that we should have perused this account of the Author's discoveries with much more complacency, had he not, as is usual in researches of this nature, arrived at them by means which must shock the sensibility of almost every man who is not grown absolutely callous about the *precordia*, in the habitual prosecution of similar inquiries, upon living animals.—A young and very lean goose,

\* Vide Hunter's *Medical Commentaries*, chap. v.



well fed indeed just three or four hours before the experiment, is fixed upon a table; its *abdomen* is opened, while it is yet alive, and a ligature is passed round its mesenteric vessels, as near the root of the mesentery as possible.—But we will not stain our page any further. The calls of hunger, and other considerations, reconcile men to the *killing* of animals for food: but the *philosophical hunger* of the anatomist or physiologist, however strong, surely gives him no right to *torture* them; particularly in cases where the prospect of utility, to say the best of it, is exceedingly distant and problematical. What myriads of *brutes* have experienced all possible kinds and degrees of torture, in order that the various sensibility and irritability of the different parts of animal bodies might be ascertained by the anatomists; who, while they were cutting, velli-cating, and burning the nerves of brutes, seem intirely to have forgot the pain of any! So insatiable and encroaching is this scientific curiosity, that we sometimes think it is happy for us all that the laws protect the mesenteries of his majesty's good subjects from the knives, hooks, and ligatures of these keen inquirers; who, no doubt, frequently cast a wishful eye towards our *abdomens*, and long to be exercising their scalpels and pincers on their contents †. The luckless cur, and the harmless goose, unhappily have no other protection than that which they derive from our knowledge of the feelings which they possess congenial to our own, and that sympathetic sensibility implanted by nature in the human breast; but which, unfortunately for them, appears to be deadened or totally extinguished in the breasts of these inquirers, by the love of fame, the ardor of discovery, and the rage of philosophical curiosity; the most successful efforts of which are never likely to afford an adequate compensation for the immense sums of animal misery produced by them.

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† This suspicion of ours is by no means extravagant, as we could prove from the writings of some of these gentlemen, who have somewhat incautiously, and rather impolitically, owned how far their curiosity, with regard to certain contested points, has carried them, *even in the human subject*. We shall produce only one instance: a person having had all the tendons of his hand laid bare by accident, Monsr. F—— seized the glorious opportunity which presented itself of trying whether, and how far, the human tendons are sensible;—a question which has been strongly litigated among the physiologists. He pinched the naked tendons with a forceps: he next very nearly perforated them with a probe; and at last, went so far as to try the effects of the caustic oil of vitriol upon them. The patient, doubtless, was unacquainted with the drift of these curious *manœuvres*, and, we are told, did not suffer from them.—'Twas fortunate:—but surely this was *corio humanæ ludere* with a vengeance!

ART. VII. *Experiments and Observations on Electricity*. Made at Philadelphia in America by Benjamin Franklin, LL. D. F. R. S. To which are added, Letters and Papers on Philosophical Subjects. The whole corrected, methodized, improved, and now first collected into one Volume, and illustrated with Copper-plates. 4to. 10s. 6d. Henry. 1769.

THE philosophical papers and letters contained in this excellent collection, and which are, in general, arranged merely in the order of their dates, without regard to the nature of the various subjects treated in them, may be divided into three classes. Under the first we may place the *Experiments and Observations on Electricity*, which are mentioned in the first part of the title, and were originally published, in the form of letters to the late Mr. Collinson, between the years 1751 and 1754. The philosophical world have been too long acquainted with the merit of these justly celebrated publications to require, at this time, any character of them from us. The light thrown by them on a new and extensive branch of physical science has already diffused itself throughout Europe; where the experiments and observations of Dr. Franklin constitute the *principia* of electricity, and form the basis of a system equally simple and profound. These letters amount to nearly a third part of the work now before us. To this fourth edition the Author has added some explanatory notes, as well as others, in which, with the most laudable and scrupulous punctuality, he specifies the particular hints and experiments for which he was indebted to his philosophical associates in America, whom he names. These acknowledgments, however, are neither numerous or important enough to produce any considerable diminution of the Author's fame as a philosopher.

Under the second class we may place a few papers which have been formerly published, either in separate pamphlets, in the Philosophical Transactions, or in different periodical publications. Among these is a description of the Author's '*new-invented Pennsylvania fire-places*,' first published by him in Philadelphia in the year 1745. In this excellent paper, after shewing the disadvantages attending all the methods of warming rooms, then in use, the Author particularly describes, delineates, and shews, the advantages of this new construction; by means of which a room is equally warmed in every part of it, at a small expence of fuel, principally by heated air which is continually passing into it through apertures made in an air-box, or cavity behind the fire, to the amount of near ten barrels in an hour, by estimation. The air, thus heated, receives no noxious impregnation either from the fuel, or the metal of

the stove ; and, as it is continually changed, is preserved sweet and wholesome as well as warm.

The Author's '*observations concerning the increase of mankind, the peopling of countries, &c.*' which were written in Pennsylvania in the year 1751, are here likewise republished ; and are followed, in that part of the work which consists only of original publications, by a letter from a friend on the same subject, who, with great acuteness, discusses the question, how far the numbers of a people, and their political prosperity in general, are influenced by manners and the arts, or by their moral and mechanical habits. The third and last paper which falls under this class (we omit the mention of a few papers of less consequence) is intitled, *Physical and meteorological observations, conclusions, and suppositions.* We should dwell with pleasure on this collection of philosophical aphorisms, on the nature and cause of evaporation, the production of winds, &c. had it not, some years ago, been presented to the public in the 55th volume of the *Philosophical Transactions* for the year 1765.

The remaining papers and letters, which constitute the largest half of this volume, are now published for the first time, and are the fruits of the Author's correspondence with several of his ingenious friends, on a great variety of philosophical subjects. A few indeed of the letters were read some years ago, at different meetings of the Royal Society ; but the Author having particularly requested that they might not be printed, none of them were inserted in the *Transactions*, as he had, at that time, formed a design of revising them, and of pursuing some of the inquiries farther. Finding, however, no likelihood of having sufficient leisure for that purpose, ' he has at length,' as we are told in a note, ' been induced, imperfect as they are, to permit their publication ; as some of the hints they contain may possibly be useful to others in their philosophical researches.'—There are not many philosophical writers, we apprehend, who can suffer so little by appearing in an undress before the public, as our Author. In the same artless, unaffected garb were his first and great discoveries in electricity presented to the philosophical world, who will receive the most imperfect suggestions, or even the whimsies of genius, if such are to be found in this work, with pleasure, especially when they are presented in the simple, familiar, and unassuming manner so peculiar to Dr. Franklin.

Out of the great variety of curious matter contained in this work, we shall first select, and take particular notice of, some proposed improvements of the Author's apparatus for preserving buildings from the danger of lightning. These improvements have been principally indicated by some *phenomena* which have  
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been observed in houses furnished with rods for this purpose, on which the lightning has fallen. 'In the construction of an instrument so new, and of which we could have so little experience, it is rather lucky, the Author observes, 'that we should, at first, be so near the truth as we seem to be, and commit so few errors.' We shall collect and abridge, from the different parts of this work, the most essential particulars relating to this subject, so interesting to electricians and philosophers, and which too may be thought a matter of no small importance, by many who do not consider it in a philosophical view: for although, to use the Author's own words, 'the mischiefs done by lightning are not so frequent here' as in America, and though 'those who calculate chances may perhaps find that one death (or the destruction of one house) in a hundred thousand happens from that cause, and that therefore it is scarce worth while to be at any expence to guard against it;—yet, in all countries, there are particular situations of buildings more exposed than others to such accidents, and there are minds so strongly impressed with the apprehension of them, as to be very unhappy every time that any thunder is within their hearing:—it may therefore be proper to render this little piece of new knowledge as general and as well understood as possible, since to make us *safe* is not all its advantage; it is some to make us *easy*.'

Mr. West's house at Philadelphia was evidently secured from receiving damage by a stroke of lightning, which melted the point of his conducting rod; gave his clerk, who was leaning against the wall of a parlour, on the outside of which the conductor passed, a smart electric shock in that part of his body which touched the wall; and was seen diffusing itself over the pavement of the street (which was then wet with rain) to the distance of two or three yards from the foot of the conductor, the lower end of which was fixed to a ring in the top of an iron stake that was driven about four or five feet into the earth, which was at that time, the Author supposes, very dry underneath the pavement. From this last circumstance he infers the necessity of sinking the rod deeper, or at least till it comes into contact with water or moist earth, adapted to receive and convey away the electric fluid. The Author gives another reason for sinking the lower end of the rod to a considerable depth, and also for turning it outwards, under ground, to some distance from the foundation, as the water dripping from the eaves, and falling near the foundation, may sometimes soak down so far as to come near the end of the rod, while the earth surrounding it is dry; for it is now found that by the electric shock water is exploded or blown into an elastic vapour, by the immense expansive force of which the foundation may be endangered.

gared. Father Beccaria first made, or at least published, observations on the explosion of water, by the action of the electric fluid\*, which have since been verified by Dr. Franklin, who sent a charge through an empty glass tube, which sustained it without injury; but which, being filled with water, was shattered to pieces and driven all about the room, where, however, no traces of the water could be discovered. That it was dissipated into vapour the Author seems to have put out of doubt, by the following curious experiment: he filled a similar tube with ink, and placed it on a clean sheet of paper, on which, after the explosion, by which the tube was burst, he could neither find any moisture, nor even the least stain from the ink. Trees have, by lightning, been reduced into fine splinters like a broom; an effect which the Author supposes to proceed from the watry fluid contained in their numerous sap vessels being suddenly expanded into vapour. To the explosion of water, likewise, running or lodging in the joints or cracks in walls, he attributes much of the damage which buildings sometimes suffer from lightning.

Although the Author, in the infancy of this discovery, reasoning from analogy, had supposed that even small wires might safely conduct a flash of lightning to the earth; and though Mr. West's conductor, formed of nail rods not much above one quarter of an inch thick, conveyed the lightning to the ground, without any other damage than melting two or three inches of the slender, pointed, brass wire, which terminated the upper part of the apparatus; yet, from some accounts received from Carolina, and here related, there is reason, he thinks, to presume that 'larger rods may sometimes be necessary, at least for the security of the conductor itself, which, when too small, may be destroyed in executing its office, though at the same time it preserves the house.' It appears likewise, from one of these relations, to be an essential circumstance to the perfection of this instrument, that the rod should be perfectly continuous or of one piece, where that is practicable, or, at least, that the ends of each rod should be confined in close contact with each other, either by screws or otherwise. In letter 40th, a very judicious and distinct account is given by Mr. Mayne of South Carolina, of the effects of a violent flash of lightning on his conducting apparatus, which is accompanied by several instructive reflections of the Author. We shall relate the most material particulars.

Mr. Mayne's rods, which were fixed to the outside of his chimney, appear to have been of a sufficient thickness, somewhat above half an inch in diameter; but they were connected to each other only by hooks turned at the ends of each rod,

\* See Monthly Review, vol. xxxvii. Oct. 1767, page 249.

the lowest of which entered the earth to the depth of about three feet, in a *perpendicular direction*. The principal effects of the explosion were these: the brass-pointed wires at the top of the apparatus, which were elevated only six or seven inches above the chimney, were dissipated or melted: the rods were unhooked, and some iron staples started, by which they were held to the chimney; nevertheless they conducted the lightning without any injury to themselves, except that the inside of each hook was superficially melted; and without any damage to the chimney, till the lightning arrived at the foundation of it, which was shattered almost quite round, where several bricks were likewise torn out. On one side it plowed up several furrows in the earth some yards in length, tore up the hearth in several places, and did some slight mischief in the neighbourhood of the fireplace.

The deficiencies in the apparatus, indicated by these *phenomena* were, first, that the pointed wires were not sufficiently elevated above the chimney, to *prevent* a stroke, or to draw off the electric fluid *silently*, or without an explosion. To have a chance of answering this intention, which, (if we may judge from our experiments made on a smaller scale) may in some instances be effected, they ought to have reached five or six feet above the highest part of the building. The second defect was that, the rods being bent round into hooks, the space of contact between their extremities was so small, that the large torrent of electrical matter, confined in these narrow straits, melted the metal, and, as generally happens in such cases, partly exploded it; and, by this violent action of the electric matter, or perhaps merely by its repulsive power, the rods were unhooked or separated from each other; nevertheless they performed their function of conducting this immense quantity of the electric fluid (which must probably have rent so imperfect a conductor as the chimney itself from top to bottom) with perfect safety to the whole building, till the lightning arrived at the extremity of the rod near the foundation. And here we find the principal defect of this apparatus. The rod not being carried to a sufficient distance from the foundation, nor low enough to arrive at water, or a sufficient quantity of moist earth, the electric fluid, accumulated near its lower end, quitted the rod near the surface of the earth, and, dividing itself in search of other passages, produced the effects above-mentioned. On the whole, the Author, on very good grounds, concludes, that the house and its inhabitants were saved by the rod, and that, 'if it had been made of one piece, and had been sunk deeper in the earth, or had entered the earth at a greater distance from the foundation, the mentioned small damages (except the melting of the points) would not have happened.'

In letter 60th, the Author takes proper notice of the inconsequential manner in which the Abbé Nollet reasons against the utility of metalline conductors, in his paper on that subject, published in the Memoirs of the Royal Academy of Sciences for the year 1764. The Abbé cautions people not to depend so far on the benediction which has been bestowed on church bells as to ring them during a thunder storm, 'least the lightning, in its way to the earth, should be conducted down to them by the bell ropes, which, as the Author observes, are but bad conductors; and yet is against fixing metal rods on the outside of the steeple, which are known to be much better conductors, and which it would certainly choose to pass in, rather than in dry hemp.' The Reader may find some strictures of our own on this Memoir, by turning to our Appendix to the 38th vol. p. 575. On this occasion the Author observes that it appears, during a course of more than 12 years experience, that among the great number of houses furnished with iron rods in America, 'several have been evidently preserved by their means; while a number of houses, churches, barns, ships, &c. in different places, unprovided with rods, have been struck and greatly damaged, demolished, or burnt:—and further, that, in all the instances yet known of houses struck by lightning, which have been provided with rods, the lightning has *constantly* pitched down upon the point of the rod, and has never attacked any other part of the building.

This letter of the Author's is introduced by the following extract from a letter of J. Winthrop, Esq; professor of natural philosophy at Cambridge, in New-England, dated January 6, 1768, which we recommend to the perusal of the inhabitants of St. Bride's, London.

'I have read, says the professor, in the Philosophical Transactions, the account of the effects of lightning on St. Bride's steeple: 'Tis amazing to me that, after the full demonstration you had given of the identity of lightning and of electricity, and the power of metalline conductors, they should ever think of repairing that steeple without such conductors. How astonishing is the force of prejudice, even in an age of so much knowledge and free enquiry!'

Philosophy, we fear, in vain lifts up her still and gentle voice, and unavailingly calls out across the Atlantic, at this time, to these inhabitants of the patriotic ward of Farringdon Without.—Deaf to the voice of the charmer, charm she never so wisely, these watchful guardians and supporters of the rights of a great nation are at present, we apprehend, too much occupied to listen to the small concerns of their parish, or to attend to the well being of a steeple. In our review of Dr. Priestley's History of Electricity, animated with a desire of guarding

guarding this beautiful structure from that destruction with which, either from its situation, or from other causes, it seems to be peculiarly threatened, we conveyed to their notice, and endeavoured to second, the ingenious Author's tacit and gentle reproof on this subject; and afterwards [Appendix to 38th vol. p. 576.] briefly stated, in general, the propriety of providing a passage for the thunderbolt, through those *media* which it most affects. The tremendous activity of this matter can only be *counteracted* or *evaded*, on two principles; that of *resisting* its passage by non-conductors, or of giving way to it, by providing proper substances to conduct it to the earth. Now as churches and houses cannot be constructed of glass or amber, but of stones and mortar, and other *imperfectly resisting* materials, security against its ravages can only be obtained by adopting the principle of *non-resistance*, in the most unlimited extent. We beg pardon of these patriotic spirits for inculcating such seemingly slavish doctrines; but we beg leave to remind them that patriots and placemen should equally submit, with a good grace, to *physical necessity*. We would appeal even to their dauntless alderman himself, who has so strenuously resisted the *thunderbolts* of ministerial power, whether they ought not to yield the most implicit *passive obedience* to this *celestial messenger*; who, though he comes armed with all the terrors of a *general warrant*, will execute it peaceably and inoffensively if he meets with no resistance.—To lay aside all metaphor and allusion, and to speak to the comprehension of every inhabitant who pays scot and lot in the parish of St. Bride's [for tho' all of them undoubtedly, to a man, are politicians, they may not all be philosophers and electricians] we would recommend to their consideration whether, as they provide spouts to convey away the rain which falls upon their church, they should not provide a channel likewise to carry off the electricity.—And when the goodly fabric of the British constitution (which, they tell us, is become crazy all on a sudden) shall, through the care of these ever-attentive, and now particularly *apprehensive* citizens, have undergone a thorough reparation, we hope they will cast an eye towards the *grievous* state of their defenceless steeple.

That we may leave nothing essential relating to this subject unnoticed, we shall observe, that although no reasonable doubt can now be entertained with regard to the power here ascribed to metalline conductors, yet a kind of schism has arisen among electricians concerning the best form of construction of the upper part of the apparatus: some recommending its terminating in a *knob* instead of a point, on a supposition that the points *invite* the stroke. 'It is true, the Author observes, that points draw electricity at greater distances in the gradual silent way' (which is, in fact, one of their advantages) 'but knobs will draw,



draw, at the greatest distance, a *stroke*.' He proves this by an easy and conclusive experiment made with a charged Leyden vial, the wire of which will not *strike* into a pointed body, connected with its outside, unless the latter be brought much nearer to it, than a knob requires to be, to produce the same effect. Points likewise, he observes, tend to repel the fragments of an electrified cloud; while knobs actually *invite*, or draw them nearer; as the Author long ago proved by an ingenious experiment made with an electrified fleece of cotton, representing a cloud; which was repelled, or driven upwards on presenting a pointed body underneath it, and attracted downwards, on the approach of a blunt body.

In the 32d letter, the Author gives an account of an experiment made with the late Dr. Hadley of Cambridge, on the cold produced by *evaporation*, in which the effects were greater than any which we have yet seen described. The ball of a thermometer was repeatedly and alternately wetted with *Ether*, and blown upon with a bellows to quicken the evaporation; by which means the included liquor descended from sixty-five degrees, the heat of the air at that time, down to seven; that is, twenty-five degrees below the freezing-point; its bulb, at the end of the experiment, being covered near one-fourth of an inch thick with ice, proceeding either from water mixed with the *Ether*, or from the breath of the assistants.

From hence the Author infers the possibility even of freezing a man to death on a warm summer's day, if he were to stand in a passage through which the wind blew briskly, and were to be frequently wetted with this inflammable spirit. At least, there is little room to doubt, that it is in consequence of this frigidific property of evaporating fluids, that the tender leaves of plants are, by their increased transpiration, kept cool, and protected from the scorching rays of the sun; and that, from this cause, the heat of the human body rises very little higher in the hottest climates, (where the sun raises the thermometer several degrees above that of the blood) than in the more temperate or even cold ones. The Author gives an instance, in his own person, of the coolness produced by sweating, or animal evaporation in the human body, when breathing an air, or surrounded by bodies, hotter than itself; from whence it may be concluded, that the body of a dead man, exposed to these excessive heats, would be hotter than that of a living man; though, on account of the moisture contained in it, there can be little doubt that it would be cooler than the dry earth exposed to the same heat.

This singular property of evaporating fluids, though only lately taken notice of by philosophers, has long, as the Author observes, been usefully applied in the east, to the cooling of water,  
(when

(when carried on the backs of camels travelling over the dry deserts in that hot climate) by means of wet woollen cloths wrapped round the flasks containing it. A curious instance is likewise given, which shews, that our common sailors had some notion of this property, or at least applied it to use. Being at sea, when a youth, the Author observed one of them, during a calm in the night, 'often wetting his finger in his mouth, and then holding it up in the air, to discover, as he said, if the air had any motion, and from which side it came; and this he expected to do, by finding one side of his finger grow suddenly cold,' (evidently from the increased evaporation caused by the otherwise imperceptible breath of air blowing on that side,) 'and from that quarter he should look for the next wind.—Natural knowledge might undoubtedly be considerably enriched, if philosophers would oftener condescend to attend to several simple *phenomena*, and popular practices and observations, by which the secret operations of nature may sometimes be as successfully detected, as by the more complex and operose experiments of the philosopher. Had an electrician, for instance, lived in the neighbourhood of the castle of Duino \*, where from time immemorial it has been customary to draw sparks from a pike planted on the bastions, on the approach of a thunder storm, he might, though possessed of a very small portion of our Author's sagacity, have anticipated him in his great and important discovery of the identity of lightning and the electric matter. Many similar instances might be produced.

We shall close this article for the present, by an account of a philosophical instrument, which the Author met with in Germany; the singular *phenomena* of which may amuse the curious, and afford matter for speculation to the philosopher. It consists of a glass tube, about eight inches long, having a hollow ball of near an inch diameter at one end, and one of an inch and half at the other, hermetically sealed, and half filled with water. If the smaller ball be held in the hand, and the other be a little elevated above the level, a constant succession of large bubbles is seen proceeding from the lower ball to the upper. 'Mr. Nairne, an ingenious artist here,' adds the Author, 'has made a number of them from mine, and improved them; for his are much more sensible than those I brought from Germany †.—I bored a very small hole through the wainscot in the seat of my window, thro' which a little cold air constantly entered, while the air in the room was kept warmer by fires daily made in it; being winter time. I placed one of his glasses, with the eleva-

\* See Appendix to the Monthly Review, vol. xxxviii. p. 575.

† In Mr. Nairne's improved instrument, the connecting tube is much smaller, and the balls larger, and are turned up at right angles to it.

ted end against this hole, and the bubbles from the other end which was in a warmer situation, were continually passing, day and night, to the no small surprise of even philosophical spectators.' These, and some other appearances in this instrument, the Author says, puzzled him much. He found, however, that the space not filled with water was also free from air, 'and either filled with a subtile invisible vapour, continually rising from the water, and extremely rarefiable by the least heat at one end, and condensable again by the least coolness at the other; or it is the very fluid of fire itself, which parting from the hand, pervades the glass, and by its expansive force depresses the water, till it can pass between it and the glass, and escape to the other end, where it gets through the glass again into the air. I am rather inclined to the first opinion, but doubtful between the two.'

The ingenious Author will not, we apprehend, fluctuate between these two opinions, nor will hesitate to prefer the first, when he considers that it has been ascertained by experiments made by Muschenbroeck \*, and others, that water (and other fluids) placed in the same circumstances with that contained in this instrument, that is, *in vacuo*, will, in a small degree of heat, part with an elastic steam or vapour, in a sufficient quantity to produce the *phenomena* above mentioned; and which, on coming into contact with the upper and cooler ball, will be instantly converted into water, lose its elasticity, and thereby its power of resisting the successive formation and expansion of fresh vapour in the lower and warmer ball. Further, if one of the balls in Mr. Nairne's instrument be held for some time in the hand, nearly in an horizontal position, or rather with its farther end somewhat depressed, the bubbles will cease to rise in the farther ball, when that held in the hand is become perfectly dry within; and consequently incapable of furnishing any more vapour; but their appearance will be suddenly and briskly renewed on grasping any part of the connecting tube where there is the least perceptible moisture. It may be worth while just to mention one of the observations, which we have made on this instrument, and which is not noticed by the Author. When the bubble in the little ball of the German instrument is very small, if the tube be held between a finger and a thumb, and the instrument be gently shook backwards and forwards in the direction of its length, an acute sound will be heard at each downward stroke, as if the ball were smartly struck by a solid piece of flint or glass. This *phenomenon* may with some degree of plausibility, be attributed to the known hardness of the particles of water striking the glass in a *medium*

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\* Introductio ad Philos. Natural. tom. 2. § 1473, et alibi.

nearly void of resistance ; but if the ball contains a large bubble, the sound will be dull, as if produced by a blow given with a lump of soft clay ; and yet no sound will be heard, if the ball be perfectly full, though it be ever so strongly agitated.

But one of the most singular *phenomena* of this instrument, mentioned by the Author, remains to be told. When the liquor has been all forced into the upper ball of Mr. Nairne's improved instrument, it begins to boil, as it were, by the vapour passing up through it. At that very instant a *sudden coldness* is felt in the ball held in the hand. [The same will be observed on suddenly inverting the German instrument.]—‘ A curious experiment this, says the Author, first observed and shewn me by Mr. Nairne. There is something in it similar to the old observation, I think mentioned by *Aristotle*, that the bottom of a boiling pot is not warm ; and perhaps it may help to explain that fact,—if indeed it be a fact.’

The truth of this last observation does not rest on the sole authority of *Aristotle*. We have often grimed our fingers in making the *experimentum teakettlianum*, as it has been ludicrously called, which is one of those popular and homely observations, that, through the stateliness of philosophy, has been in a great measure overlooked, or at least never yet satisfactorily accounted for \* ; though it furnishes a most violent exception to the commonly received theories relating to the diffusion of heat. By the bye, it has possibly been neglected by your writers of systems, for that very reason. In this experiment,—if we may be allowed to dignify it by that name,—the upper surface of a thin plate of metal has been for many hours in contact with water heated to 212 degrees, while its under surface has, during the same time, been exposed to red-hot coals heated to 600 degrees, or to such a heat as would at least melt lead ; and yet at the instant of its removal from the fire, and undoubtedly while upon it, it is possessed of a degree of heat scarce sensibly greater than that of the human hand, probably not much above 100 degrees. The last mentioned *phenomenon* of the German instrument throws some light upon this experiment : for there is great reason to suppose that the sensations excited in both cases are the effects of evaporation ; by which operation, as has already been observed, a considerable degree of cold is produced in the body sustaining the evaporating fluid, and that, in proportion to the briskness or celerity of the evaporation.

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\* The reader may see M. Homberg's attempt to solve this *phenomenon* in the *Histoire de l'Acad. R. de Sciences pour l'annee 1703*, p. 29. *édit. de Hollande*.

A practical and useful application seldom escapes our Author, who never loses sight of the *cui bono*? even in experiments which appear, at first sight, matters of mere curiosity. The *phenomena* of this little instrument accordingly give rise to the following reflections, with which we shall terminate this article :

‘ Perhaps, says the Author, the observations on these little instruments may suggest and be applied to some beneficial uses. It has been thought that water reduced to vapour by heat, was rarefied only 14,000 times ; and on this principle our engines for raising water by fire are said to be constructed. But if the vapour so much rarefied from water, is capable of being itself still farther rarefied to a boundless degree, by the application of heat to the vessels, or parts of vessels, containing the vapour, (as at first it is applied to those containing the water,) perhaps a much greater power may be obtained with little additional expence. Possibly too, the power of easily moving water from one end to the other of a moveable beam (suspended in the middle like a scale-beam,) by a small degree of heat, may be applied advantageously to some other mechanical purposes.’

[To be concluded in another article.]

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ART. VII. *Miscellanies*. By John Armstrong, M. D. 12mo.  
2 Vols. 7 s. Cadell. 1770.

THE first of these volumes contains the *Art of preserving Health*, a Poem, which, on account of the reputation it has so justly acquired, precludes all criticism. This Poem is followed by *Benevolence, an Epistle to Eumenes*, for an account of which, see Review, Vol. iv. and *Taste, an Epistle to a young Critic*, see Review, Vol. viii. We have next a Winter-piece in imitation of Shakespear, a vile, turgid performance, which has not appeared before, and should not have appeared at all. *Progne's Dream, and a Storm*, almost as bad, and an Universal Almanac in prose, which is neither one thing nor another. The second volume contains the *Forced Marriage, a Tragedy*\*, in which there is much passion, but little judgment. *Sketches, or Essays on various Subjects* by Launcelot Temple, Esq; first published in the year 1758, see Review, Vol. xviii. and a second Part, under the same Title, never before published, of which the following extracts may serve as specimens :

‘ *The Influence of Climate upon Genius.*

‘ There are people so bigotted to some particular theory, to false opinions and prejudices, as indolently to surrender even their own sensations to them. There are in this island some renegadoes absurd enough to tell you, that Britain lies at too great

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\* Written in 1754, but never acted.

a distance from the sun to produce any genius. It is really paying too much attention to such tasteless, ignorant, superficial connoisseurs, to ask them what country in Europe, what climate the nearest to the sun, has displayed a richer bloom of genius, in almost any department, than has spontaneously sprung up in this foggy island; without even any kind fostering influences from the superior powers—excepting those alone of heaven and nature?—In what kind of genius is this island inferior to any nation under the sun?—How many geniusses has the happy climate of Italy produced, in any shape since the days of Augustus?—The genial fruitful latitude of Greece has now lain quite fallow for near two thousand years. Spain should be ashamed to boast of, or even to own her noble, generous, her delightful Cervantes, whom she pitifully suffered to starve.—But what great geniusses has ever the warm climate of Africa produced? from the coast of Barbary to that of Guinea? from the mouth of the Nile to the Cape of Good Hope?

‘ There are perhaps only two arts in which this island yields to any climate, however near the sun. It appears that the vainest Romans did not pretend to vie with the Greeks in statuary. Yet, what artist in that way has modern Italy produced superior, or even equal to those of old Rome?—Very few, I believe, and if it was not for Michael Angelo, perhaps one might venture to say none; though Italy, I suppose, lies as near the sun as it did eighteen hundred years ago.—If the English have not hitherto excelled in painting, it may be imputed to circumstances that need no explanation. But, notwithstanding all the obstacles to true genius in this island, it has, within these few years, lost a painter of singular excellence; as natural and expressive, I’ll venture to say it, in the comic and familiarly moral style, as Raphaël was in the serious and sublime. And you may wait many centuries before such another flower blows in any climate. I reckon that still, *even in this age*, our island may boast of several geniusses, who, for instance, in portrait, perhaps, excel every painter in Europe, since the days of Vandyke: to whom unprejudiced posterity may find them at least equal; some perhaps superior. We have some too who are admirable in landscape.—But these geniusses are still alive; and some of them may be seen at a coffee-house, where they look much like other people. A hundred years hence, a connoisseur may probably enough wish to make a journey of a thousand miles to see them; and would be gloriously happy on his return home, to tell his neighbours he had shook them by the hand. As to history itself, besides some promising specimens of it at home, perhaps even this barren age has produced a genius, not indeed of British growth; unpatronized, and at present almost unknown; who may live to astonish, to terrify, and delight

all Europe. But true genius is such an uncommon production of nature, and is so much superior to all quackish arts of recommending itself, that when it does appear, it is no wonder that a generation of people without taste do not know it.

‘Genius may shoot up in a land quite inhospitable to it; it may perhaps even blossom in the most ungenial season. But the rose-bush that displays its blushing honours in the face of the surly uncomfortable east wind, must have sprung from a root of no small vigour. In a certain island, the fostering indulgences and kind attention which the narcissus, the gilly flower, the tuberose, the Cape jessamin, and all the delicate flowers that adorn the garden, deserve and require; are most absurdly and perniciously bestowed upon ragwort, jack of the hedge, priest’s what d’ye call it, bishops weed, bear’s foot, nightshade, and henbane.’

*The Taste of the present Age.*

‘Amongst many other distinguishing marks of a stupid age, a bad crop of men, I have been told that the taste in writing was never so false as at present. If it is really so, it may perhaps be owing to a prodigious swarm of insipid trashy writers: amongst whom there are some who pretend to dictate to the public as critics, though they hardly ever fail to be mistaken. But their dogmatic impudence, and something like a scientific air of talking the most palpable nonsense, imposes upon great numbers of people, who really possess a considerable share of natural Taste; of which at the same time they are so little conscious as to suffer themselves passively to be misled by those blundering guides.

‘A Taste worth cultivating is to be improved and preserved by reading *only* the best writers. But whoever, after perusing a satire of Horace, even in the dullest English translation, can relish the stupid abuse of a blackguard rhymster, may as well indulge the natural depravity of his Taste, and riot for life upon distiller’s grains.

‘But the Taste in writing is not, cannot be worse, than it is in music, as well as in all theatrical entertainments. In architecture indeed, there are some elegant and magnificent works arising at a very proper time to restore the nation to some credit with its neighbours in this article; after its having been exposed to such repeated disgraces by a triumvirate of awkward clumsy piles, that are not ashamed to shew their stupid heads in the neighbourhood of Whitehall: and one more, that ought to be demolished; if it was for no other reason but to restore the view of an elegant church, which has now for many years been buried alive behind the Mansion-house.

‘It is indeed some comfort, that while Taste and Genius happen to be very false and impotent in most of the fine arts, they are not so in all. The arts of Gardening particularly, and the elegant

elegant plan of a farm, have, of late years, displayed themselves in a few spots to greater advantage in England, than perhaps ever before in any part of Europe. This is indeed very far from being universal; and some gardens admired and celebrated still, are so smoothly regular, so over-planted, and so crowded with affected, impertinent, ridiculous ornaments of temples, ruins, pyramids, obelisks, statues, and a thousand other contemptible whims, that a continuation of the same ground in its rude natural state, is infinitely more delightful. You must often have seen fine situations ruined with costly pretences to *improvement*. The most noble and romantic situation of any gardens I have seen, is near Chepstow; and the gentleman who possesses that delightful spot, has shewn great judgment and a true taste, in meddling so little with Nature where she wanted so little help.

‘This is one happy instance of an admirable situation, where Nature is modestly and judiciously improved, not hurt, by art. An opposite instance of what art, skill, and taste may produce, without any particular advantages of ground or situation, is most agreeably displayed in the royal gardens at Kew. There you find an extent of flat ground, so easily, agreeably, and unaffectedly broken, that you would think it impossible to alter it, but to the worse. To pass without any notice the agreeable, and the elegant pieces of architecture, which without crowding adorn those delightful gardens; perhaps there is not a physick garden in Europe where any botanist can be more agreeably entertained, as to the variety of curious plants. But there is something new as far as I know, and particularly ingenious here in the disposition and management of them. Those that naturally delight in the rocks, and the dry hungry soil, are here planted upon ridges of artificial rock-work; where they shew all the luxuriance of vegetation that they could amongst the Alps, the Pyrenees, or the Andes. While a very different tribe, the Aquatics, display themselves in a large cistern, where they are constantly supplied with their best and most natural nourishment the rain water, conveyed to them from the eves of the richest greenhouse I have ever seen.’

In most of these twelve Essays, the Author has discovered a sound understanding and a good taste; but we are astonished to find him making use of such pert vulgarities of expression, as, *confound me, bless your ears, bless your body, &c.* a kind of phraseology, that belongs peculiarly to the *mobility*, another *nonsensical* word, which Dr. A——— seems very fond of.



ART. IX. *Sermons on the Efficacy of Prayer and Intercession.* By Samuel Ogden, D. D. Woodwardian Professor in the University of Cambridge. 8vo. 3 s. Cambridge printed. Sold by J. Beecroft, &c. in London. 1770.

THESE Sermons have something in them ingenious and peculiar; the subject on which they treat is interesting and important. The Author combats certain notions that have been advanced concerning the intention and effect of prayer, and labours to explode them. He appears to have the sense and spirit of revelation on his side; though the inquiring mind meets with some difficulties on the subject which it knows not how to remove, or perfectly to reconcile with other suggestions of reason and scripture. It is indeed most evident, that this alone can never be sufficient to prove a doctrine absurd or false; since it may be owing to the very contracted view which we must have of the nature and operations of the Supreme Being. It is not easy to lay the line, and pronounce with certainty, at what point human deliberations on these topics ought to be bounded. If they are too greatly checked, there is danger of our sinking into ignorance, superstition, and all the dreadful evils with which they may be attended. At the same time, is there not reason to believe, that learned and ingenious men, who have indulged themselves in speculation, and been sollicitous to bring every thing to their standard of truth and reason, may have sometimes stretched their refinements to too great a length? whilst they have been themselves the stedfast advocates for piety and virtue, may they not, in some instances, have undesignedly advanced sentiments which, in their consequences, tend to shake and weaken those principles of religion that are the surest basis of morality, and the firmest band of human society? The very small compass of our knowledge, when compared with what is to be known, may render the most considerable capacity utterly unequal to some subjects that are, however, discussed with freedom; by which means, persons who plead for a liberty in thinking, may sink into a very contracted and disorderly plan.

We were led into these thoughts, which have, perhaps, detained us too long, by the the book before us; of which it is time we should give some farther account.

It is the Professor's design to shew, that though the exercise of prayer has a natural tendency to amend and improve the heart, and is for this reason an important part of every person's duty, yet this is *not* its only or principal intention: a supposition which, he thinks, philosophical writers would sometimes lead us to make, and which, he apprehends, if it prevails, is likely to render men more indifferent to the practice. We will lay before

before our readers an extract or two, which may give them some notion of this Author's manner.

The first sermon, which considers the benefit arising naturally from prayer, he thus introduces,—‘ The husbandman, desirous of a crop in the time of harvest, betakes himself to the use of such means as have been found to answer. He turns his fields with the ablest hands, he adds the richest manure, though he knows not, and will modestly own, he knows not, why the accession of such foreign matter, or the breaking of a clod, is so indispensably necessary to the propagation of a grain of barley. But we, who should teach you to cultivate that more valuable part of your possessions, the mind, and *gather fruit unto life eternal*, are apt to talk in a higher strain, and not apprehending any danger of experiments: in this case to confute us, at least for the present, we lay down our decisions with the greater confidence. We expatiate on the ideas of rectitude and obligation, free will and fate, and substance, corporeal, spiritual, and everlasting; until the world, and its adorable Author, his attributes and essence, his power, and rights, and *duty*, (I tremble to pronounce the word,) be all brought together to be judged before us; who stand like infants in admiration of the paper fabric we have raised, and see the universal frame of nature within the little lines we have drawn in the ‘dust. Not that speculations on such subjects are in themselves wrong: then alone they become dangerous, when carried to excels; when they engage perhaps too much of our attention; when in proportion as our light fails us, our presumption increases; when we grow fond of erecting systems and theories; when we are no longer in ignorance or doubt on any point, nor know things any more in parts, but all things universally, with all their relations to every subject, and as they make a part of the whole; when we leave nothing unexplained; and, in one word, when we lay greater stress on these notions of our own than on the universal sense, and general sentiments and maxims of mankind.—Indeed the consequences of these conceits in religion, and of this vain philosophy, are not always so bad in fact as might be apprehended from the absurdity of them. Common sense and nature, though distorted by this violence, are making continual efforts to recover their bent and figure, and prevail frequently in practice against any theory. Just as, alas! on the other hand, natural temper and passion exert themselves with great power against the best arguments, and gain daily victories over well-grounded resolutions, and the lawful authority of the strictest reason.’

After such general reflections, it is added, that ‘ among other subjects, that of prayer has suffered from the indiscreet endeavours that have been used to explain it.’ Our Author

proceeds to expatiate very properly on the natural benefit of such an employment of the mind, as it is in itself directly adapted to have the best influence on the person who lives in the practice: 'But yet,' says he, 'allowing this consideration its full force, there is no necessity of stopping here, and confining the power of prayer to this single method of operation. Does the clear assurance of its use in this way preclude the hopes of every other advantage? Must we needs be made acquainted with all the efficacy of every thing that is our duty, and know the whole ground and reason of all the actions which Almighty God can possibly require of us?—Certainly when a plain Christian retires to his closet to beg the blessing of his Maker, the alteration which his prayer will make in his own mind, is not the effect he thinks of, or expects from his devotions. Nay, if this be indeed all that he is to expect, and he be made to comprehend it, the discovery, it is very possible, may be attended with inconvenience, a diminution of that very advantage which is supposed to be his only one. The earnestness of his prayers may be checked by the recollection of the design of them, and his fervor cooled by the very consciousness that he is only endeavouring to excite it. There is something delicate in the nature of the affections and passions; which are found ready enough to rise, and exert themselves in all their strength upon the appearance of their proper objects; they wait for no other signal; but are each in order in their stations, and prepared to execute the parts allotted them in the œconomy of nature: But if there is any apprehension of design or art, any suspicion, as it were, spread among them of an intention to draw them out for other purposes than their own, they become reserved and backward, cold and lifeless in their operations; and in short, discover in every respect, the symptoms of an unwilling obedience. A studied, affected, fictitious passion, betrays itself even to the by-standers, and much more must it be known surely, to my own heart, whether I feel a sentiment springing up naturally within me, or am only labouring artificially and deceitfully to excite it.'

In the third Sermon, which is entitled *of the course of nature*, we read as follows: 'There seems to be a tincture of the Epicurean doctrine, unobserved, perhaps, by themselves, in the notion of those persons who tell us that it is a more excellent and godlike thing to create a world that shall be able to subsist of itself, and perform, unassisted, every intended operation, than to produce such a system as calls for the continual interposition of its Creator. It is convenient indeed for man to have his little works subsist without his help; because he cannot help them without difficulty and expence; and often not at all, as in distant places at the same moment. His attention is care,  
and

and his work labour; he is oppressed with weight, and distracted by variety. But to apply these ideas to God's government of his rational creatures, is surely to dishonour both him and them; it is at the same time to degrade the freedom of their will to mechanism; and to ascribe *their* imperfections to the Almighty. If there be no trouble, disturbance, or difficulty to the Godhead in interposing in the affairs of men, why should we question his agency? or be so anxious to ease him of what is no burthen? But do you suppose that the Supreme Being is continually working miracles?

\* The scripture supposes, or rather asserts, that he is not an unconcerned or indolent spectator of what passes in his world. But which of his works you will please to call *miraculous*, is a point which, after all, may depend on yourselves: for supposing a course of nature carried on according to general laws, if you call every act of divine interposition a *miracle*, it is admitted that these interpositions obtained by prayer, are miracles. But if you name only those acts miraculous, by which the Supreme Being causes, in the course of nature, an alteration discernible to men; then you see, on the other hand, that his interpositions are not always miraculous; and then only become so, when they are to be known and distinguished. Nor is it inconceivable, that there should be innumerable events of a *middle* nature, I mean such, concerning which it cannot be *known*, but is left to be *conjectured* with more or less probability as the case may be, whether they are, or are not, the effects of the particular will of the Almighty, changing or directing the course of nature; for his works bend not at our presence, but go forward in their own train, regardless of human praise or censure; and being the offspring of wisdom, are content to be judged by folly. Or possibly it may be the very *intention* of the Author of all things, and a particular purpose of his, to keep these acts of his Providence in the degree of uncertainty in which they appear; as for reasons known to himself, so also for the better conduct of his moral government over us, in the same manner as in many other material points, he neither instructs us with certainty, nor yet leaves us wholly ignorant. And as to this *course of nature*, of which we hear so much, we are in absolute and utter ignorance concerning the manner in which it is formed: it consists, perhaps, of continual and yet distinct acts of the Supreme Being, proceeding every one from a perfect free-will, and the most deliberate choice; so that those which we call the most miraculous interpositions, may be no way distinguishable in the cause, from the most ordinary events; but only in the novelty of the appearance to us. Or, perhaps, on the contrary, (for these suppositions are thus multiplied to shew on every side, the

amazing

amazing extent of our ignorance, stretched out like a dark thick mist to an infinite distance, and covering the universe with an impenetrable veil,) as we know not how any thing is done from its beginning, and can see but a few of the links nearest us in that chain, which reaches from everlasting to everlasting; who may take upon him to say, that the *course of nature* itself, tho' carried on with the most perfect uniformity, and without fresh interpositions of divine power, might not be seen to comprehend, could we view a larger portion of it, what we now esteem the greatest miracles? The shooting of a plant in the eye of superior beings, may not be more *natural* than the resurrection of the dead. Let us then at length be wise enough to acknowledge our ignorance of the ways of God, and leave these dark disquisitions, in which they who are not only ignorant, but vain, *feel after*, but never *find him*, though he be not far from every one of us.

This is the strain of Dr. Ogden's reasoning. He proceeds to shew the excellence of prayer, the natural benefit of intercessory prayer as to the person himself who is engaged in it, and then its prevalence and advantage in favour of those for whom it is immediately made. This is followed by two discourses on the Rectitude and on the Mercy of the Divine Government, considered in connection with the former subject. The Sermon on the intercession of our Saviour, which next offers, is chiefly a declamatory performance. The whole is closed by a paraphrase on the Lord's prayer, which is animated and devotional.

In some places we meet with quotations from the works of the late celebrated and excellent Mr. Abernethy, who has insisted upon the benefit of prayer in this view of the good influence such an exercise is likely to have upon our own minds; but it does by no means follow, that he did not allow of any other advantage arising from it.

These Sermons, (in number ten) have one great recommendation to the taste of the present age, which is, that they are very short, for which reason they are sometimes rather superficial. We have heard that they were well received at their first delivery. They have somewhat of a popular turn; and they tend to promote a spirit of piety: but think we have observed too much of a sneering and contemptuous manner, with a degree of petulance when our Author is speaking of philosophy, or opposing some of its imagined conclusions. It is pity that this had not been a little rectified, at least before the discourses were presented to the public.

ART. X. *Indian Zoology*. Part I. By T. Pennant, Esq; Folio.  
18 s. coloured. White. 1769.

**W**E have frequently commended, to our Readers, the publications of this ingenious Naturalist, to whom the curious are particularly obliged for the *British Zoology*: See Rev. Vols. xxxv. and xxxix.

The present work is formed from the fine collection of drawings of animals brought over by J. G. Loten, Esq; late Governor in *Ceylon*, which were painted from the life by several able hands, and communicated by Mr. Loten to Mr. Pennant.

Our Editor's design is to publish six sets of those Prints, twelve plates in each, with descriptions of the new and unengraved quadrupeds, birds and fish. At the end he proposes a brief systematic view of the animals of India, and its islands; with some attempts to clear up the accounts given of them by the Ancients.

The creatures depicted in this first Number are: — 1. the Long-tail'd Squirrel. 2. the black and white Falcon. 3. the little horn Owl. 4. the red Wood-pecker. 5. the faciated Couroucou. 6. the red-headed Cuckoo. 7. the black-capped Pigeon. 8. the Taylor-Bird. 9. the red-tailed water Hen. 10. the white-headed Ibis. 11. the black-backed Goose. 12. the black-bellied Anhinga.

In his description of the Taylor-Bird, we have the following most curious account of the wonderful effect of animal instinct: 'Had Providence,' says he, 'left the feathered tribe unendued with any particular instinct, the birds of the *torrid zone* would have built their nests in the same unguarded manner as those of Europe; but *there* the lesser species, having a certain prescience of the dangers that surround them, and of their own weakness, suspend their nests at the extreme branches of the trees; conscious of inhabiting a clime replete with enemies to them and their young;—snakes that twine up the bodies of the trees, and apes that are perpetually in search of prey; but, heaven-instructed, they elude the gliding of the one and the activity of the other. —Some form their pensile nest in the shape of a purse, deep and open at top, others with a hole in the side, and others still more cautious, with an entrance at the very bottom, forming their lodge near the summit.

'But the little species here described, seem to have greater diffidence than any of the others; it will not trust its nest even to the extremity of a slender twig, but makes one more advance to safety, by fixing it to the leaf itself. It picks up a *dead* leaf, and, surprising to relate, *saws* it to the side of a living one, its slender bill being its needle, and its thread some fine fibres,—the lining feathers, gossamer, and down.'

Mr.

Mr. Pennant has given a picture of this extraordinary piece of architecture: the *live* leaf, which serves for its basis, being that of the Mango-tree with the nest affixed to it, and the birds projecting their little heads above the entrance of their pendent habitation.—He informs us also, that one of these curious nests is preserved in the British Museum.—The colour of these ingenious flying taylor's is a light yellow, its eggs are white, its length is three inches, its weight only three-sixteenths of an ounce; so that, in his words, 'the materials of the nest, and its own size, are not likely to draw down an habitation that depends on so slight a tenure.'

We cannot close this book without first gratifying ourselves in the pleasure of presenting our readers with the animated description of an Indian forest. The magnificent scenery of which, the Author says, is displayed in the drawings that are in the possession of Mr. Loten.

'An Indian Forest,' says Mr. Pennant, 'is a scene the most picturesque that can be imagined; the trees seem perfectly animated; the fantastic monkeys give life to the stronger branches; and the weaker sprays wave over your head, charged with vocal and various plumed inhabitants. It is an error to say, that nature hath denied melody to the birds of hot climates, and formed them only to please the eye with their gaudy plumage. Ceylon abounds with birds equal in song to those of Europe, which warble among the leaves of trees, grotesque in their appearance, and often loaded with the most delicious and salubrious fruit. Birds of the richest colours cross the glades, and troops of peacocks complete the charms of the scene, spreading their plumes to a sun that has ample power to do them justice. The landscape in many parts of India corresponds with the beauties of the animate creation. The mountains are lofty, steep, and broken; but clothed with forests, enlivened with cataracts, of a grandeur and figure unknown to this part of the globe.

How must this alluring description warm the imagination of the northern reader, whose eye has never been blessed with the view of nature in a dress at once so grand and beautiful; and how powerfully must it excite in him a desire to behold such glorious objects! To abate, however, in some measure, the fervor of his curiosity, to check the ardor of his longings, and prevent his too precipitately shipping himself for the eastern world, merely for the pleasure of taking a range in its fine delightful forests, our Author has prudently given a striking reverse of this enchanting prospect, by a fair warning—that we must expect to be harrassed in one season with a burning heat, or, in the other, with deluges of rain; you are tormented with clouds of noxious

noxious insects; you dread the spring of the *tyger*, or the mortal bite of the *Naja*.\*

This is a *cooler* indeed! but lest it should not be enough to make us fully content with our own more temperate and less dangerous situation, here follows a *heater*, which will surely do the business effectually. In describing the black-capped Pigeon, he informs us, that the bird from which the drawing here given was made, was found on the ground in the isle of *Java*, having dropped down dead, in one of those hot days known 'only in the torrid zone, when the fowls of the air often perish, unable to respire; when lions, leopards, and wolves immerge up to their nostrils in water, to preserve themselves from the scorching sun; and when even men have been forced to ascend the highest trees, in order to draw in a more temperate air.'—We shall take time to *consider* about the voyage.

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ART. XI. *A Candid Enquiry into the present ruined State of the French Monarchy. With Remarks on the late despotic Reduction of the Interest of the national Debt in France.* 8vo. 2s. 6d. Almon. 1770.

**I**N the beginning of the winter of 1768, we were alarmed with a frightful representation of the present state of our own country, and a specious display of the superior circumstances and happier situation of our formidable rivals the French\*. In the present publication we have a reversed prospect, and a counter-state of the case, in which, like the prints viewed thro' a concave mirror, the objects change places, those that before were on the right, taking the left hand side of the picture, and those on the left posting themselves on the right.—Thus Britain, which, two years ago, was on the verge of destruction, is now risen, in dignity and importance, not only above the French, but 'perhaps any other nation the sun ever yet rose upon.' This is comfortable amidst all our *grievances* and *apprehensions*.

As to the 'misrepresentations' of our own public affairs, contained in the above-mentioned *State of the Nation*, the present Writer observes, they have been 'so fully and so circumstantially confuted by the spirited ingenious Writer of the *Observations* † on that work, as leaves nothing more to be said on that part of the subject:' and, he adds, 'the following letter may perhaps tend to shew that the author of the *State, &c.* conceived as many erroneous opinions of the affairs of the French government, as he did of the state of his own country.'

But the Reader will ask, *Who* is this letter-writer, and what opportunities hath he had of acquiring a true knowledge of

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\* See our account of the *State of the Nation*, Rev. Nov. 1768.

† See Review for February and March, 1769.



the present circumstances of the French nation? The interrogation is natural, and the information required is necessary, in order to engage attention to what our Author would advance, and give credit to his representations. All the satisfaction, however, that is here given us, is that the letter is dated *Chantelou in Touraine*, Dec. 4, 1769; that the postscript is of the 6th of Feb. 1770; and that the Author premises, in the beginning of his epistle, his having lived 20 years in France, for the recovery of a declining state of health: from whence we are to infer, without any hint of his rank or station, or opportunities of information †, his personal acquaintance with ministers, measures, politics, circumstances, &c. &c.—How far we may credit him in these respects, merely from his being the correspondent of a noble lord, we refer to the judgment of our Readers, who are often honoured with the communication of such right honourable correspondences.

This Author, however, does not write with the air of a grubstreet politician; nor does his production smell of the lamp. His style is that of a *gentleman who writes with ease*; and his language is so incorrect, that we are inclined to question whether his letter was written merely for the press, for which it certainly has not been duly prepared: so that possibly the following profession of the Editor deserves some credit; viz.

‘The following letter was lately received from an English gentleman, who now resides, and has the greatest part of his life resided in France.

‘The person to whom it was wrote, presuming that all national power, and the happiness of individuals, are merely relative, and best known by comparison, he has, without any motive of private interest, given it to the public, as he will do some other letters, which shortly he expects to receive on the same subject.’

‘Tis pity, however, that the Editor, whether *noble* or of inferior rank, did not, when he determined to lay before the public the observations of his correspondent, take proper measures\* for the due correction of the language; which is, in some places, so defective, that we can account for it only on the supposition that the Writer, having been so many years absent from his native country, and so long conversant in the French tongue, had in some degree forgotten his English,

† There is a vague paragraph on this head, which we shall presently quote.

\* The Editor himself, however, is not entirely clear from the same charge; for in his short preface he tells us, that ‘the *misrepresentations* in that performance [the State of the Nation] *has* been so fully confuted, &c.’ It is barely possible that this ungrammatical expression is chargeable on the press—which, we fear, is often unjustly accused.

which is by no means an uncommon case.—To give an instance or two of these defects :

P. 2. ' Tho' I have resided in this country the greatest part of my life, and been *in the occasion* to see the interior state of the government of France, its operations and effects, at no great distance, yet I fear your lordship has desired of me a *task*, almost incompatible with those few hours which my health will permit me to devote to so great an undertaking.'

P. 5. Lewis XIV. ' after *making*—such efforts in war, and such profuse *expences* in peace, as none of his predecessors had ever attempted, he lost,' &c. *Making such expences* as had never been attempted, is making strange work with our language !

P. 12. '—— Such an imposition as raises no *passions* but *contempt* and *ridicule*.' This is the first time that we have heard of contempt and ridicule being *passions*.

To multiply instances of this kind would be but an unprofitable exercise both of our Reader's patience and our own : beside, inaccuracies of expression, in such a publication as the letter before us, are not matters of the last importance. If we have *authentic information* on the very interesting subjects of which it professes to give us a true account, *that* is the point we ought chiefly to attend to ; and, after all, perhaps, the faults of style and diction may be pleaded in evidence of the letter's being genuine :—a catch-penny scribbler, it will be said, would have been more attentive to his language.

The Letter-writer sets out with stating, that Lewis XIV. like Philip II. of Spain, left his successor a ruined nation. ' He left him, it is added, what was worse, his example and his principles of government, founded in ambition, in pride, in ostentation, and all the ridiculous shew and pageantry of state.'

' *From the splendor of his court*, says the Author, *the magnificence of his buildings, the encouragement of arts, and by all the exterior pomp and appearance of glory and superior greatness, the people, through their national vanity, were so intoxicated, and the delusion amongst them was so general, till the last years of his reign, that, even amongst the sober thinking men, very few of them, I believe, saw half the fatal consequences that would, in time, attend a reign of more than fifty years of the most absurd profusion, and ridiculous splendor, that the western nations had ever been witnesses to.*'

' During the minority of the present king, we are told, the regent of France, ignorant of the distresses to which the nation, by the expensive war for the Spanish succession, was reduced, and hurried on by ambition to act the part of a sovereign, attempted, a few years after the tranquility of Europe was settled by the peace of Utrecht, to tear that crown from the brows of a prince of Bourbon, settled on the throne of Spain, which Lewis XIV. had exhausted the very vitals of his country to place there. The regent still did worse. Uninformed of, and a stranger to the wise principles of a modern statesman,

man, he gave *public credit* many fatal wounds, which still are bleeding; and wantonly committed as many mistakes and frolics with the finances of the nation, and the private fortunes of the people, as could well be pressed into so short an administration.

The conduct of this bold and giddy regent, during the memorable transactions of the Mississippi scheme, will, we are farther told, ever remain a monument of his folly, injustice and ambition. 'The wounds he then gave to the credit of France, were bitterly felt during the late war. They are still felt, and will continue to be so whilst all the vices of the present form of government continue to subsist in the nation.'

With regard to the present monarch of France, though untainted with the vain ambition of a hero and a conqueror, our Author avers that he hath, 'through the restless temper and haughty disposition of his ministers, been involved, since his accession, in two such expensive wars as *have* entirely effused the small share of strength and vigour, which the nation had recruited by the long peace that preceded them; and by the violent efforts he made in both, so superior to, and inconsistent with, the debilitated strength of his state, that from a progress of the original vices of the government, the ruined condition of the landed interest, the heavy load of national debt, and the entire loss of public credit, the French nation is now reduced to a more consumptive and exhausted state than she ever was before involved in: and as all the great pillars of the state are now become corrupted and decayed, with an enormous weight of distresses pressing upon them, we shall, without the interposition of Providence, or some essential revolutions and changes in the present form and mode of her government, see, even in our own days, the French nation sink into the same state of nerveless indigence and poverty, which the Spanish monarchy hath long been buried in.

'Insensible, however, of their approaching fate, with a levity and folly constitutional to all ranks of that people,' this Letter-writer pronounces that the present race of the French ministers 'have adopted the splendid and ambitious notions of government with which their predecessors had, during the happier and more vigorous times of the late reign, dazzled and imposed upon all their neighbours: but the deception, however, is now confined to themselves, and to such superficial statesmen and people of other countries, who take appearances for realities, and judge of the present power of France from those short and transient periods of greatness which shone forth with so much lustre during the meridian of the last reign.'

But, we are assured, the **POWER** by which they formerly, with so much insolence and haughtiness, took the lead in all the affairs of Europe, is now *no more*; and that the **AMBITION** only remains. To support appearances, he adds, they are now forced to strain every nerve of government. They maintain unnecessary formidable armies; a splendid magnificent court, and, in every department of the state, a most enormous and extravagant peace-establishment, for the empty consolation of imposing upon their own people, and some of their rivals, with  
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the appearances of a power which, our spirited *Antigallican* says, is no more natural, or the effect of health and vigour, than the rouge which is daubed on the face of a tawdry antiquated duchess at Versailles, is of youth and beauty.—In brief, he insists, that the affairs of government in France are all deception and delusion;—yet, says he, so well do the French ministers, by their arts and expedients, keep up the appearances of a formidable power, ‘ that many men, who stood in high stations in the different courts of Europe, are, like some of your lordship’s friends in England, as much deceived and mistaken in their opinions of the present power of France, and in the same ridiculous degree, as they have been partial to, and fond of, its language, its wines, its modes, its vices, and its follies.’

But it is time to come to the facts here cited in proof of our Author’s assertion, that the monarchy of France is *ruined*. He begins with the striking proof of its imbecility, when, during the late war, after bullying us with empty threats of an invasion, we manifested our contempt of their idle blustering, by actually *invading them*, and by that means rendered them greater objects of ridicule in the eyes of their neighbours than by all the other losses and disgraces they sustained in that war.

The fatal blow which France hath received in the loss of her national credit, is the next topic.

Through the want of this important resource, he observes, she suffered, in her ‘ last struggle with Great Britain, every distress and disgrace that could possibly attend the most unsuccessful war; she not only saw her commerce and marine entirely destroyed, but after those seeming vigorous efforts in the beginning of the war, which an absolute and military government is, from the nature of its constitution, so well adapted to make, the vitals of the state were so soon exhausted, that so early in the war as the year 1759, she was reduced to the fatal necessity of shutting up her sinking fund, appropriated for the payment of the interest of her national debt, and to apply its produce towards the expences of the war; and which, in spite of all the plausible excuses made by her ministers, was at best but a partial bankruptcy with her creditors, and did not fail to produce that effect; for, after that violence done to good faith and public credit, she was compelled to give the most exorbitant interest for money to all from whom it could be obtained; even for those sums that were borrowed upon the edicts, registered in the parliament of Paris, which then became the debts of the state. I have now before me proof, was it necessary, that she paid for it from 10 to 12 per cent. interest; and for those great sums lent by the corporations, collective bodies of men, and the rich individuals, upon the king’s personal security (a superficial mode of credit which you in England are unacquainted with) the interest was still more exorbitant; and for want of ready money to go to market for the supply of her armies and navy, the contractors for both did not make less than from 60 to 70 per cent. on their bargains: reduced as she was

for want of money, she at last had no better resource than that contemptible expedient of melting down the plate of her people; and which, from the most favourable accounts of the different mints, did not produce more than between six and seven hundred thousand pounds sterling; but the taxes were so exorbitant, so numerous, and so sensibly felt, that the load was at last become insupportable: for at the time of the peace, the people were even staggering under the burthen of a third vingtieme, and a double capitation: circumstances of such distress and oppression as had never before happened since the existence of that monarchy.

After shewing the exhausted condition of France, he proceeds to an examination of her resources, or, rather, to prove that she has *no resources* left.

One of the principal and most natural means for retrieving their affairs, would be *the improvement of their landed interest*, the great fountain from whence springs the power and opulence of every state, and the support and happiness of individuals. The advantages arising from husbandry and agriculture, doubtless are, as he justly remarks, more solid and permanent than those arising from manufactures, especially such as are subservient to luxury and ostentation, and which depend only on the folly, the mode, and the caprice of the times, and which, too, are easily imitated by other nations. The dependence, therefore, of France upon her manufactures, seems indeed to be of a very frail and uncertain nature, of which he gives a proof in the decay of the trade which once enabled the superb city of Lyons to make so great a figure in the commercial world. This proud city, says he, 'in which the famous Colbert had placed his future fame, hath, within my own memory, like the state of France itself, been sinking and declining so very fast, that now it manufactures little more than is consumed by the French themselves.'

Lyons will therefore, he apprehends, 'soon experience the same fate as the once opulent city of Seville hath met with; which, though now sunk from the vices of the Spanish government, into a state of poverty, had, but a century and half ago, according to Don Jeronimo d'Uztariz, a writer of great reputation, within its walls, not less than 8000 looms, constantly employed in her costly rich manufactures, with which she supplied all the nations in Europe; and however formal and pedantic the present Spanish dress may appear in the eyes of refined moderns, Spain was at that time, in its dress, as well as its language and manners, the model for all the courts of Europe.'

'France, about the beginning of the last reign, succeeded Spain in these great advantages; and with them hath long carried her head aloft, and overawed her neighbours; but as national modes are always taken from those states who take the lead in power, even the haughty court of France hath, since the last peace, laid down its ancient pride and insolence to adopt our language, our model, and our dress, though not our laws, and wise maxims of government.'

For

For more than a century past, our Author observes, the French have neglected their agriculture; and, says he, notwithstanding they have had, during that time, frequent famines, and always a scarcity of both corn and wool, they have even flattered themselves, that the advantages which they reaped in supplying all the courts and countries in Europe with their rich manufactures, and other objects of luxury, were more than a balance and equivalent for all such wants and disadvantages.

Experience hath, however, at last convinced them of their impolicy, and of the errors of their national prejudices. They beheld, with surprize, the prodigious efforts which England made, during the last war, and saw, with astonishment, that she raised the supplies for the last year with the same ease she had done those for the first; whilst France had exhausted its strength and its vitals, even in the first three years of the war: this could not fail to convince the present chief minister of that country, who, though not possessed of the talents of a great statesman, hath a quickness of conception few men are endowed with: he justly concluded, that as France had, for more than a century, supplied all the courts of Europe with velvets, lace, brocades, and all the most costly and expensive articles of commerce, and yet was inferior to England in national riches, strength, and power, that such superiority could alone proceed from the benefits arising from the more cultivated state of her landed interest.

The French, thus at last convinced of the advantages of agriculture, have, within a few years past, made every possible effort to raise their landed interest out of that declining condition, in which it hath so long lain: and as the example of the sovereign hath, in France, more influence with the people than the most positive laws, the king himself hath, of late, condescended to work at the plough, as an amusement, in the inclosures at one of his country palaces, and also hath lately been several times present with the first nobles of his court, at some new experiments relative to agriculture, with the hopes of reviving a profession that tended so greatly to the power of his kingdom, and the happiness of his people.

It is well known, when the sovereign of France and his court have adopted either a virtue or a vice, or even a mode of pleasure, it extends itself by degrees to the last ranks of the people in the kingdom: but whether the present taste for the pleasures of farming, adopted by the king, will be attended with that effect, time only can determine. The country gentlemen, however, are so sensible of its advantages, and the want of improvements, that in more than 30 different provinces, they have formed themselves into societies to promote the advancement of agriculture; and the best books in the English language, on practical farming, have been translated into French, and dispersed *gratis* by these societies to the farmers, as a guide in the future mode of cultivating their lands.

And should the French ministry succeed in raising their landed interest from its present low and languishing condition, to a state like our own, then indeed, but not till then, the French nation would become a formidable rival to the power of England: but your lordship's own experience will convince you, that all the opera-

tions of the French government, are more plausible in their appearances than profitable in their consequences. And whilst so many radical vices continue to infect every department of their government, whilst the clergy are in possession of so great a share of the landed property of the kingdom, which is exempted from the greatest part of the taxes raised for the support of the state; and whilst five hundred thousand people are maintained by that profession in indolence and idleness, and who contribute nothing towards industry or population; whilst the pleasures and luxuries of the court engage a constant residence there of all the first nobility; and all the second ranks of people lead a life of pleasure and dissipation in the towns; whilst the husbandmen, and all the industrious labouring people lie under so many oppressions from partial and arbitrary taxes, and the whole country feel the deepest and most abject distress and poverty; whilst all ranks of people in trade are looked upon and treated with disrespect and contempt, by those who live in a state of ease and dependence upon the government; whilst so many *charges*, or civil employments, are to be purchased by those who have acquired money in trade, and which give them the privileges of noblesse, and an exemption from taxes; whilst the general state of their commerce and agriculture hath not a tenth part of the money employed in their different branches, as those great causes of the power of a state require; whilst the greatest number of the people find it more honourable and lucrative to forsake the most useful employments, and to enter into the army, the law, the church, and the employments in the finances, all which produce no new increase of power to the state; whilst the excess of luxury continues amongst the higher ranks of the people, and the labouring poor dare not marry for fear of increasing their burthens in life; and the people in general aim at nothing more than living single and independent by a life-annuity; whilst the interest of money is kept up so high, that it can be applied to more lucrative uses than either in trade or cultivating the land; whilst these vices and follies, my Lord, continue to exist, and all of them are so interwoven with the very principles of their government, as hardly to be separated, there is no probability that the French nation can ever be formidable to England by the progress of their landed interest.

The concluding paragraph of this last quotation contains a very striking and comprehensive epitome of those facts and circumstances on which the Author had previously, and more at large, expatiated; and to which we would refer our Readers, for further satisfaction.—He now proceeds to give us some idea of the present state of the monied interest in France, and of her national debt; reserving the farther consideration of this ample subject for another letter; in which he proposes to give particular estimates of every thing that is immediately relative to her revenues, finances, and resources of government: in the mean time, what he has said, in the present publication, is worthy of the Reader's most serious attention.

In the Appendix, our Author has some very pertinent observations on the late cruel and despotic *arrêts* of the French government,

vernment, which have caused so great a consternation among the creditors of the state; viz. those of Dec. 18, 1769, and Jan. 20, and 21, 1770. These violent exertions of power, exorbitant and oppressive as they appear to be, are, our Author apprehends, to be considered only as a 'prelude to some others which are daily expected to appear, and which, from the distresses of the state, and the caprice of the ministers, may, perhaps, be as tyrannical as that detestable edict, thundered out by the late regent in the year 1719, by which every private citizen in the state was compelled, under *pain of death*, to bring into the king's treasury whatever sums of money he was possessed of that exceeded 500 livres.'

To conclude, the view here given of the present situation of our once formidable rivals on the Continent, is a very striking one indeed! but how much the representations of a *nameless*, and certainly not a very *dispassionate* writer, ought to weigh with us, and how far he is to be depended upon for truth and candour, are circumstances of which his impartial and discerning readers will not lose sight:—and whether or not he hath, in any instances, exaggerated the misery of our distressed neighbours, it may be worth our while to enquire, although the means of information may be difficult to obtain.

After all, too, there may be some who will think it requisite to examine whether there be any ground for suspicion, lest this *imported* intelligence should be artfully calculated to serve some hidden purpose—perhaps to lull us into a fatal security. We do not, however, mean to intimate that *we* have any suspicion of this kind.

## MONTHLY CATALOGUE,

For MARCH, 1770.

AGRICULTURE, &c.

Art. 12. *Considerations on the Exportation of Corn; wherein the principal Arguments produced in Favour of the Bounty are answered, and the Inferences commonly drawn from the Eton Register are disproved. To which are added, some Remarks on the Expediency of selling Corn by Weight, and not by Measure.* 8vo. 1 s. 6 d. White.

**H**OW often do these enemies to plenty and commerce require to be told one obvious truth, which refutes all their laboured reasonings? To supersede the necessity of minutely tracing the sophistical argument carried on in the present tract, it may again be repeated, that this hated bounty operates only to sending to foreign markets the surplus of our grain under *limited* prices, leaving natural causes to their own operation above them; but as the increase of tillage constitutes one article of the complaint with these deluded or deluding writers, it follows, that the bounty tends, not to create a scarcity, but to keep grain at a medium price between the raiser

and



and the consumer. If any thing more be required, it must be found in some performance not yet offered to public view.

Another reason why we shall confine our observations to some few points only of this publication is, that in the following article we have the other side of the question, with some reference to this pamphlet; and if the passages noticed here are found more specious than just, and often even without this exterior recommendation, the remainder will be of little import.

Our Author produces the Eton Register, which is supposed to be just; and, p. 8, makes two principal objections to it: first, that the Windsor measure differs from the Winchester; but let the measure be what it may, if it is uniform with itself throughout the register, this objection is a mere cavil. The next objection is rather a recommendation of it; *viz.* that it is a computation taken from one particular market; but if this market is a corn-market, sufficiently inland, and yet easily accessible to the metropolis, and to supply exportation, it is the best barometer he can find by which to mark the rise and fall of the price of grain, for a series of years, with tolerable certainty.

Having thus invalidated the authority of the Eton register, he next, p. 33, disputes the inference drawn from it in favour of the bounty. He tells the advocates for exportation, that 'what is expressed in the table itself contradicts their assertion that corn [he means the price of it] has been continually declining since the bounty took place.' But before he hazarded this assertion, he should have considered some adventitious circumstances not to be found in the table; such as seasons, wars, and especially the alteration in the value of money. With respect to the last-mentioned circumstance, the first year in the register is 1595, when the medium price of wheat is rated at 2 l. and malt at 1 l. per quarter; the last year is 1766, when wheat appears to have been 2 l. 8 s. 6 d. and malt 1 l. 14 s. It is referred to our Author to determine which is the cheapest price of each: and, to assist his calculation, he may be reminded of his own remark, p. 59, where he says, that 'whatever makes money cheap, will raise the price of every thing else.'

He insists particularly on the dearth of corn in the year 1709, and in that and the two following years the prices appear to have been very high. This he charges on exportation; and much might have been exported then, for the reason of which we will presently offer a conjecture: but he does not tell us what the seasons were. Thus much however we know, that in queen Anne's reign we were engaged in a long and vigorous continental war, which must have proved very destructive at home, by draining the kingdom year after year, not only of the flower of its laborious youth, but much provisions must also have been furnished to them in Flanders, while agriculture languished at home. But when a writer is pursuing one favourite idea, he seldom sees any thing but what is subservient to the point he wants to establish: thus, among other bad effects, our Author, p. 55, can discover that the great increase of our poor-rates is occasioned by the bounty on exported corn!

In order to procure credit to his reasonings against the bounty, the appearance of elaborate care is given to this performance by an  
industrious

industrious examination of the state of our corn trade, previous to the commencement of the beforementioned register : and the Writer produces several instances of our ancient kings (beginning with Edward III.) enacting statutes to restrain and regulate the exportation of corn, to preserve it for home consumption. He truly observes, p. 9, ' that our Norman ancestors, rude, unpolished, and warlike, attended very little to commerce and agriculture : ' and he might have extended his observation farther, by shewing, that any one who reads what historians tell us of the manner of living among the Norman-English, may conceive that corn was not then exported on account of its plenty, but in order to find a market for it in more commercial places. When one tenure of land under Edward II. was to furnish *litter* for the king's bedchamber when he travelled, the wheat threshed from it might well be supposed a choice commodity, far beyond the ordinary reach of the vassals of the haughty barons ; who often experienced terrible famines in unfavourable seasons. Our poor forefathers were not likely to riot on wheat, when, even in queen Elizabeth's time, Hollinshed remarks the adding chimnies to houses as an evidence of the growth of luxury. What a contrast to the present times, when the encouragement given us to send our corn abroad loads every waving field with grain !

In the course of his researches our Author produces a bounty-act, prior to that of Will. and Mar. namely 25 Car. II. chap. 1. to continue in force for three years ; which, whatever might have been the private motive of the king for granting it, must be supposed a popular measure, since he alleges that ' it was necessary to soothe the passions of the landed gentry, by the prospect of immediate gain.' And though this temporary act might then operate, as our Author says, to raise the price of grain ; yet it must have been perceived, when this measure was renewed by king William, that it depended on the husbandman by the increase of tillage to counteract this effect, and render corn a staple commodity.

After saying so much on the subject, it is scarcely worth while to produce an inconsistency of which he is guilty, only that it may serve to shew how maturely he has digested his thoughts. In p. 62, he considers the computation of our annual produce of corn, at seven years consumption, as much too high ; yet, in p. 65, when he is arguing for a meer restricted permission to export grain, he says that if foreigners, from any partial deficiency at home, should want our grain, ' in that case should we export more than our due proportion, the evil would check itself, for by such quantities imported into foreign parts, corn would become cheap *abroad* [a tolerably large place] and then the foreign merchants would purchase no more.' This brings to mind what is said of Chinese geographers, who, in drawing a map of the world, place China conspicuously in the middle, and stick other countries here and there in the vacant corners.

P. 44, he objects to the exportation of corn as being a raw commodity ; adding, ' let us consider that the farmer, the merchant, and the sailors, are the only hands employed in this trade. Now is it not extraordinary that the only article of commerce which we encourage by a bounty, should be that wherein so few hands are em-

ployed, and where the commodity is sent out just as it is gathered? One would think our Author was writing of some spontaneous production of the earth, like acorns or mushrooms. Has he sufficiently considered the multiplicity of the three classes of men he specifies? or would he have all the corn baked, to supply the continent with hot rolls and new bread every morning?

To conclude with the opening of this pamphlet, as the Writer seems, after all he has said, to have left off just where he began; in p. 2, he charges a decay of our commerce on the enhanced prices of our commodities, and derives these from our heavy taxes, proceeding thus: 'As for the taxes, whether it is possible to lessen their number, or, by altering their present form, to divide the burden more equally, is not our business to determine; but it may be practicable, by new regulations, to lower the high price of provisions, which is an evil as pernicious as the former to manufactures and commerce.' While our taxes continue as they now stand, the present prices of necessaries are easily accounted for; but how these prices are to be reduced without exonerating them, and the land that produces them, from the burden of duties, is not quite so easy to conceive. Our Readers will form their own conclusions how far checking the corn trade may conduce to this salutary effect.

What the Writer says of selling corn by weight, rather than by measure, is by far the best part of this performance.

Art. 13. *The Expediency of a free Exportation of Corn at this Time: With some Observations on the Bounty and its Effects.* By the Author of the Farmer's Letters to the People of England. 8vo. 1s. Nicoll. 1770.

The foregoing Author looked through one end of his perspective; the present Author uses the other end; all objects, therefore, are now quite reversed, though each of these gentlemen is equally positive that he saw them in their true form: but we are inclined to think *we* have at last turned it the right way, however clearly or darkly we may see through it.

The present Author asks whence it is that 'writers would be so extremely desirous of proving that wheat has been dearer since than before the bounty—though the excess they strive for amounts only to 6 d. a quarter? This point being aimed so much at, shews plainly that they think it of the utmost importance. But what say they to the rise of every thing but wheat? Why has the interest of money fallen—the rent of land,—rates of beef—mutton—pork—manufactures, &c. risen so high since the revolution? why because the riches of the nation have increased, consequently the value of money fallen: but as this cause is equally applicable to wheat, as to other commodities, how comes it that *that* should, instead of rising, have sunk,—or, to grant the positions of these writers, have arose only 6 d. a quarter?

The interest of money marks the increase of commerce, of income, of wealth; and in a word, of that aggregate improvement which raises all prices. In the fourscore years, from 1524 to 1604, interest was 9 l. 16 s. per cent. the fall to 1760 has been gradual and regular, to 3 l. 13 s. 6 d. or about one-third of the former height; whereas the price of land was, about the first period, 10 years purchase,

chafe, and in 1760 about 30, which is exactly in proportion to the interest of money. In the 30 years from 1660 to 1690 interest was 7 l. 6 s. 6 d. and land at  $22\frac{1}{2}$  years purchase; beef and pork were about 1 s. 2 d. per stone, and mutton 1 s. 4 d. whereas from 1730 to 1760 beef and mutton were 2 s. and pork 2 s. 6 d.

The rise from the first 30 years to the second is in beef 71 per cent.

Ditto in mutton - - - - - 50 per cent.

Ditto in pork - - - - - 114 per cent.

Medium - - - - - 78 per cent.

Medium of mutton and beef - - - - - 60 per cent.

Interest has fallen just an half, which bears no unexact proportion to this rise of mutton and beef; which are perhaps better guides than pork, from the variations in the amount of the navy,

From hence we have the greatest reason to judge, that wheat should be in the same predicament, unless some peculiar measure had been used with it. In the 30 years preceding 1690, the price was 1 l. 16 s. 3 d. the rise of 60 per cent would have made it in the last 30 years - - - £. 2 17 11

Whereas it was only - - - - - 1 9 5

So that the fall in the price has been - - - - - 1 8 6

That I fix upon the period which makes the least for my argument (according to the ideas of these writers themselves) will appear from the height of the bounty, in that ending in 1760; for in those 30 years no less was paid in bounty than £. 3,613,115, whereas it never arose in any other 30 years to more than £. 1,800,000, and yet, notwithstanding the exportation of such immense quantities to *starve our own poor*, did wheat stand at 1 l. 8 s. 6 d. *lower price than it ought to have done according to the rise of every thing else.*

With regard to what influence the increase of arable land has on the price of flesh meat, he observes, 'attributing the high price of butcher's meat to the advantages reaped by the farmers from the exportation of corn, is an extreme false idea. Great quantities of beef arise from two sources, SUMMER GRAZING on *rich meadow and pasture*—and WINTER GRAZING on turneps, oil cakes, and various other articles of food. Now let me ask any unprejudiced man, how the greatest advantages in raising corn can affect either of these sources? To talk of farmers ploughing up rich meadow and pasture land on account of advantages accruing from the culture of corn, is so manifest an absurdity, that it shews these writers to be totally ignorant of country business: such land lets from 10 to 30 s. an acre more than the arable adjoining—it is a likely matter, that landlords would allow *such* to be ploughed up!

The other source of the plenty of beef, viz. *winter fattening*, is indubitably enlarged by an increase of the culture of corn—it is, even in exact proportion to it. Advantages in the corn trade, have occasioned very extensive tracts of waste lands to be inclosed and cultivated. But cultivated for what? Do they imagine for corn alone? Nothing farther. The corn laws have brought into culture more waste acres in Norfolk alone, than are sufficient to answer the whole exportation of Britain; and yet those acres have furnished Smithfield with

with a quantity of mutton and beef proportioned to that of their corn. Upon all those lands only two crops of corn are taken in six or seven years; their course being 1. turneps; 2. barley; 3. clover and ray grass from two to five years; 4. wheat: their flocks of sheep are consequently great, and the quantity of turnep fed beef sent to market every saleman in Smithfield will testify. Hence we find, that the bounty encouraging the growth of corn is not an encroachment upon grasses or on the other food of cattle, but actually increases both in an immense degree. Can these men possibly be so infatuated as to imagine that because corn is high, the farmer can sow all his land with corn, and every year? It is a most false idea. The increase of culture has been by breaking up wastes, which, as I have shewn, increases the quantity of beef as much as of corn:—it likewise acts in the breaking up indifferent pastures that have been badly managed, or that are upon an improper soil for grass. Who imagines that such a conduct lessens the quantity of beef? It is an effect which mere general good husbandry requires.

‘ The same assertions have been made respecting mutton. But not to be too diffusive in proving that light is not darkness—let me only remark that the same reply is applicable here as in the former case; but in a greater degree; for no instance can be produced of an increase in the culture of corn, that has not increased the quantity of mutton and the value of wool.

‘ Pork is likewise produced as another instance, which is an admirable one to shew how totally ignorant these enemies of the bounty are in its real effect. Increase the culture of corn, you lessen the quantity of pork: one can only smile at such reasoning. If I was certain that these people really knew a hog from a rabbit, I would take them into the yards of great corn farms gained from warrens and wastes, and ask them if they thought herds of some hundreds of swine, the number of which depends on the quantity of corn—lessened the quantity of pork? There is no end of answering such absurdities: can one believe that upon such crazy foundations, a sensible man could gravely assert \* the rise of provisions owing to the bounty, to have amounted to £. 525,000,000.’

What will our friend the *Considerer* say to this? In all probability he will observe silence, as few persons are candid enough to acknowledge conviction. So far as the bounty has operated to carry the plough on heretofore waste land, by so much it has added to the national stock of wealth by extending the bounds of industry: the community therefore is amply repaid the expence of the bounty.

“ *Enquiry into the Prices of Wheat, &c.* p. 108. “ The large and extended gratuity given to export corn, had occasioned so great a quantity of land to be tilled, as lessened the means to raise other provisions.” *Ib.* p. 98. Another calculates the mischief done by the bounty in the article of pork at a million per. ann. *Considerations on the Exportation of Corn*, p. 39. Whoever will take the pains to read all that has been written against exportation, will find every argument knocking down its brother, and not unfrequently destroying itself.”

We now come to the general price of provisions :

‘ It is much, says our Author, to be regretted that we do not find juster ideas of prices of provisions, which ought really to be reckoned high or low : the prices which have occasioned so much clamour, certainly have not been so high, on comparison with former times, as the value and quantity of money might have made one expect they would rise to. What reason can be given, why the general harmony between prices of all sorts should be broken, in the instance of provisions and in no other ? Yet is not any article of food advanced out of proportion to the general rise of all commodities : labour since the bounty has doubled its price, whereas flesh meat is only 60 per cent. dearer ; and bread, the staff of life, is *cheaper*. Hence arises a great difficulty in drawing the line of distinction between high and low prices, for in fact they ought not to be denominated high, unless they exceed the proportion which commodities in general bear to the value of money. Interest, since the bounty, has fallen half, and yet the aggregate of provisions (allowance given for the great importance of bread) certainly has not risen near a quarter.

‘ But clamour takes its rise not from general, but particular comparison : *provisions are dearer now*, say the poor, *than I ever knew them* ; they are dearer this five years than they were the last ten ; this is the consideration that pinches ; no matter what the rates are. *I have been used to have them cheaper, and so I am determined to be discontented. Four-pence a pound is too dear. Why is it too dear ? Because I have been used to three-pence.* It is in vain to urge the rise of labour—or to instance the advances in every commodity under heaven : where private interest is so strongly concerned, prejudice will have place.

‘ But when there is no sort of probability of the prices of provisions raising to any thing like the proportionate rates of other commodities, why should we be so very solicitous for altering those valuable corn laws, which have been proved to be of such great importance to the welfare of this country ? Parliament in 1688 thought 4s. a proper bounty price ; were we to take the rise of labour, of other commodities, or the rate of interest for our guide, the exporting price *now* should be much higher ; instead of which it is clamoured that no bounty at all should be given : how wisely, the legislature must judge.

‘ Were the bounty discontinued for ever, the effect would undoubtedly be the *average* price of corn *rising* ; an effect by no means objectionable, were the prices to be regular : but the misfortune would be a certainty of variation. Those who urge a total repeal of the bounty, *to make corn cheaper*, talk against all principles : there cannot with sensible men be a shadow of doubt, but that the more you encourage the growth of corn for exportation, the more you will have for home consumption.’

Most of our Readers will, by this time, think the argument sufficiently discussed ; but the importance of it deserved particular examination, as equal confidence appeared on both sides the question. The present Writer next extends his view to the influence which the price of provisions has on trade :

‘ Lastly,

‘ Lastly, I come to the conclusion, that the high price of labour ruins our manufactories. And I will venture to pronounce this, as mere a vulgar error as the rest. I have never omitted any opportunity of gaining information on these points, from the most able manufacturers I have met with : all agree, that the idea of our being underfold by the French, is false : they on the contrary assert (particularly the manufacturers of Manchester) that wherever they met the French, with the same goods, they underfold them : but the effects which follow from family alliances, and the intrigues of courts, should never be confounded with the price of a manufacture. Often has it been affirmed, that the French have underfold us in all the markets of Spain, at the very time that higher duties have been laid on the goods of Britain than on those of France ; and numerous other advantages given to the subjects of that crown. I shall not be surprized by and by to hear the bounty objected to because English manufacturers do not undersell French ones in the city of Paris.

‘ Those who are so ready to talk of the ruin of our manufactures, should consider better what the ruin is they harangue about. Except the unhappy consequences of American regulations, I know not a manufacture in Britain that is not in the most flourishing situation ; but that the aggregate of them is highly prosperous, cannot for a moment be doubted. The evil therefore which these writers pretend to explain, has no existence : they think themselves such masters of reasoning that they raise monsters of the imagination, for the mere pleasure of logically accounting for them.

‘ But in the name of common sense, where are the facts, and what are the reasons, that prove a high rate of provisions an enemy to manufactures ? It is a matter indeed that has been taken so much for granted, that these gentlemen have disdained to exercise their powers of reasoning upon it : they give you an *ipse dixit* to make what you can of.

‘ It is a fact, that this kingdom never made any advances in manufactures that are worth speaking of, until provisions became what is called *dear*. Now although the rates of labour (as I before shewed) are not decided by those of necessities ; to be in exact proportion to each other ; yet in all countries, where provisions are very dear, labour must be dearer than in other countries where provisions are very cheap. It was before found that provisions have advanced perhaps 20 or 25 per cent. since the revolution ; but labour has advanced probably 100 per cent. I am not therefore guilty of a contradiction, in having asserted before that the price of labour does not accurately depend on that of provisions ; and in now advancing, that where provisions are comparatively high, labour will be so too : both propositions are true, because used in the supposition of different degrees. I repeat therefore, that such an high price of provisions, as must be attended by an high price of labour, is absolutely requisite for the prosperity of manufactures : living must be rendered dear before that general industry, which can alone support a manufacturing people, will be rooted amongst them.

‘ There

There is not an instance in Europe of a country making great advances in manufactures, while such country continued under the possibility of labour being low. Dearness of living—high taxes—great riches—some causes or other, must have operated to render high rates of labour necessary. In those countries where manufactures make the greatest shoots, provisions are the highest; viz. Holland and Britain. Listen for a moment to a writer of candour and penetration, "A Dutch manufacturer pays near one-third of what he earns in taxes; an English manufacturer not above one-tenth, and from necessity not above one 36th part of the produce of his labour. Such bread as our people eat is sold in Holland at 3 d. a pound, and flesh at 9 d.\*" Notwithstanding such high prices, who will assert that manufactures be carried to greater perfection in countries where provisions and labour are lower? Where is such a country to be found that exceeds the fabrics of Britain?†.

The importance of enforcing general industry is so great, that without provisions being high enough to do it, manufactures must go to ruin.

It is a fact well known through all the manufacturing towns of this kingdom, that the labouring poor work no more days in a week than are sufficient to maintain themselves: the remainder is spent in idleness. When provisions are very cheap, they are more distressed, and their families more unhappy than in the very dearest times; for a man who wastes half his time in idleness, or perhaps in what is worse, will be a poor workman the other half. This is by no means to be wondered at: it would be surprizing were the fact otherwise. Those therefore who would favour the manufactures of this country, should take especial care not to argue against what they are pleased to call the high price of provisions. The bounty having lowered the price of bread, would not have operated in favour of our fabrics, but on the account I before mentioned of causing a regularity of price, far exceeding any thing known before.

Here, however, we enter our protest, because, though within reasonable limits these principles may be assented to, yet being boldly asserted, they should be received with rather more caution than they are hazarded. If they should be adopted to the full extent of this hasty way of writing, the feelings of humanity must be totally obliterated, and the maxims of policy be overshot. 'The labouring poor work no more days in a week than are sufficient to maintain themselves:' therefore the wages they receive for six days, being confined on one side, should be so drained from them on the other, as barely to sustain them to the return of the eighth! With whatever contempt this Writer may treat partial riots, if the hand of oppression was thus extended, there would be too just cause for a general revolt. Happily the important interests of society are in more considerate hands. Dissolute as numbers of our manufacturers may be, unmarried men especially, there are, it is to be hoped, too many careful industrious men and their families among them, to be

\* *Considerations on Taxes, &c.* p. 24.

† In Holland, if the Writer intended any thing by his quotation. But we believe facts would discountenance that conclusion, as much as the preference he allows to the fabrics of Britain, does the argument he uses in this passage.



sacrificed to such a licentious stretch of cruel mistaken policy; and if necessities were so screwed up in price, as that the purchase should equal the reward of labour, however well it might operate on the idle and abandoned, what must the industrious do when they have outlived the exercise of it? And is this Writer so hardy as to assert that none of them think of *sa-morosa*? Every one then, on casual sickness or certain old age, must either like old horses be knocked on the head, or be cast on the public. As circumstances are, a manufacturer can seldom be supposed to amass a provision against a long disability, or for the decline of life. But will our Author affirm that filial affection, like his own humanity, is so extinct as that a poor man's children never contribute to the temporary support an aged parent calls for? On the contrary, he would deprive the poor of their chance of this resource: for who could think of marrying, that ~~has~~ maintained himself? Does he not think matrimony sufficiently *discouraged*? Our poor rates are heavy enough already, and it is ~~referred~~ to our Author to compute the increase his romantic scheme would call for.

It is not doubted but this Writer will declare against the sense in which his remarks on the price of provisions are here understood; but the harsh insinuation implied in the last paragraph of this extract, appeared to call for some restrictions; and his reflections on the poor in his other performances, are, in our opinion at least, extended with too much acrimony.

To return to the bounty, our Author is dissatisfied at the occasional suspensions of exportation, and allowances of importation, as destructive to the corn trade. Why, says he, are your merchants so be cut off from a branch of commerce, which, in one respect, has nothing to do with your object, but in another, may much assist it? While the Corn Trade is permanently free, merchants may store it up from all quarters, and if the price in the mean time rises at home—home will have it: which is the grand principle of preserving an equality of price in any commodity. In order to effect this purpose, instead of the interruptions mentioned above, he is for fixing a price at which the present bounty should be given, another price for importation to be admitted under a duty for six months, and a third price when importation for six months, duty free, should be allowed; and exportation never to be suspended. Whether such kind of *stated* rules would suit particular exigencies, better than temporary regulations, those who are more minutely conversant in the corn trade must determine.

Art. 14. *Reflections on the various Advantages resulting from the draining, enclosing, and allotting of large Commons and common Fields.* By W. Pennington. 8vo. 1 s. 6 d. White.

Mr. Pennington, to all appearance, means very well in this publication; but this meaning is expressed in an odd zig-zag manner. He begins with a theory of the causes of the plague, pestilential and intermitting fevers; expatiates now and then on the advantages of draining and enclosing fens; amusing himself between whiles with religious and political remarks on a variety of topics: he seems, however, peculiarly delighted with abusing those who oppose inclosures, together with Lord Bute, King Henry VIII. Mr. Hume, the Pope, the Colonies, the Clergy, or any body, not that comes in his way.

way, but in whose way he thinks proper to throw himself. We must acknowledge, nevertheless, that, when he can prevail upon himself to keep to his point, he makes some pertinent observations.

## RELIGIOUS and CONTROVERSIAL.

Art. 15. *The Real Seeker: or, A Series of Letters relative to his religious Doubts. With their respective Solutions and Replies.* 8vo. 4s. sewed. Williams, 1769.

We have here a collection of letters which have been sent to the Public Ledger, the Gazetteer, and the Middlesex Journal; the Author, whoever he is, thinks them sufficiently important, to present them in one volume to the world: at the same time he has an opportunity of exhibiting his complaint, that the above papers have, one after another, refused to admit some of his letters. He calls himself a *Real Seeker*, and informs us that his faith has been greatly staggered; and his mind perplexed with various scruples. He applied, he tells us, to a dignitary of the church of England, and then to a clergyman of some eminence in the church of Rome, but obtained no relief: 'After giving me, says he, all the satisfaction they could, and finding I still raised fresh difficulties, the one pronounced me a disguised Jesuit, the other a case-hardened H—k.' For the sake then, he adds, of quieting his conscience, he has here, at an expence which he was little able to bear, undertaken the republication of his letters, with the answers to them, 'leaving the world to judge if he has reason to be satisfied with the solutions hitherto given to his doubts.'

There is a great peculiarity and oddity in this work, and though the Author would persuade his readers that he is an impartial friend to truth, and a sincere enquirer after it, we cannot but consider his performance as a covert attack upon the principles of protestants, and one of the artful measures used to insinuate a more favourable opinion of popery, and prepare the unguarded mind for its more easy and willing admission. He pleads greatly for liberty and toleration, but the drift of all, though not directly expressed, seems to be, to recommend the church of Rome, and palliate those causes of censure and reproach, which she has long and most justly laboured under. By shewing the advantages of an infallible judge, and softening some of those hard and irrational doctrines which are inseparable from popery, he would raise some prepossessions in its behalf, while at the same time he himself is by no means to be regarded as attached to this cause, but only as one who is candidly and earnestly endeavouring to obtain satisfaction upon very important points.

The second part of his book contains some extraordinary letters from *Hades*, signed B—Z—B, which, he says, fell casually into his hands, and which he presumes to publish, with a view of their coming to the knowledge of some Divine, who may think it worth his while to resolve the doubts suggested thereby to the disadvantage of protestancy: 'Wherefore it is, he adds, that, answering the purpose of my original *real seeking* plan, I adopt and enumerate them as if my own, my avidity for information being such, that I cheerfully grasp at it from never so foul a quarter.'

Part the third contains a number of letters signed *Pacificus*; the professed design of which seems to be to reconcile protestant dissenters to the doctrine and worship of the church of England, as by law established:

blished; 'others, as it is said in one of the answers, have thought that this is not his *real* design, but that his true plan, at the bottom, is, to reconcile the members of the church of England to popery, by shewing that the most exceptionable and most absurd doctrines of the Roman church, such as transubstantiation, are susceptible of a *commodious*, though not a strictly protestant sense, and that by the testimony of the church of England's own writers.'

The fourth part presents us with farther letters pleading for liberty and toleration; the last of these is followed by a little note, expressed in these terms: 'Having no reason to expect the foregoing letter will ever be answered, its insertion exhibits a fresh instance of protestant dissingenuity.' Had our Author been really solicitous to have his scruples removed, he might have found very clear and satisfactory answers in the writings of those eminent men, who have so well defended the protestant cause; but our opinion is, that it has been rather his intention to plead for, and, were it in his power, to enlarge the bounds of, the Romish church, among us;—an intention which, we trust, neither he, nor yet more considerable adversaries, will be ever able to accomplish!

Art. 16. *The Theological Repository; consisting of original Essays, Hints, Queries, &c. calculated to promote religious Knowledge.* Vol. I. 8vo. 6s. Boards. Johnson and Payne.

In this periodical miscellany we have had the satisfaction of perusing some valuable scripture-criticisms, and theological disquisitions. The publication is made in a series of pamphlets which come out at uncertain intervals of time. Six of the Numbers have appeared within the year 1769, and these constitute the present volume. The work is conducted by the ingenious and industrious Dr. Priestley; and it seems chiefly to subsist by the voluntary contributions of such learned gentlemen as are well-wishers to the scheme of keeping open 'a common channel of communication for all new observations that relate to theology; such as *illustrations of the scriptures*, the *evidences of revealed religion*, with *objections of all kinds*, &c. &c.' The plan is certainly of the most liberal kind: 'All persons, Christians or others, are invited to join their labours, in order to illustrate one of the most important branches of knowledge:' and the contents of this first volume seem to evince, that a considerable number of persons, respectable, though unknown, for their literary abilities, have already been contributors; so that the editor 'doubts not' that the communications will grow more valuable and extensive, as the scheme becomes more generally known. He particularly acknowledges the assistance of the Rev. Mr. Turner, of Wakefield, without whose concurrence, he says, he should not have undertaken the work at all.

Art. 17. *Divine Truth, being a Vindication of the three immutable Attributes, Perfections, or Properties of the true God, viz. essential Holiness, universal Goodness, sovereign Grace, against the infernal Demon, who wills the Existence of Evil, decrees Creatures to eternal Misery; and cannot accomplish his own Designs without the Intervention of Sin. Containing the Character of God given in his own Word, and the Character of God given by Men, with a Revival of the Trial of the two Opinions tried.* By John Johnson. 8vo. 3s. Johnson and Payne. 1769.

The first part of this long title might lead the reader to suppose, that Mr. Johnson believed our world to be equally under the government of a good and evil principle, continually contending with and opposing each other; but the latter part, compared with the work itself, discovers, that it is his intention to vindicate the perfections of the Supreme Being, in opposition to those dishonourable notions of the Deity, which he apprehends have their existence only in the imaginations of those who have embraced the Calvinistical scheme of religion. His preface is addressed in the following peculiar manner: 'To the attentive intelligent reader, whose soul is inclined, by the spirit of truth, to search into the clearness of the light of the oracles of God; to behold the glory of the Lord, and enjoy the riches of his grace.' This short sentence is sufficient to give some idea of our Author's manner.

Though he rejects the Calvinistic principles, we should have imagined from certain parts of his work, that he had some agreement with them; particularly when he talks of the doctrine of *election*; but the divine appointment of sin, and the article of reprobation, he utterly disallows.

This Writer appears to have bewildered and distressed himself in inquiries concerning the *origin of evil*, the *divine prescience*, *human liberty*, &c. subjects, on which, it is pretty evident, after the most diligent and accurate search the human mind can make, we have not sufficient *data* to determine. A firm belief of the *perfection* of the Almighty Governor, is our only sure support, and we may rest satisfied, that every part of his administration is consistent with *this*, though our very limited capacities and views are not sufficient to discover and comprehend it.

Mr. Johnson relates the censures and reproaches which have been cast upon him on account of his opinions; he gives a recital of what he has heard and thought on the subjects mentioned, in his childhood, in his youth, in his riper years, and since he came into the ministry; about all which the world will be very little interested or concerned; however, it might serve to amuse some few immediate associates and acquaintance of the Author's. Indeed, we think, the present publication might, like many others, have well been spared; or, at least, comprised in a much smaller compass; at the same time, we apprehend, its design to have been good and worthy.

Art 18. *The Doctrine of absolute Predestination stated and asserted, with a preliminary Discourse on the Divine Attributes. Translated in great Measure from the Latin of Jerom Zanchius: with some Account of his Life prefixed.* By the Author of the Church of England vindicated from the Charge of Arminianism. To which is subjoined, from the Latin of *Lipsius*, an Appendix concerning the Fate of the Ancients. 8vo. 2s. Gurney, &c. 1769.

This performance discovers greater learning, and is far more accurate as to composition, than the former work; nevertheless, we think, that it may also be said of this, that the publication might have well been spared: for what possible good purposes can it answer, to labour to prove to us, that 'God did, from all eternity, decree to leave some of Adam's fallen posterity in their sins, and to exclude them from the participation of Christ and his benefits; that

some men were, from all eternity, not only *negatively* excepted from a participation of Christ and his salvation, but *positively* ordained to continue in their natural blindness and hardness of heart, and that by the just judgment of God: that the non-elect were predestinated, not only to continue in final impenitency, sin, and unbelief; but were likewise, for such their sins, righteously appointed to infernal death hereafter? Such propositions as these, appear neither honourable to the Supreme Being, nor any way beneficial to his creatures; nay, if they are seriously believed and deliberated upon, the contrary is likely to be the effect. But our Author offers several considerations to prove, that subjects of this kind should and ought to be openly preached and insisted upon; but surely, upon his own principles, it is utterly unnecessary, since the purposes of absolute predestination *must* be accomplished, and need not any human interposition. Jerom Zanchius was, without doubt, a man of learning and of worth; but does it follow, that particular notions must be true, because they have been espoused or propagated by such persons? As learned and as worthy men have very differently interpreted those passages of Scripture, on which these *useless* notions are founded; but after all, no names, however great and venerable, are to have any absolute sway with us in the search after *truth*. Certainly *here*, reason only (directed by revelation) is to be our guide. It is surprising into what extravagancies men will run, what bold and presumptuous assertions they will make, when following their own fancies, and led by the clue of party and prejudice! The way of duty and of peace is plain and easy; but we are soon bewildered when attending to the the reveries and conceits of men, and enquiring into subjects which we have in truth no concern with, or abilities for.

The book concludes with a dissertation on the Fate of the Ancients, intended to shew, that their *fate* was not a principle differing from, or superior to the Divine Being; it was nothing more, in fact, than his will and decrees.

Art. 19. *The Notion of Eternal Justification refuted, in a familiar Dialogue, in which the Figment of eternal Union is also considered, and both proved to be equally absurd and unscriptural.* 8vo. 6 d. Dilly, &c.

This nameless Writer appears greatly concerned at new errors which are often broached, and old ones which are revived in the Christian church. In this number he reckons the two opinions which he here endeavours to refute: he allows of eternal election; but eternal justification, and eternal union, as it is called, he can by no means admit. Whether he does or not, will appear to numbers of very little importance indeed. What pity is it, that persons should perplex themselves upon points like these, rather than apply to the diligent recommendation and culture of those practical graces and virtues by which they may adorn the doctrine of our blessed Saviour?

Art. 20. *A Letter to the Rev. Mr. T——y, being an Inquiry into the Motives of his Conduct in his late unchristian Treatment of the Author of a Pamphlet, entitled The Notion of Eternal Justification refuted, &c. on two successive Sundays, at the L——k Chapel.* 8vo. 3 d. Dilly, &c.

This little publication is intended as a defence of a pamphlet, or rather

rather the author of a pamphlet, of which we have taken notice in the preceding article. Mr. T — y seems to have treated the present Writer in a very illiberal as well as unchristian manner. Though the latter may have the best side of the argument, the subject in question is not worthy of such contention. Each of these antagonists appears to be perplexing himself in inquiries which can yield no real edification or advantage to themselves or others. How much wiser and happier would it be to direct themselves to those measures by which they might amend and improve the heart, and excite mankind to piety, charity, and good works !

Art. 21. *Discourses on personal Religion.* By Samuel Stennet, D. D. 8vo. 2 Vols. 12 s. bound. Buckland, Keith, Harris, &c. 1769.

The Author, in these Discourses, uses the word *religion* in its most enlarged sense, as comprehending every branch of duty, together with those inward principles, affections, and dispositions, by which the conduct of mankind ought to be influenced and governed. He justly considers the practice of morality, as having its true foundation in piety, or suitable regards to the Supreme Being, and to those several truths and motives with which we are furnished by a divine revelation. By substituting this general term, *religion*, he seems to avoid the use of some technical words and phrases which have been a source of perplexity and (unreasonably enough) a cause of dispute and animosity among Christians. He presents his subject to us under a variety of views, in the compass of seventeen discourses, several of which are divided into two and three parts or sermons. The subject does not afford the Author an opportunity of discovering much learning or criticism ; but the sermons are sensible, serious, practical, and moderate. Though the Writer appears rather inclined to Calvinistical sentiments ; yet his compositions are not biased by party, but breathe the spirit of universal charity and benevolence. The style is, in some parts, a good deal animated, and generally accurate.

It is a bold venture at this time of day, and when we abound with works of this kind ; without some *particular* reason, to usher such a number of discourses into the world ; but on the whole, we think this publication calculated to do real service to all who will attentively peruse it.

Art. 22 *A Treatise on God's Love to the World ; wherein is shewn the perfect Agreement betwixt the Religion of Jesus, supernaturally revealed in the Gospel, and the Religion of Nature and Reason in its State of Integrity before the Fall ; but in as far as it is since corrupted, it so far ceases to be the Religion of Nature and Reason, but sinks and degenerates into human Inventions, and Satan's Devices, &c. &c.* [There is a vast deal more of this Title Page, which is a Treatise of itself, to which we refer the Reader for farther Satisfaction.] By James Sloss, A. M. Author of Sermons on the Doctrine of the TRINITY. 8vo. 2 s. Buckland, &c.

It is well known to our Readers, that the Monthly Reviewers are not bigotted to the stiff and rigid tenets of Calvinism, and Mr. Sloss is a very rigid Calvinist ; therefore, any account from us, not to the advantage of this tract, might possibly be liable to the suspicion of prejudice or partiality. To obviate this, we have resolved that

Mr. Slofs himself shall give the account of his own treatise, in a short extract from his long preface, *viz.*

'The design of the following treatise is, to explain some of the principal, and most fundamental, and interesting doctrines of the Christian faith, for the benefit of those of *weaker capacity*, in which the edification of God's children is more consulted than any *elaborated* accuracy in the performance is intended; which I hope makes some apology for many repetitions easily discernible by those of a more accurate and delicate *taste*; but as those repetitions are generally in scripture language, if the child of God be in a good frame, and in the present lively exercise of grace, these very repetitions will have a *fresh taste*, and a new and spiritual sweet *relish* will attend them; so that the *babe* in Christ and *Lamb*, may *wade* in comfort in the midst of these gospel *streams*, however shallow they are through the weakness of the performance: if the *elephant*, or more advanced Christian, finds room in any part of the *treatise* to *swim* in; it is besides, the principal design of it, which is more to instruct and enlighten the ignorant in the great and important doctrines of the gospel, absolutely necessary to be known, in order to the salvation of all lost sinners, than to gratify the curiosity of a bare speculative turn of mind.'

On this passage we have only one slight remark, or rather query, to offer, *viz.* May it not be doubtful whether such of Mr. Slofs's disciples and followers, to whom he may himself in person recommend this work, will not think he pays a very indifferent compliment to their understandings, when he avows his having written it for the benefit of weaker capacities? 'Pray, Sir, read my treatise, I intend it for those of *weaker capacities*,' would sound a little oddly to some ears; but Mr. Slofs best knows the people to whose *capacities* and *taste* his writings are adapted.

Art. 23. *Divine Emblems, or natural Things, spiritualized. Being a spiritual Improvement of various circumstances attending the rock at Flamborough-head on the Sea Coast in Yorkshire. To which are added Poems on divine Subjects.* By a Spectator. 8vo. 6d. Keith.

Of all improvements, the improvement of a rock is allowed to be the most difficult: curiosity, therefore, naturally leads us to examine this Author's process. From his dedication, it appears that he is a Baptist minister at Bridlington in Yorkshire. But this is a deception. He soon discovers himself to be one of the wicked, a Pagan, a downright idolater!—Thus, in his way from Bridlington to Flamborough-head, he tells us, that he was 'favoured with the enlivening rays of the shining ruler of the day,'—forgetting that it is the Lord who ruleth the day, and paying a gentile adoration to the sun. When this wicked and idolatrous heathen came to Flamborough-town, he tells us, that he fed his horse,—when he came to the foot of the hill he dismounted,—when he reached the top of the hill, he walked to the brow of the rock,—when he was at the brow of the rock, he saw a flock of birds, which surprised him so much that he was obliged to retire from his company; but what he did in his retirement we are not told. He says, that 'when he stood gazing on the top of the rock, he observed that it was *high*; and therefore, like Jehovah, *lofty*; and therefore useful to the sailors. But the same wicked spirit of the Gentiles presently breaks out again; for he compares the strength of the

the rock to the strength of the *human nature* of Christ, thus putting him on a footing with the giants of old.—When he came to the clefts and cavities of the rock, he was terribly puzzled what account he should turn them to: ‘I tried again and again, says he, I compared things with things, temporal things with spiritual. At length my busy thoughts fixed upon some of the deep things of God.’ What a prophane application of those caverns, which more properly represented the deep things of the devil!

This wolf in sheep’s clothing is no less an enemy to the state than to the church; for he says, at the same time, that these caverns in the rock are an emblem of ‘the secret place in the purpose of election;’ intimating, no doubt, that there are mysteries and secrets in that business.—We hope the House of Commons will take proper notice of him for this offensive suggestion; nay, he makes it worse; he says expressly, that ‘in this secret dwelling-place, the people are safe from the curse of the law.’ He is, moreover, liable to be indicted for an impious libel, as he talks of ‘the burning heat of divine wrath,’ thereby representing the Supreme Being in a diabolical character; and the thievish mews and the filthy carrion gulls that inhabit the rock, he has the impudence to compare to the church of God.

This emblematical person, if not in truth a downright heathen, as we have supposed, must certainly be some Jesuit in disguise, and we would recommend proper inquiry to be made after him in the neighbourhood of Bridlington, Flamborough, and those Parts.

Art. 24. *A Letter to Dr. Blackstone, occasioned by a Passage in his Commentaries concerning the Character of the Ecclesiastics of the present Age.* 8vo. 6d. Davenhill.

Our Readers will find the character here referred to, in the Review for October last, p. 301. where, (in our account of his fourth Volume) an extract is given from what he says of that species of offence called *præmunire*.

It was easy to foresee, that so high-strained a compliment paid to the clergy of the establishment, especially after having borne so hard on the Dissenters, would not be suffered to pass without animadversion.

In his character of the clergy the Doctor says, they ‘are *boly* in their *doctrines*, unblemished in their lives and conversation, *moderate* in their *ambition*,’——and——‘pride themselves in *nothing so justly* as in being true members of the church emphatically by *law established*.’

‘It must be confessed, says this letter-writer, that you have here exhibited a very agreeable picture; but whether it be an exact representation, is a question which will admit of some debate.’ The Author, accordingly, undertakes to play the critic on the Doctor’s performance; in doing which, he freely, *very freely*, indeed! expatiates on the characters represented, in order to prove how far the resemblance is just, or otherwise. Our Readers already perceive which way the question is determined; and here therefore it will suffice, if we add, that the Author supposes, that, as ‘certain severe sentiments concerning the Dissenters, (as a late writer told Dr. B.) were taken from some thirtieth of January sermon; so, says he, your high encomiums upon the sacred order, are copied from a visitation-sermon,



and by no means the result of that manly reasoning which discovers itself in other parts of your excellent commentaries.

He acknowledges, that 'it is a very ungrateful task to expose the vices of any class of men whatever;'—but yet he observes, in his vindication, 'it often happens, that the good of the public requires this sacrifice. For my part, quoth he, I sincerely wish, (and who that reads his pamphlet throughout can doubt his sincerity) that experience would give a sanction to the fair testimonial you have produced in favour of the unblemished lives of the clergy; and yet, to our great misfortune, experience *contradicts every thing* you have advanced upon this subject.'

His manner of supporting this last assertion, however, is very superficial, or rather he does not support it at all. He seems, at present, only for a little vamping and flourishing about, rather than for an earnest attack on the clergy;—but he *promises*, that if the Doctor should *reply*, (which does not seem very likely), he will *then* confirm all that he has advanced, 'by the most authentic testimonies.'—*That* indeed will be doing *something*; but we suspect that he does not himself suppose the circumstance on which his doing it is made to depend, will ever happen; for certainly, till he publishes his name, a gentleman of Dr. B.'s eminence in the world cannot take the least notice of this anonymous letter.

#### POLITICAL.

Art. 25. *Balaam and his Ass, a Parody addressed to the Freeholders of Middlesex.* 12mo. 1s. Griffin.

A piece of ministerial wit, as keen as an alderman's joke. There is also a most ingenious copper-plate device prefixed;—an ass carrying the city petition.

'O Grubstreet! how do I bemoan thee!'—SWIFT.

Art. 26. *A Letter to the right honourable Lord North, first Lord of the Treasury, recommending a new Mode of Taxation, through which Vice may be checked, and the Poor be relieved.* 8vo. 1s. Dilly.

The new mode of taxation recommended in this pamphlet is, 'to remove the taxes from the necessities of life, which may easily be done, by imposing fresh ones on luxury in all its branches.' Thus the Writer proposes duties to be paid by spectators at operas and plays, proportioned to the seats they sit in, and on the entrance to the public gardens; for the collecting of which, receivers should attend at all the doors; a duty on subscriptions to Almack's, Portland-house, and all ball-assemblies throughout the kingdom; horse-races, and cock-fighting; a tax on hounds, hunting horses, fowling-pieces, swords, livery-servants, and hair-dressers.

All this is very plausible in theory; but the Writer must be a very young politician, and upon reflection will be convinced, that the laudable desire of effecting a reformation in the articles of luxury, has made him forget that the supplies of government *must* be raised. The inability of mankind to dispense with the necessities of life, is a security for the funds required. Whereas, in proportion as luxury is checked, the taxes laid on them would be reduced, and the supplies fail! This plan of reformation is therefore begun at the wrong end.

Art. 27. *The Middlesex Elections considered on the Principles of the Constitution.* By a Country Gentleman. 8vo. 1 s. Bladon.

Another very sensible tract added to the respectable catalogue of those that have appeared on the part of the people, in the present great contest concerning the rights of election for parliamentary representation. The Author undertakes, particularly, to refute *the case of the late election, &c.* See Review for July last, p. 77.

Art. 28. *Observations on the late Disturbances in the Nation, and the unreasonable Behaviour of the People.* By Phileleutherus Clericus. 8vo. 6 d. Ipswich printed, by Jackson, and sold by Hingeston, &c. in London.

In this warm declamation against mobs and tumults, the Author endeavours to shew, that the late popular commotions in and about London, have been artfully stirred up by a factious party, and that the people have no real grievance to complain of, nor the least cause for any riotous disturbance whatever. 'There is now, says he, no dispensing with the laws, no invasion of people's rights and properties, no encroachment upon authority of parliament, no depriving of a person of his liberty', except through his own fault; and at the head of the government a just and good king, who consults the true welfare of the nation.'—From a bare perusal of this passage only, without dipping farther into his observations, some might be apt to suspect that Mr. *Phileleutherus Clericus* may be a sly dealer in irony; but we can assure our Readers that this is not the case; the honest gentleman is really in earnest.

Art. 29. *The Constitution of Ireland, and Poyning's laws explained.* By a Friend to his Country. Dublin printed, London reprinted. 8vo. 1 s. Johnston. 1770.

The Writer of this tract gives a short historical view of the Irish constitution, deduces the rights of the Irish to English privileges, and complains of some late stretches of prerogative with respect to money-bills in that kingdom.

D R A M A T I C.

Art. 30. *Timanthes, a Tragedy.* By John Hoole. 8vo. 1 s. 6 d. Becket.

In characterising this tragedy, we shall take the liberty of borrowing from ourselves; for we have already given a just idea of it in the character of the original opera on which it is founded.

In our account of Mr. Hoole's translation of *Metastasio* †, speaking of the *Demophoon*, we observed, 'that the subject is of the most pathetic and affecting nature; that the passions and sentiments raised upon it, are such as we feel at our souls; that there is a variety in the distress which leads us from one sensation to another; that the event is so finely suspended, that attention and curiosity are continually kept awake; that there is a simplicity in the conduct, and a propriety in the characters of this piece; and that the speeches are animated with the most vigorous strain of poetry.'—This may all, with very little variation, be said of Mr. Hoole's *Timanthes*, which is, in a great measure, to be considered as *Metastasio's Demophoon*,

\* This is very true; but who may we thank for it?

† See Review, vol. xxxvii. p. 81.

with a title better adapted to an English ear.—The alterations necessary in the transformation of an Italian opera into an English tragedy, are judiciously made, and the pleasing circumstance of an *happy catastrophe* may also, perhaps, have contributed not a little to the success which this performance hath deservedly met with on the theatre in Covent-garden; for we have observed, (contrary to what Aristotle remarked of the dramas of the ancients) that those of our tragedies which end fortunately for the favourite characters, have always best pleased the audiences;—and we think it is most *natural* for them to have that effect, notwithstanding all that Mr. Addison, and other critics have said, in preference of those pieces in which the heroes and heroines are left to sink under the weight of their calamities.

## GARDENING.

Art. 31. *A Treatise on the Ananas or Pine-apple, containing plain and easy Directions for raising this most excellent Fruit without Fire, and in much higher Perfection than from the Stove; illustrated with an elegant Copper-plate, in which is exhibited a new Pine frame, &c. peculiarly adapted for that Use; with another, shewing the Fruit coloured from Nature: to which are added, full Directions for raising Melons.* By Adam Taylor, Gardener near Devizes, 8vo. 3 s. stitched. Printed and sold by Robinson and Roberts, &c. in London. 1769.

Mr. Taylor, writing from his own experience, a degree of credit is due to his work, which nothing but a contrary experience of others can invalidate. The obtaining a uniform degree of heat, is the first requisite in the raising delicate plants, and a pure air the next; if dung can be applied to procure the former without injuring the plants by unwholesome steams, it will certainly facilitate the culture of tender exotics. The method of overlaying the glass panes of the frames without putty at the bottom, is a good way of draining off the condensed moisture; and if a gentle ventilation, or succession of air, could be effected on one side, analogous to that sometimes made in chamber-windows, to operate in mild weather, when tilting a frame cannot be ventured, which, if not closely watched, often proves injurious in our changeable climate; it might still farther promote this confined mode of vegetation.

## MATHEMATICS.

Art. 32. *Universal Arithmetic, or a Treatise of arithmetical Composition and Resolution.* Written in Latin by Sir Isaac Newton. Translated by the late Mr. Ralphson; and revised and corrected by Mr. Cunn. To which is added a Treatise upon the Measures of Ratios, by James Maguire, A. M. The whole illustrated and explained in a Series of Notes, by the Rev. Theaker Wilder, D. D. Senior Fellow of Trinity College, Dublin. 8vo. 2 vols. 10 s. Johnston. 1769.

Newton's universal Arithmetic is a book too well known to stand in need of any recommendation in a literary journal: of the translation also of this valuable work, by Ralphson and Cunn, none of our mathematical Readers can be ignorant. Dr. Wilder has here made made some important additions and improvements to that translation, particularly in his very useful collection of notes; in the drawing up of which, he availed himself of the various illustrations of his great author,

author, in the works of 's Gravesande, Reyneau, Bernoulli, Maclaurin, Colson, Campbell, &c. As to the regular and continued comment of Castilioneus, he objects to it : 1. The many and material errors of the press \*, which are insuperable to young students, and his great prolixity. 2. The commentator's deviating from the method of rotation used by his author, and thereby occasioning much unnecessary trouble to the student. 3. The price and bulk of the book, which he objects to, as too great, in respect of its utility. ' This, as the Doctor justly remarks, is occasioned, not only by the additions from other authors, although the substance of them is thrown into his foregoing notes ; but also by his increasing the number of schemes to two-thirds more than it originally was. Our Author gave geometrical questions as exercises for the student, supposing him already well versed in geometry, and in those other sciences on which their solutions depend ; it seems, therefore, a superfluous undertaking in the commentator, to draw solutions and constructions from principles different from those which the author used ; and to explain not so much what the author has done, as what he *might* have done.'

Dr. Wilder has had also the use of three manuscripts left by his predecessor, Dr. Maguire, (whom he succeeds as teacher of the mathematics to the under-graduates of the university of Dublin,) viz. 1. An unfinished treatise of arithmetic, containing remarks and criticisms, collected from Wells, Jones, Kersey, Wallis, Dodson, and others, with many things of his own, the proof of the rules of finding compound divisions from the nature of the algebraical operations ; and which is inserted in this work. 2. An unfinished treatise of equations drawn up, so far as it goes, in a most elegant and clear, though concise method. 3. The *complete* treatise on the measures of Ratios, a translation of which is here inserted entire. This, as well as the unfinished treatises on arithmetic and equations, having been originally written in Latin †.

Dr. Halley's method of resolving equations, hath been generally annexed to Raphson's translation, with which our learned Editor has now connected his valuable notes ; but Maclaurin's methods of approximation are here preferred to Dr. Halley's theorem because these contain the method of deducing not only the Doctor's, but all other theorems for that purpose ; which we think a very judicious substitution.

Upon the whole, we look upon this publication as a considerable addition to the stock of mathematical knowledge in this country ; and we think the public much obliged to Dr. Wilder for so valuable a communication.

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\* It is pity that Dr. Wilder's own edition is so chargeable with this imperfection, as we find it to be ; although this defect is, in some measure, remedied by the three pages of *errata* at the end of the second volume.

† These three treatises, Dr. Wilder informs the public, are now in the press ; the profits of the impression, if any, to go to the learned Author's heirs ; the loss, if any, he generously adds, ' to be sustained solely by me.'

## P O E T I C A L.

Art. 33. *The new Brighthelmston Directory, or Sketches in Miniature of the British Shore.* Small 8vo. 1 s. 6 d. Durham. 1779.

In proportion as we applaud the very agreeable and entertaining *Bath guide*, we cannot but commiserate his unhappy mistaken imitator, the Author of *the new Brighthelmstons Directory*.

Art. 34. *Rodondo, or the State-Jugglers.* Canto III. 8vo. 1 s. W. Nicoll. 1779.

About seven years ago\*, we mentioned the two preceding cantos of this doggrel satire on the patriots. The Writer proceeds in the same vein of *lack-lustre* poetry; but grows more and more negligent of his verses, as he becomes more gross and filthy in his ideas: and to such excess of nastiness is he now arrived, that he seems, indeed, admirably qualified for the post of poet-laureat to the worshipful united companies of night-men and scavengers.

Art. 35. *An Ode to Palinurus.* 4to. 1 s. Wilkie.

A spirited remonstrance from *Parnassus*.

Art. 36. *Providence.* Book I. By the Rev. Joseph Wise. 8vo: 1 s. 6 d. White. 1769.

Of this poem, which is now published as a new piece, (no notice being taken of a second edition in the title) our Readers will find some mention in the xxxv. vol. of our Review, p. 322.

## N O V E L S.

Art. 37. *The Unhappy Wife. A Series of Letters.* By a Lady. 12mo. 2 Vols. 5 s. sewed. Newbery.

Another scandalous catchpenny, founded on the same story with that of De Vergy's† book, but much inferior to the Frenchman's performance in respect to the writing. In truth, here is scarce any writing, either as to quantity or quality, the whole of the two volumes consisting only of a few flimsy scraps of forged letters, and fictitious advertisements of assignation, pretended to have been originally inserted in the news-papers.—Of all the worthless productions of this kind which have been imposed upon the public, we never perused any so totally uninteresting and unentertaining as the present; which, at the same time, into the bargain, is, in a great measure, unintelligible also.

Art. 38. *Nature. A Novel. In a Series of Letters.* 12mo. 3 s. Murdoch.

A licentious performance, fitted to inflame the passions, to debase virtue, and to serve as a *pander* to the mind of an amorous Reader.

Art. 39. *The History of Miss Harriot Montague.* 2 vols. 12mo. 5 s. Rolon.

Those who read the astonishing adventures of Miss Harriot Montague and her friends with a proper frame of mind, will be puzzled to determine whether to laugh at the ridiculous bundle of unnatural fictions crowded into two small volumes, or to detest the impiety of

\* See Review, vol. xxviii. (1763) p. 73, and 161.

† See Review for December last, p. 480.

the Writer in so frequently admiring the ways of Providence in bringing to pass the forgeries of his own brain.

Art. 40. *The Life and Adventures of the Prince of Salerno: Containing an Account of his Adventures at Venice, and in Hungary; his Captivity at Damas, and Amour with an Ottoman Princess, together with his Return to Italy: With many entertaining Descriptions of the Laws, Customs, and Manners of the several Countries through which he travelled.* By the Marquis de Vere, a Venetian Nobleman. 12mo. 2s. 6d. sewed. Rofon.

The Prince of Salerno is well worthy a place on the same shelf with Miss Harriot Montague, or to share whatever future events may befall her; of which there is more probability than is to be found in any of their past adventures, being twin productions.

Art. 41. *The genuine Memoirs of Miss Faulkner, otherwise Mrs. D—l—n, or Countess of H\*\*\*\*\* in Expectancy.* 12mo. 3s. sewed. Bingley.

A great deal of fable grafted on a very small stock of truth.

Art. 42. *The Memoirs of Miss Arabella Bolton.* 12mo. 2s. 6d. Fell.

At the time of colonel Luttrell's election for Middlesex, his opponents published, in a news-paper, certain letters which passed between the colonel and Dr. Kelly of Oxford, relating to the scandalous behaviour of the former toward Miss Bolton, as we are here informed, whom he basely debauched while he was a scholar at that university. On the foundation of those letters some novel-maker, as we suppose, hath spun out the present wretched production; in which it is difficult to pronounce whether the hero of the tale, or the tale-teller, makes the worst figure. One of them, as far as we can rely on the authenticity of the letters signed with the name of Dr. Kelly\*, has acted the part of a very ungenerous unworthy man, the other of a most malignant and contemptible scribbler, who seems to have thought it impossible to make the devil appear black enough.

Art. 43. *The Life and Amours of Sir R—— P——, who so recently had the Honour to present the F—— Address at the English Court.* 8vo. 1s. 6d. Brough.

Every news-paper has been, of late, filled with anecdotes, true or false, of Sir R——d P——t. This anonymous pamphlet-account seems to be of equal authenticity with the newsmen's paragraphs.—We look upon the hero of the present tale to have really been an adventurer; but we have not credulity enough to believe an hundredth part of what is said concerning him in this piece of literary industry.

#### MISCELLANEOUS.

Art. 44. *The remarkable Case of Thomas Mortimer, Esq; late his Majesty's Vice-consul for the Austrian Netherlands. Addressed, without Permission, to Lord Weymouth, and his Under-Secretaries Robert Wood and William Frazer, Esqrs. With an Appendix; containing an extraordinary Anecdote concerning a Russian Sailor.* The second Edition. 8vo. 1s. Wilkie, &c. 1770.

The first edition of Mr. Mortimer's Case having been published in

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\* Regius professor of physic in the university of Oxford.

one of the monthly *Political Registers* for the last year, we may suppose the generality of our Readers to be already informed of the grounds of his complaint, and his motives for appealing to the public. For that reason, and because the particulars of his story are too numerous and complicated to admit of a satisfactory abstract within the narrow limits of our Catalogue, we shall only observe, that according to his state of the case, to which no answer has yet been given, he seems to have been very hardly used, and ungenerously, not to say unjustly, treated, in being suddenly thrown out of his employment, and involved in distressful circumstances, without any impeachment of his character or conduct—unless his uncommon diligence in the discharge of his duty, and his acting more like an HONEST ENGLISHMAN than an *artful politician*, be objected against him.—We cannot, however, give any credit to what he says has been hinted to him by ‘some gentlemen of distinguished rank,’ as one secret concurring cause of his loss of interest in the office of our secretary of state for the northern department; viz. ‘his having shewn some transient civilities to Mr. Wilkes, in December 1767, while he was windbound at Ostend, waiting for a passage to England:’ for this (unless Mr. M. had behaved with notorious imprudence, and in a manner totally unbecoming a commercial officer acting under his Majesty’s appointment,—which we do not find was the case) would have been a *meanness of revenge*, of which, we apprehend, no gentleman could have been guilty.—The truth seems to have been, that there were *interests* which ran counter to Mr. Mortimer’s, and he was the weaker party.

There is one particular, however, in this gentleman’s conduct while in office, which deserves to be especially noted, and for which, as friends to the PROTESTANT interest, he merits our acknowledgment, although it does not seem to have been sufficiently acknowledged elsewhere; viz. his pointing out, to the notice of government, the possible danger and evident detriment to this country, from the present establishment of the English and Irish Jesuits at Bruges. In his memorial on this head to the duke of Grafton, then secretary for the northern department, dated in 1765, Mr. vice-consul Mortimer takes notice of the great impropriety of suffering those Jesuits to pass and repass to and from England in the King’s packet-boats, and thereby affording them opportunities of keeping up their dangerous connexions *here*, in a manner the most convenient to themselves, but certainly not the most advantageous to us. He also observes, that ‘the chief visible object of their frequent voyages to Great Britain is, the procuring of children to be educated in their seminaries at Bruges, where they have two schools, the one for young boys, which they call the little school, the other for boys from about ten years of age, who wear the Jesuit’s habit, and receive a finished education.’

‘A number of persons are constantly employed in London, and in the several counties of England, as agents to incite the parents of children to send them abroad for education, among whom are the persons whose names are annexed to this memorial; and the said vice-consul begs leave to assure your grace, that if it shall be judged necessary for his Majesty’s service, he can procure exact lists of

of almost all the persons so employed; with the number and quality of children sent over from England for education, and the present state and condition of all the Popish seminaries for the education of British children along the coasts of France and Flanders; which seminaries are now in a more flourishing condition than ever, owing to the number and frequent voyages of passage-boats to those coasts, and to the fatal propensity discoverable in his majesty's subjects, tho' Protestants, to send their children abroad for foreign education.'

Mr. Mortimer also informs his grace, 'that the Irish and English Jesuits, banished from France and established at Bruges, are the avowed enemies of our most gracious Sovereign; and, as a proof of their attachment to the house of Stuart, portraits of the Pretender are hung up in the public rooms of their academies, decorated with the insignia of the noble order of the Garter, and a crown and a sceptre reposed on a cushion.

That these Jesuits receive large contributions from England for the support of the different societies of English and Irish Jesuits in other parts of the world.

Lastly, that the academy at Brussels for boys, and the nunnery at Calais for the education of girls, and some other Popish seminaries, have been advertised this year in the London news-papers.'

There is no doubt that the Protestants of this country are guilty of great error and misconduct, who send their children into Roman Catholic countries for education: and certain it is, those who do it neither manifest a due regard for the pure and rational religion of their own country, nor a proper abhorrence of those superstitious and slavish principles, which, they cannot but *know*, will be instilled by *Popish* tutors, into the young and ductile minds of those who are committed to them for *instruction*.—As for the very commendable representation of this affair, made by Mr. Mortimer, we are only informed, that the duke of Grafton was pleased to express his approbation of it in very strong terms;—but that *the masters of his Majesty's packet-boats continued to accommodate their good friends the Jesuit passengers as usual*.

Art. 45. *An Appeal to the Public on Behalf of Samuel Vaughan, Esq; in a full and impartial Narrative of his Negotiation with the Duke of Grafton. Containing the several Affidavits, Letters, &c. of the Duke of Grafton and others, as filed in the Court of King's Bench; and the different Pleadings and Speeches on the Case. Together with an Account of various Transactions before and since the Rule was made absolute. And an Appendix relating to the Public Offices in Jamaica.* 8vo. 2s. Dilly.

Mr. Vaughan's apology depends rather on the complexion of the present times, than on strict principles of political integrity. Undoubtedly, if offices of trust under the government are conferred for stipulated prices, Mr. Vaughan was no more criminal in such a negotiation than another. But this gentleman is no politician, though he undertook to act a double part: and truly it was ridiculous enough for a man, with one hand, to endeavour to drive a clandestine bargain with a minister for his own private emolument; while, with the other, he professed, for the public good, to bring ministers to account for mal-administration! especially as the affidavit contained



tained no assurance that the right hand did not know what the left hand was doing. Nor is it less laughable, that the merit of exposing a proposal *so circumstanced*, should, in these discriminating times, be thought likely to add to the reputation of the detector.

Art. 46. *The Trial of Mungo Campbell, before the High Court of Justiciary in Scotland, for the Murder of Alexander, Earl of Eglinton. From an authentic Copy extracted from the Records of the Court.* 8vo.

4 s. Wilfon and Nicoll.

Genuine.

Art. 47. *A Description of the Antiquities and Curiosities in Wilton House. Illustrated with twenty-five Engravings of some of the capital Statues, Busts, and Relievs.* By James Kennedy. 4to. 16 s. Boards. Salisbury, printed by Easton, and sold by Horsfield, &c. in London. 1769.

Mr. Kennedy formerly published a description of the pictures, statues, busts, &c. at Wilton house. [See Review, vol. xix. p. 311.] In this larger work, beside the engravings, we have the anecdotes and remarks of Thomas earl of Pembroke, who collected these antiques, now first published from his lordship's MSS. These are inserted in Mr. Kennedy's historical introduction to the antiquities comprized in this truly noble collection; the perusal of which will be very satisfactory to the generality of those who go to view the magnificent museum here described; although the CONNOISSEURS will not want it.—The engravings appear to be well executed by Mr. Gresse.

Art. 48. *The Modern Book-keeper; or Book-keeping made perfectly easy: wherein the Theory and Practice of that excellent Art is clearly explained, in the Manner of real Business, both foreign and domestic, according to the most approved Methods.* By William Squire, Master of the Academy in Whitecross-street, London. 8vo. 1 s. 6 d. Cooke.

If the Reader should meet with nothing in this pamphlet more than what has been frequently published, he at least knows that Mr. Squire keeps a school in Whitecross-street, and is qualified to teach book-keeping; which, if he has either a son or nephew to place out, may be a profitable circumstance to both parties.

Art. 49. *The Cries and Lamentations of the Afflicted; or the unparalleled \* Sufferings in the Melancholy Case of a Person of genteel Education, who might seem to deserve a better Fate; being reduced to such Distress, that perhaps History cannot afford us so fatal an Instance, whether it befall by any Casualty in Trade, by Fire, by the Sword, by the Sea, by Earthquakes, Storms, Tempests, or by any other Misfortune subject to human Life, &c.* 8vo. 1 s. Williams, &c.

We have here the wretched complaints of a poor itinerant author, one Christopher Brown, schoolmaster, of Halstead, in Essex, who subsists by hawking about his works, in town and country. It seems this unfortunate person has taken in subscriptions for a work entitled, *The Entertaining Medley*; but is neither able to complete the book, nor support his family, without farther contributions; which he here solicits—but in such a manner as, it is to be feared,

\* This word stands for *unparalleled*, in the book as well as in the title page, and does not appear to be an error of the press.

will rather hurt than serve him. This exaggerated, hyperbolical representation of his distress, as being unparalleled in the history of human woe, may, perhaps, be accounted for in by the following passage: 'I have not only been under almost unsupportable affliction by dejection of spirits and weakness of body, by grief for the distresses of my family, which lay heavy and close to me, but I have been also drove almost into a state of insanity.'—On the whole, there seems to be no doubt but that this poor Author, for he too plainly is, in every sense of the phrase, a very poor author indeed! is a real object of benevolence.

Art. 50. *The Amusing Instructor: or, Tales and Fables in Prose and Verse, for the Improvement of Youth. With useful and pleasant Remarks on different Branches of Science. Adorned with Cuts.* 12mo. 2s. Harris.

We ought, by no means, to pay a slight regard to the literary amusement or instruction of children, as the impressions made on their minds in their early years, generally affect their future principles, and contribute toward fixing the turn and tenor of their conduct, during the remainder of their lives.—This little volume appears to be, in several respects, not ill adapted to answer the best purposes of such complements; and may prove both agreeable and useful to young readers of both sexes, from the age of nine or ten, to thirteen or fourteen. The plan is prettily imagined, the conversations are for the most part natural, and the stories and fables are judiciously chosen to illustrate some moral principle, to inculcate some salutary maxim, and to recommend and enforce some necessary rule of prudent conduct, or point of good manners.—The embellishments of the *graver* will, no doubt, prove an additional recommendation to Miss Charlotte and Master Dicky.

Art. 51. *A Treatise upon Coal-Mines: or, an Attempt to explain their general Marks of Indication, acknowledged and probable. Together with particular Instances of their public Utility; Objections to the Mode of their Discovery, and to their Manufacture, obviated, &c.* 8vo. 1s. 6d. Newbery.

From the title of this tract it was natural to expect something curious and interesting; but on perusal it will be found a trifling confused production. On the testimony of the writer, it should indeed be called an *evacuation*, and under that idea it is certainly an indigestion, and must have cost the writer some labour to discharge it.

In the introduction the Author says it 'will be consistent with the plan of this design,

'To evacuate all general objections;'

To what, we are not there told; but it may be supposed some of these objections were to a good coal fire, for his first and second chapters are employed in a serious representation of the uncomfortable circumstances of wanting a fire in a cold winter evening; and of the benefits of a good warm room. When these important points are discussed, which, if the Reader's feelings depended on this argumentative proof, he is under obligations for; the uses of coal in manufactures are proved to conviction. The naturalist has next some reason to thank the writer for a long philosophical refutation of the efficacy of the *virgula divinatoria* or hazle rod, in discovering coal mines.

But

But it may still be doubted whether those who without good reason placed confidence in the magical power of a hazle wand, will see any reason in what our infidel author advances against it, to *evacuate* their former opinion.

In brief, the most considerable, and by far the best parts of this pamphlet are confessedly taken from *M. Morand's Art of working coal mines*; and are produced to shew, from a comparative view of the strata in coal countries, with those of Dorsetshire, &c. the probability of finding plenty of coal in the western counties of England.

Art. 52. *A new History of Scotland, from the earliest Accounts to the present Time.* By John Belfour. 12mo. 3s. 6d. Dilly. 1770.

This epitome may prove very acceptable to those who are not possessed of the larger histories of Scotland. The Author, to use his own words, writes in a style 'rather elevated than lifeless;' and his principles are friendly to freedom, both civil and religious.

### S E R M O N S.

I. Before the House of Commons, Jan. 30, 1770. By William Barford, M. A. chaplain to the hon. house, and vicar of Fordingbridge, Hants. T. Payne.

II. *A Word in Season*; or, Submission to Government. At Bristol. By W. Pine. Cooke.

III. At Aldermanbury-postern, for the benefit of the charity-school in Bartholomew Close, Feb. 7, 1770. By Samuel Wilton. Buckland.

IV. *Beelzebub driving and drowning his Hogs.* A Sermon on Mark v. 12, 13. By J. Burges, of Lancashire. Published at Request. Buckland.

This is so much in the odd style of *Daniel Burges*, of famous memory, that we suspect it to be some old fanatical sermon of the last age newly vamped. Who or what is 'J. Burges of Lancashire?' Surely no *Minister*, of any persuasion; now living, could think of delivering such a silly discourse from the pulpit! The Editor talks of the occasion given to Deists by certain expositors of scripture, 'to ridicule our divine standard of faith, when they see it turned any way like a *nose of wax*.' But surely no absurdities in any of our Bible-commentators, can be more likely to excite the ridicule of unbelievers than such mean, buffoonish productions as this hog-driving sermon!

V. *Children shouting their Hosannas to Christ*—occasioned by the death of a child eight years old; with some account of her pious temper, while in health, and of her remarkable expressions in her last illness;—at Kidderminster, Oct. 22, 1769. By Benj. Fawcett, M. A. Buckland, &c.

### E R R A T A.

In the Appendix to the last volume of our Review, p. 515, l. 17, for *serosity*, read *serosity*.

In the Review for February, p. 106, l. 31, for *shaken*, r. *shaking*. Ibid. p. 107, for *phenomena*, r. *phenomenon*.

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# THE MONTHLY REVIEW,

For APRIL, 1770.



ART. I. *A Six Months Tour* \*, &c. concluded. See Review for February.

THE ornaments of a country are generally found in proportion to the state of its cultivation. We find monuments of art, indeed, in the midst of deserts; particularly the ruins of religious houses; but the sequestered wildness of those situations had peculiar purposes to answer. It was there that solitary superstition retired to the austerities of religion; and it was there too that hypocrisy withdrew for the privacy of indulgence. The great objects of our ancestors, with regard to the situation of their mansion-houses, seem to have been plenty and security. We frequently see their remains on the borders of low and marshy grounds, surrounded with deep moats or morasses. In these situations it is certain that neither health nor elegance were consulted; but their hardy habits of life made them unsolicitous about the distinctions of air; and the simplicity of their manners confined their taste within the sphere of convenience. That spot seemed most desirable which would soonest fatten their flocks and herds; and that house they esteemed the best which would most effectually answer the purposes of hospitality.

But, with improvements in cultivation, we have made improvements in taste; and rural elegance is now one of the distinguishing ornaments of our country. The Author of the *Six Months Tour* has, therefore, very properly and agreeably united the account of these improvements; and, at the same time that the internal œconomy of the earth forms the basis of his work, its external ornaments serve to embellish it. Of the

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\* Since our former article, we have observed that the name of the Author of this work is affixed to the *advertisements* of the book, viz. Arthur Young, Esq; of North Mims, Herts.

latter we shall give a few extracts, for which we are persuaded we shall have the thanks of our Readers.

#### WENTWORTH-CASTLE.

Wentworth-castle is more famous for the beauties of the ornamented environs, than for that of the house, though the front is superior to many. The water and the woods adjoining, are sketched with great taste. The first extends through the park in a meandering course, and wherever it is viewed, the terminations are no where seen, having every where the effect of a real and beautiful river; the groves of oaks fill up the bends of the stream in the most elegant manner. Here advancing thick to the very banks of the water; there appearing at a distance, breaking away to a few scattered trees in some spots, and in others joining their branches into the most solemn brownness. The water, in many places, is seen from the house between the trees of several scattered clumps most picturesquely; in others, it is quite lost behind hills, and breaks every where upon the view in a stile that cannot be too much admired.

The shrubbery that adjoins the house is disposed with the utmost elegance; the waving slopes dotted with firs, pines, &c. are excessively pretty, and the temple is fixed at so beautiful a spot, as to command the sweet landscape of the park, and the rich prospect of adjacent country, which rises in a bold manner, and presents an admirable view of cultivated hills.

Winding up the hill among the plantations and woods, which are laid out in an agreeable taste, we came to the bowling green, which is thickly encompassed with evergreens; retired and beautiful with a very light and pretty Chinese temple on one side of it; and from thence cross a dark walk catching a most beautiful view of a bank of distant wood. The next object is a statue of Ceres in a retired spot, the arcade appearing with a good effect, and through the three divisions of it, the distant prospect is seen very finely. The lawn which leads up to the castle is elegant, there is a clump of firs on one side of it, through which the distant prospect is seen; and the above mentioned statue of Ceres, caught in the hollow of a dark grove, with the most picturesque elegance, and is one among the few instances of statues being employed in gardens with real taste. From the platform of grass within the castle walls (in the center of which is a statue of the late earl who built it) over the battlements, you behold a surprizing prospect on which ever side you look; but the view which pleases me best, is that opposite the entrance, where you look down upon a valley which is extensive, finely bounded by rising cultivated hills, and very complete in being commanded at a single look notwithstanding its vast variety.

‘ Within the menagery at the bottom of the park, is a most pleasing shrubbery extremely sequestered, cool, shady, and agreeably contrasted to that by the house from which so much distant prospect is beheld; the latter is what may be called fine, but the former is pleasingly agreeable. We proceeded through the menagery (which is pretty well stocked with pheasants, &c.) to the bottom of the shrubbery, where is an alcove in a sequestered situation; in front of it the body of a large oak is seen at the end of a walk in a pleasing stile; but on approaching it, three more are caught in the same manner, which from *uniformity* in such *merely* rural and *natural* objects displeases at the very first sight. This shrubbery, or rather plantation, is spread over two fine slopes, the valley between which is a long winding hollow dale, exquisitely beautiful; the banks are thickly covered with great numbers of very fine oaks, whose noble branches, in some places, almost join over the grass lawn, which winds through this elegant valley; at the upper end is a Gothic temple, over a little grot, which forms an arch, and together have a most pleasing effect; on a near view, this temple is found a light, airy, and elegant building. Behind it is a water sweetly *situated*; surrounded by hanging wood in a beautiful manner, an island in it prettily planted; and the bank on the left side rising elegantly from the water, and scattered with fine oaks. From the seat of the river God (the stream by the by is too small to be sanctified) the view into the park is pretty, congenial with the spot, and the temple caught in proper stile.

‘ Before I leave this very agreeable place, let me remark to you, that in no great house which I have seen, have I met with more agreeable treatment, from all who show the several parts generally seen by strangers, nor will you perhaps esteem it wrong to hint, that lady Strafford retired from her apartment for us to view it; I mention this as an instance of general and undistinguishing politeness, a striking contrast to that unpopular and affected dignity in which some great people think proper to cloud their houses—such is the necessity of gaining *tickets*—of being *acquainted* with the family—of giving notice beforehand of your intention; all which is terribly inconvenient to a traveller.’

#### WENTWORTH-HOUSE.

‘ The park and environs of Wentworth-house, are, if any thing, more noble than the edifice itself; for which way soever you approach, very magnificent woods, spreading waters, and elegant temples break upon the eye at every angle. But there is so great a variety in the points of view, that it is impossible to lead you a regular tour of the whole without manifest confusion;

fusion ; I shall therefore take the parts distinctly, and so pass from one to the other.

\* Many of the objects are viewed to the greatest advantage by taking the principal entrance from Rotheram ; this approach, his lordship is at present laying out ; much of the road, &c. is done, and when compleated it will be a continued landscape, as beautiful as can be conceived. At the very entrance of the park, the prospect is delicious ; in front you look full upon a noble range of hills, dales, lakes and woods, the house magnificently situated in the center of the whole. The eye naturally falls into the valley before you, through which the water winds in a noble stile ; on the opposite side is a vast sweep of rising slopes, finely scattered with trees, up to the house, which is here seen distinctly, and stands in the point of grandeur from whence it seems to command all the surrounding country. The woods stretching away above, below, and to the right and left with inconceivable magnificence ; from the pyramid on one side, which rises from the bosom of a great wood, quite around to your left hand, where they join one of above an hundred acres hanging on the side of a vast hill, and forming altogether an amphitheatrical prospect, the beauties of which are much easier imagined than described. In one place the rustic temple crowns the point of a waving hill, and in another the Ionic one appears with a lightness that decorates the surrounding groves.—The situation of the house is no where better seen than from this point, for, in some places near, it seems to stand too low ; but the contrary is manifest from hence, for the front-sweep of country forms the slope of a gradually rising hill, in the middle of which is the house ; up to it is a fine bold rise ; if it was on the highest of the ground, all the magnificence of the plantations which stretch away beyond it would be lost, and those on each side take the appearance of right lines, stiffly pointing to the edifice. But this remark is almost general, for I scarce know a situation in which the principal building should be on the highest ground.

\* Descending from hence towards the wood beneath you, hanging towards the valley, and through which the road leads, before it enters, another view breaks upon the eye, which cannot but delight it. First, the water winding through the valley in a very beautiful manner ; on the other side a fine slope rising to the rustic temple, most elegantly backed with a dark spreading wood. To the right a vast range of plantations, covering a whole sweep of hill, and near the summit the pyramid raising its bold head from a dark bosom of surrounding wood. The effect truly great !—In the center of the view, in a gradual opening among the hills, appears the house ; the situation wonderful

derfully elegant. Turning a little to the left, several woods, which from other points are seen distinct, here appear to join, and form a vast body of noble oaks, rising from the very edge of the water to the summit of the hills on the left of the house. The Ionic temple at the end most happily placed, in a spot from whence it throws an elegance over every landscape.'

Would it be imagined, after this prodigality of epithets, and laboured luxury of description, that Wentworth-house is vilely and absurdly situated in a bleak, clayey country, with a hill before the principal front, that cuts off every prospect?

*The country about MIDDLETON.*

'Advancing towards Middleton, from the hill before you descend to the village, the most glorious prospect opens to the view that imagination can picture; you look down upon the left over a noble extensive valley intersected with hedges and a few walls into sweet inclosures, which being quite below the point of view are seen distinct, though almost numberless; the scattered trees, the houses, villages, &c. &c. ornament the scene, in a manner too elegant to admit of description. Beneath your feet, at the bottom of a vast precipice, rolls the Tees, which breaks into noble sheets of water, and throws a magnificence over the scene that is greatly striking; another river winding through the vale, falls into the master of its waters and its name. Together they exhibit no less than twenty-two sheets of water scattered over the plain in the most exquisite manner; the trembling reflection of the sun-beams from so many spots in such a range of beauty, has an effect astonishingly fine: Elegant beyond all imagination!

'After you leave Middleton, the eye of the traveller is again feasted with the most luxuriant beauties that inanimate nature can exhibit. The vales to the left are exquisitely pleasing; in some places the road hangs over the Tees on the brink of wild precipices; in others the river winds from it. The plain is about a mile and an half broad, and surrounded with mountains, so that the picture is every where complete and bounded; the serpentine course of the Tees is amazingly fine; it bends into noble sheets of water quite across the valley; and seems to call for the proud burthen of swelling sails to finish so complete a scene.

'Nothing can be more pleasing than the numerous inclosures on the banks of the river, cloathed with the freshest verdure, and cut by hedges full of clumps of wood, and scattered with straggling trees; the villages enliven every part of the scene. From the hills around this paradise, the sport of nature in her gayest mood, innumerable cascades pour down the rocky clefts, and render every spot elegantly romantic.



‘ Pursuing your track through this delicious region, you cross some wild moors, which contrast the pictures you have beheld, and render those that follow more peculiarly beautiful. After passing Newbigil, you come to a spot called Dirt Pit, one of the most exquisite bird’s eye landscapes in the world: it is a small, deep, sequestered vale; containing a few inclosures of a charming verdure, finely contrasted by the blackness of the surrounding mountains. Upon the whole, it is one of those scenes one would imagine rather the sport of fancy than the work of nature.

‘ Leaving this enchanting region, we crossed a very different country, partaking much more of the terrible sublime, than the pleasing and beautiful: here you ride through rapid streams, struggle along the sides of rocks, cross bleak mountains, and ride up the channel of torrents as the only sure road over bogs; listening to the roar of the water-fall, which you begin to think tremendous.—— Upon arriving at the banks of the Tees, where it pours down the rock, steeples of wood prevent your seeing it, but the roar is prodigious. Making use of our hands as well as feet, and descending almost like a parrot, we crawled from rock to rock, and reached from bough to bough, till we got to the bottom under this noble fall. Noble indeed! for the whole river (no trifling one) divided by one rock, into two vast torrents, pours down a perpendicular precipice of near fourscore feet; the deluging force of the water throws up such a foam and misty rain, that the sun never shines without a large and brilliant rainbow appearing. The whole scene is gloriously romantic, for on every side it is walled in with pendent rocks an hundred feet high; here projecting in bold and threatening cliffs, and there covered with hanging woods, whose only nourishment one would imagine arose from the descending rain. The scene is truly sublime.

‘ Leaving this tremendous scene, I dismissed the guide; and attempting to penetrate further among the mountains lost my way, in passing a straggling wood; a circumstance which would not have proved agreeable, had I not accidentally blundered on a spot, which thoroughly repaid us for all the anxiety of taking a wrong road. We had not traversed many miles over the moors, before a most enchanting landscape, as if dropt from heaven in the midst of this wild desert, at once blessed our eyes. In ascending a very steep rocky hill, we were obliged to alight and lead our horses; nor was it without some difficulty that we broke through a shrubby steep of thorns, briars, and other underwood; but when it was effected, we found ourselves at the brink of a precipice with a sudden and unexpected view before our eyes, of a scene more enticingly pleasing than fancy can paint. Would to heaven I could unite

unite in one sketch the chearfulness of Zuccarelli with the gloomy terrors of Pouffin, the glowing brilliancy of Claud, with the romantic wildness Salvator Rosa. Even with such powers it would be difficult to sketch the view which at once broke upon our ravished eyes.

‘ Incircled by a round of black mountains, we beheld a valley which from its peculiar beauty, one would have taken for the favourite spot of nature, a sample of terrestrial paradise. Half way up the hills in front many rugged and bold projecting rocks discovered their bare points among thick woods which hung almost perpendicularly over a deep precipice. In the dark bosom of these rocky shades a cascade glittering in the sun, pours as if from a hollow of the rock, and at its foot forms an irregular basin prettily tufted with wood, from whence it flows in a calm tranquil stream around this small, but beautiful vale, losing itself among rocks in a most romantic manner. Within the banks of this elysian stream, the ground is most sweetly varied in waving slopes and dales, forming five or six grass inclosures of a verdure beautiful as painting can express. Several spreading trees scattered about the edges of these gentle hills have a most charming effect in letting the green slopes illumined by the sun, be seen through their branches; one might almost call it, the clear obscure of nature.

‘ A cottage, and a couple of hay stacks under the shade of a clump of oaks, situated in one of the little dales of this elegant valley, gave an air of chearfulness to the scene extremely pleasing.—It was upon the whole a most elegant landscape, so sweetly proportioned, that the eye commanded every object with ease and pleasure, and so glowing with native brilliancy, that the gilding of reality here exceeded even the powers of imagination.’

All this is very fine, but the painting is certainly too much in the style of John Bunce. The same volume, the second, contains an account of Studley-park; but we have no inclination to lead our Readers to a scene,

“ Where each tree's water'd with a widow's tear.”

#### HULLS WATER.

‘ Returning to Penrith, our next expedition was to Hulls Water, a very fine lake, about six miles from that town: the approach to it is very beautiful; the most advantageous way of seeing it is to take the road up Dunmanlot Hill, for you rise up a very beautiful planted hill, and see nothing of the water till you gain the summit, when the view is uncommonly beautiful. You look down at once upon one sheet of the lake, which appears prodigiously fine. It is an oblong water, cut by islands, three miles long, and a mile and half broad in some places, in

others a mile. It is inclosed within an amphitheatre of hills, in front at the end of the reach, projecting down to the water edge, but retiring from it on each side, so as to leave a space of cultivated inclosures between the feet and the lake. The hedges that divide them are scattered with trees; and the fields of both grass and corn, waving in beautiful slopes from the water, intersected by hedges, in the most picturesque manner.

‘ Upon the right, a bold swelling hill of turf rises with a fine air of grandeur. Another view from off this hill is on to a mountain’s side, which presents to the eye a swelling slope of turf, and over it Saddleback rises in a noble stile.

‘ Another view from this hill is down upon a beautiful vale of cultivated inclosures; Mr. Hassel’s house at Delmaine, in one part, almost encompassed with a plantation; here you likewise catch some meanders of the river through the trees, and hear the roar of a water-fall. This hill is itself a very fine object, viewed every way, but the simplicity of its effect is destroyed, by being cut by a double stripe of Scotch firs across it, which varies the colour of the verdure, and consequently breaks the unity of the view.

‘ Another point of view from which this part of the lake is seen to good advantage, is from off Soulby Fell; you look down upon the water, which spreads very finely to the view, bounded to the right by the hills, which rise from the very water; at the other, by Dunmanlot Hill; in front, by a fine range of inclosures, rising most beautifully to the view, and the water’s edge skirted by trees, in a most picturesque manner.

‘ Directing your course under the lake, and landing at Swarth Fell, the next business should be to mount its height. The lake winds at your feet like a noble river; the opposite banks beautiful inclosures, exquisitely fringed with trees; and some little narrow slips, like promontories, jet into it with the most picturesque effect imaginable; and at the same time hear the noise of a water-fall beneath, but unseen.

‘ Taking boat again, and sailing with the course of the lake, you turn with its bend, and come into a very fine sheet of water, which appears like a lake of itself. It is under Howtown and Hawling Fell. The environs here are very striking; cultivated inclosures on one side, crowned with the tops of hills; and on the other, a woody craggy hill down to the very water’s edge. The effect fine.

‘ Next you double Hawling Fell, and come again into a new sheet of water, under Martindale Fell, which is a prodigious fine hill of a bold, abrupt form; and between that and Howling Fell, a little rising wave of cultivated inclosures, skirted with trees; the fields of the finest verdure, and the  
picturesque

picturesque appearance of the whole most exquisitely pleasing. It is a most delicious spot, within an amphitheatre of rugged hills.

' Following the bend of the water under New Crag, the views are more romantic than in any part hitherto seen. New Crag, to the right, rears a bold, abrupt head, in a stile truly sublime; and passing it a little, the opposite shore is very noble. Martindale Fell rises steep from the water's edge, and presents a bold wall of mountain, really glorious. In front, the hills are craggy, broken, and irregular in shape (not height) like those of Keswick; they project so boldly to the very water, that the outlet or wind of the water is shut by them from the eye. It seems inclosed by a shore of steep hills and craggs. From hence to the end of the lake, which there is sprinkled by three or four small islands, the views are in the same stile, very wild and romantic. It is an exceedingly pleasing entertainment to sail about this fine lake, which is nineteen miles round, and presents to the eye several very fine sheets of water; and abounds, for another amusement, with noble fish; pike to 30 lb. perch to 6 lb. trout to 6 lb. besides many other sorts. The water is of a most beautiful colour, and admirably transparent.'

*A view of WINANDER MERE.*

' This famous lake is ten miles west of Kendal; by much the longest water of the kind in England. It is fifteen miles long, and from two miles to half a mile broad. It gives gentle bends, so as to present to the eye several noble sheets of water; and is in many places beautifully scattered with islands; the shores are nobly varied, consisting in some places of fine ridges of hills, in others of craggy rocks; in some of waving inclosures, and in others of the finest hanging woods; several villages and one market town are situated on its banks, and a ferry crosses it to another; there is some business carried on upon it, so that it is not uncommon to see barges with spreading sails: all these circumstances give it a very cheerful appearance, at the same time that they add to its beauty.—

' The point on which you stand is the side of a large ridge of hills that form the eastern boundaries of the lake, and the situation high enough to look down upon all the objects; a circumstance of great importance, and which painting cannot imitate: in landscapes, you are either on a level with the objects, or look up to them; the painter cannot give the declivity at your feet, which lessens the objects as much in the perpendicular line as in his horizontal one.

' You look down upon a noble winding valley of about twelve miles long, every where inclosed with grounds which rise in a very bold and various manner; in some places bulging  
into

into mountains, abrupt, wild, and cultivated; in others, breaking into rocks, craggy, pointed, and irregular; here, rising into hills covered with the noblest woods, presenting a gloomy brownness of shade, almost from the clouds to the reflection of the trees in the limpid water they so beautifully skirt; there, waving in glorious slopes of cultivated inclosures, adorned in the sweetest manner with every object that can give variety to art, or elegance to nature; trees, woods, villages, houses, farms, scattered with picturesque confusion, and waving to the eye in the most romantic landscapes that nature can exhibit.

' This valley, so beautifully inclosed, is floated by the lake, which spreads forth to the right and left in one vast but irregular expanse of transparent water. A more noble object can hardly be imagined. Its immediate shore is traced in every variety of line that fancy can imagine, sometimes contracting the lake into the appearance of a noble winding river; at others retiring from it, and opening large swelling bays, as if for navies to anchor in; promontories spread with woods, or scattered with trees and inclosures, projecting into the water in the most picturesque stile imaginable; rocky points breaking the shore, and rearing their bold heads above the water. In a word, a variety that amazes the beholder.

' But what finishes the scene with an elegance too delicious to be imagined, is, this beautiful sheet of water being dotted with no less than ten islands, distinctly commanded by the eye; all of the most bewitching beauty. The large one presents a waving various line, which rises from the water in the most picturesque inequalities of surface; high land in one place, low in another; clumps of trees in this spot, scattered ones in that; adorned by a farm-house on the water's edge, and backed with a little wood, vying in simple elegance with Boromean palaces; some of the smaller isles rising from the lake like little hills of wood, some only scattered with trees, and others of grass of the finest verdure; a more beautiful variety nowhere to be seen.

' Strain your imagination to command the idea of so noble an expanse of water thus gloriously environed; spotted with islands more beautiful than would have issued from the pencil of the happiest painter. Picture the mountains rearing their majestic heads with native sublimity; the vast rocks boldly projecting their terrible craggy points; and in the path of beauty, the variegated inclosures of the most charming verdure, hanging to the eye in every picturesque form that can grace a landscape, with the most exquisite touches of *la belle nature*: if you raise your fancy to something infinitely beyond  
this

this assemblage of rural elegancies, you may have a faint notion of the unexampled beauties of this ravishing landscape.'

Manufactures, indeed all works of art, as well as the wonders of nature, and improvements in agriculture and husbandry, are objects of which this Writer never loses sight: the following is a very just account of the Staffordshire pottery:

' From Newcastle-under-line I had the pleasure of viewing the Staffordshire potteries at Burslem, and the neighbouring villages, which have of late been carried on with such amazing success. There are 300 houses, which are calculated to employ, upon an average, twenty hands each, or 6000 in the whole; but if all the variety of people that work in what may be called the preparation for the employment of the immediate manufactures, the total number cannot be much short of 10,000, and it is increasing every day.

' It dates its great demand from Mr. Wedgwood (the principal manufacturer) introducing, about four years ago, the cream-coloured ware, and since that the increase has been very rapid. Large quantities are exported to Germany, Ireland, Holland, Russia, Spain, the East Indies, and much to America: some of the finest sorts to France. A considerable shopkeeper from the Pont-neuf at Paris, was lately at Burslem, and bought a large quantity; it is possible, indeed, he came for more purposes than to buy; the French of that rank seldom travel for business which might be as well transacted by a single letter.

' The common clay of the country is used for the ordinary sorts; the finer kinds are made of clay from Devonshire and Dorsetshire, chiefly from Biddeford; but the flints from the Thames are all brought rough by sea, either to Liverpool or Hull, and so by Burton. There is no conjecture formed of the original reason of fixing the manufacture in this spot, except for the convenience of plenty of coals, which abound under all the country.

' The flints are first ground in mills, and the clay prepared by breaking, washing, and sifting, and then they are mixed in the requisite proportions. The flints are bought first by the people about the country; and by them burnt and ground, and sold to the manufacturers by the peck.

' It is then laid in large quantities, on kilns, to evaporate the moisture; but this is a nice work, as it must not be too dry; next it is beat with large wooden hammers, and then is in order for throwing, and is moulded into the forms in which it is to remain: this is the most difficult work in the whole manufacture. A boy turns a perpendicular wheel, which, by means of thongs, turns a small horizontal one, just before the thrower, with such velocity, that it twirls round the  
lump

lump of clay he lays on it, into any form he directs it with his fingers.

The earnings of the people are various.

Grinders, 7 s. per week.

Washers and breakers, 8 s.

Throwers, 9 s. to 12 s.

Engine lath men, 10 s. to 12 s.

Handlers, who fix hands, and other kinds of finishers, for adding sprigs, horns, &c. 9 s. to 12 s.

Gilders, Men, 12 s. Women, 7 s. 6 d.

Modellers, apprentices, one of 100 l. a year.

Pressers, 8 s. to 9 s.

Painters, 10 s. to 12 s.

Moulders in plaister of Paris, 8 s.

'In general the men earn from 7 s. to 12 s. Women 5 s. to 8 s. Boys, chiefly apprentices, but 2 s. a week the first year, and a rise of 3 d. per annum afterwards. Before they are apprentices 2 s. 9 d. per week, as they then learn nothing. But few girls.'

'In general we owe the possession of this most flourishing manufacture to the inventive genius of Mr. Wedgwood; who not only originally introduced the present cream coloured ware, but has since been the inventor of every improvement, the other manufactures being little better than mere imitators; which is not a fortunate circumstance, as it is unlucky to have the fate of so important a manufacture depend upon the thread of one man's life; however, he has lately entered into partnership with a man of sense and spirit, who will have taste enough to continue in the inventing plan, and not suffer, in case of accidents, the manufacture to decline.'

The fourth and last of these volumes consists chiefly of general remarks, and a recapitulation of the previous observations on husbandry; the great fault of which, as well as of the whole work, is prolixity.

The style of this Writer is disorderly and diffuse, rather tumid than nervous; and, by straining perpetually at panegyric, he falls into a nauseous identity of expression. He has moreover swelled his volumes with a thousand uninteresting and unessential circumstances; such as catalogues of obscure paintings, &c. &c.—Who can help laughing at such records as the following?

Dead partridge, very natural.

Dead Christ, very fine.

A dog, excellent.

Alderman Hewet, very fine.

But

But Mr. Young will be satisfied with the praise he is entitled to, that he has deserved well of his country.

\*\*\* At the end of the fourth volume the Author declares his intention of setting out early in the next summer [1770] on his tour through other parts of the kingdom; in which we wish him all possible success and satisfaction: cordially advising him, at the same time, *Not to travel too fast.*

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ART. II. *Sermons on the Duties of the Great.* Translated from the French of M. Massillon, Bishop of Clermont; preached before Louis XV. during his Minority, and inscribed to his Royal Highness George Prince of Wales, by William Dodd, L L. D. Chaplain in Ordinary to his Majesty. 8vo. 4s. sewed. Law, &c. 1769.

THE character of MASSILLON is well known to all who are conversant with French literature. Such of our Readers as are unacquainted with it may form a pretty just idea of his talents, as a pulpit-orator, from what Lewis XIV. said to him, after preaching his first advent at Versailles: 'I have heard many great orators in my chapel, and have been very well satisfied with them; but as to you, every time that I have heard you, I have been very much dissatisfied with myself.' This EULOGIUM, at the same time that it does honour to the Monarch, shews the great abilities of the preacher, and the power he had over the hearts and consciences of his hearers; who, we are told, were often so deeply affected with his discourses, that they 'retired from the place of public worship in awful solemn silence, with pensive air, with downcast eyes, with recollection stamped on their countenances; bearing away the sting which the Christian orator left in their hearts.'—Happy the preacher who has such talents! Happy the people who have such a preacher!

The Sermons, of which we have here a translation, were all preached before the present King of France, in the chapel of the castle of the Thuilleries, excepting that *On the Virtues and Vices of the Great*; and they have been universally, and, indeed, deservedly admired.—As to the translation, Doctor Dodd tells us, that he has adhered with great fidelity to his original, and has not presumed to make any alteration in the matter or manner of MASSILLON'S discourses, as he imagines the spirit of them would thereby have been lost. He has left out a few passages, which favour strongly of the Popish religion; and he now and then takes occasion to remind his Readers, that it is a French preacher speaking to a French King and Court.

We shall insert a specimen of the translation, taken from the Sermon on *The Humanity of the Great towards the People*,  
that



that such of our Readers as have inclination and opportunity, may compare it with the original.

‘ Humanity, towards the people, says the preacher, is the first duty of the great, and includes affability, protection, and liberality. Affability is, as it were, the inseparable characteristic, and the surest mark of greatness. The descendants of those illustrious and ancient families with whom none can dispute superiority of name and antiquity of origin, do not wear upon their foreheads the pride of their birth; they would leave you ignorant of it, could it be unknown; the public monuments speak sufficiently for them, without their speaking of themselves. You perceive their elevation only by a noble simplicity; they render themselves still more respectable, by only suffering with pain, as it were, the respect due to them; and among the many titles which distinguish them, politeness and affability are the only distinction they affect. They, on the contrary, who boast themselves of a doubtful antiquity, and the splendor and pre-eminence of whose ancestors are ever the subject of private popular dispute, are always afraid you should be ignorant of the greatness of their extraction; they have it continually in their mouths; fancy they can confirm the truth of it by an affectation of pride and haughtiness; put stateliness in the place of titles; and by requiring more than they can justly claim, make people contest with them even what might otherwise be allowed them.

‘ In fact, a man born to be great is always least affected by his elevation. Whoever is dazzled with the eminence in which birth and fortune have placed him, only declares by it, that he was not formed to mount so high; the highest places are always below great souls. Nothing puffs up or dazzles them, because there is nothing higher than themselves.

‘ Haughtiness, therefore, derives its source from mediocrity, or else it is only a piece of cunning to conceal it; it is a certain proof, that a loss must be the consequence of being shewn too near. Men cover with haughtiness those defects and weaknesses, which haughtiness itself betrays and exposes; they make pride the supplement, if I may so speak, of merit; not considering that there is nothing so little like merit, as pride.

‘ And hence it is, that the greatest men, and the greatest Kings, have ever been the most affable. A simple woman of Tekoah, came to lay simply before David her domestic anxieties; and if the splendor of the throne was tempered by the affability of the sovereign, the affability of the sovereign exalted the splendor and majesty of the throne.

‘ Kings, Sir, can lose nothing by making themselves accessible; the love of the people makes up to them for the respect which is their due. The throne is established only to be the  
 asylum

asylum of those, who will naturally come to implore your justice or your clemency; the more easy you are of access to your subjects, the more will you augment its splendor and majesty. And is it not just, that the nation which of all the world best loves its masters, should also have most right to approach them? Oh; Prince! shew to your people all those amiable gifts and talents, wherewith heaven hath endowed you; let them have a near view of that happiness which they expect from your reign. The charms and majesty of your person, the goodness and rectitude of your heart, will always better secure to you the homage due to your rank, than your authority and your power can do.

‘ Those invisible and effeminate Princes; those Ahasueruses, before whom it was a crime worthy of death for Esther herself to venture to appear without being ordered; and whose presence alone froze the very blood in the veins of their suppliants;—when once seen near, were nothing but female idols, without soul, or life, or courage, or virtue,—in the very heart of their palaces delivered up to vile slaves; separated from all commerce, as if they had not been worthy of shewing themselves to mankind; or as if men, made like themselves, had not been worthy to see them:—men, in short, whose obscurity and solitude constituted all their majesty.

‘ There is a sort of self-confidence in affability, which sits well upon the great; which makes them never afraid of debasing themselves by their humility, and is in some measure a species of valour and pacific courage. To be inaccessible and haughty, is to be weak and timid.

‘ Again; the most inexcusable circumstance attending those princes and great men, who never offer to their people any thing but a disdainful and severe countenance, is, that it costs them so little to conciliate their hearts to them. For this purpose, there needs neither labour nor study;—a single word, a gracious smile, a look only, is sufficient. The people reckon them as every thing; their rank gives value to every thing. The serenity of the King’s countenance alone, saith the scripture, is the life and felicity of the people; and his gentle and humane demeanour, is to the hearts of his subjects, as the dew of the evening to dry and thirsty lands.—“ In the light of the King’s countenance is life, and his favour is as a cloud of the latter rain.”—Prov. xvi. 15.

‘ And can any man suffer those hearts to be alienated from him, which may be gained at so low a price? Is it not debasing oneself, thus to undervalue all humanity? Does he deserve the name of great, who knows not even how to discern the value of men?

‘ Hath

‘Hath not nature already imposed a penalty heavy enough upon the people, and upon the unfortunate, in having made them be born in dependance, and, as it were, in slavery? Is it not enough that the meanness or unhappiness of their condition, makes it a duty, a kind of law with them, to crouch, and to pay homage? Must their yoke be still aggravated by contempt, and by a haughtiness which is itself so worthy of that contempt? Is it not enough that their dependence is a pain? must they still be made to blush at it as a crime? and if any one is to be ashamed of his condition, who should it be—the poor man who suffers it, or the great man who abuses it?’

‘Indeed, very often, humour alone, rather than pride, effaces from the countenances of the great that serenity, which renders them accessible and affable; it is an unevenness proceeding from caprice, rather than haughtiness. Engrossed by their pleasures, and fatigued with the homage paid them, they no longer receive them but with disgust; it seems as if affability would become a tiresome duty, and put them to trouble. In consequence of being honoured, they are fatigued with the honours bestowed upon them; and they often withdraw themselves from the public homage, in order to screen themselves from the fatigue of appearing sensible of it. But with how little tender feeling must he be born, who fancies it painful to appear humane! Is it not barbarity, to receive, not only without being touched, but even with disgust, those marks of love and respect, which are presented to us by our humble inferiors? Is it not declaring aloud, that he merits not the affection of the people, who thwarts the tenderest evidences of it? Shall those moments of humour and chagrin, which the cares of grandeur and authority draw after them, be pleaded in this case?—But is humour then such a privilege of the great, that it may be urged in excuse of their vices?’

‘Alas! If any might be allowed to be gloomy, capricious, and melancholy,—a burden to others and to themselves, it should surely be those unfortunates, who are surrounded by hunger and misery, by domestic wants and calamities, and all the blackest cares of human existence!—they would be much more worthy of excuse, if frequently bearing grief, bitterness, and despair in their hearts, they should let some symptoms of it escape them. But that the great,—that the happy ones of the world, with whom every thing smiles, whom joy and pleasure every where accompany; that these should pretend to derive a privilege from their felicity itself, to excuse their fantastical ill-humours and caprice! that these should be permitted to be angry, uneasy, and forbidding, because truly they are more happy!—that these should regard it as a right acquired by their

their prosperity, to load still more heavily with their tempers, the unhappy, who already groan under the yoke of their authority and power!—Great God! what shall we call this?—the privilege of the great, or a punishment of the ill use they make of their greatness?—For certain it is, that caprice, gloominess and care, seem to be the peculiar lot of the great, and the innocency of joy and serenity only that of the people.

‘But affability, which takes its source in humility, is not one of those superficial virtues which dwell only upon the countenance: it is a sensation which springs from the tenderness and goodness of the heart. Affability would be but an insult and a derision to the unhappy, if while it shewed them a smooth and open countenance, it shut up our bowels against them; and rendered us more accessible to their complaints, only to render us more insensible of their pains.’

As we cannot be too cautious of importing the principles of foreign Roman Catholic priests, on the interesting topics of religion and government, however unexceptionable their sentiments may sometimes be, on moral subjects,—we are sorry to observe that Dr. Dodd hath not expunged every thing which, as PROTESTANTS and BRITONS, we might justly object to, in some of the present, otherwise excellent discourses; especially as they are now addressed to the heir apparent of the British throne. None, surely, can be ignorant, that the early impressions made on the minds of young Princes, may prove of the utmost good or ill consequence to the people over whom they are destined to sway the sceptre of royalty; and can it, for instance, be deemed proper, or expedient, that such sentiments as the following, on the subjection of the regal power to church-authority, should be inculcated within the walls of St. James’s? viz.

‘Princes, says MASSILLON, ought to touch religion only to defend it.—Their zeal is only of use to the church where it is requested by its pastors.—They should reserve to themselves only the honour of *protection*, and wave that of decision and judgment. The Bishops are their subjects, but they are their fathers according to the faith: their birth subjects them to the authority of the throne; but as concerning *mysteries of faith*, the authority of the throne glories in *submitting itself to that of the church*.—Princes have no other right than to enforce the execution of her decrees, and by first *submitting to those decrees* themselves, to give an example of submission to other believers.’—Are these slavish ideas of church authority the sentiments which Dr. Dodd would impress on the tender, ductile mind of the young Prince, whose royal father is, by the law and constitution of this

realm, the *supreme head of the church*?—We say no more, but we recommend it to the reverend Translator, as a Protestant divine, to be more attentive to the contents of this book, should it come to a second Edition.—As to the merit of the translation, it will be sufficient to observe, without descending to particulars, that those who are acquainted with the Bishop of Clermont in his character as a French orator, and those who see him only in his English dress, will have very different ideas of his literary and oratorical abilities.

ART. III. *Letters of Baron Bielsfeld, Secretary of Legation to the King of Prussia, Preceptor to Prince Ferdinand, Chancellor of the Universities in the Dominions of his Prussian Majesty, F. R. A. B. &c. Author of the Political Institutes. Containing original Anecdotes of the Prussian Court for the last twenty Years. Translated from the German, by Mr. Hooper. Vols. III. and IV. 12mo. 5 s. sewed. Robinson and Roberts, &c. 1770.*

WE should have renewed our acquaintance with the lively, free and easy Baron Bielsfeld, in the English dress, with much more pleasure, had he been attended with any other gentleman-usher than this odd humorist of a translator; whose affected peculiarities were remarked in our account of the former volumes\*. Nor can we yet discover by what principles, beyond those of arbitrary whim, he imposes on his Readers the obligation of studying a debased orthography before they can clearly understand their mother tongue according to his model. That decency which every writer ought to observe, to maintain a good understanding with his readers, required at least some apology or justification, for liberties, which, as the affair stands, are neither genteel nor agreeable.

These letters, though posterior in publication, are antecedent in date to the two former volumes: yet letter xxx. containing remarks on the public sports of the English, and which is dated in 1741, gives an account, among other things, of the affair of the bottle-conjuror, which did not happen till about the time of the peace at Aix-la-Chapelle in 1748: this passage, therefore, must be an interpolation supplied long after the writing of the letter in which it appears, and might have figured better in a note.

We are seldom gratified with miscellaneous productions which contain such a variety of entertainment in a small compass: may be found in the letters of this agreeable German. Letters iii and iv, give an account of his present Prussian majesty's being made a free-mason, clandestinely, during the lifetime of his roy

\* Review, vol. xxxix. p. 276.

father. Letter vii. describes Potzdam, and the famous gigantic regiment of which the late king was so fond, in an agreeable excursion to that elegant place.

In all the letters in which the Baron mentions the then prince of Prussia, he appears to have formed the highest idea of the talents and disposition of his R. H. tho' he was once a sufferer by one of his sallies of humour, in which the ladies of the prince's court were too mischievously good-natured to withhold their seducing assistance. This disaster the Baron thus describes :

' But as there is no felicity that is absolutely perfect, so the pleasures that I have enjoyd at Rheinberg, have been dashd with bitterness by a singular accident, of which, Madam, I shall here give an account ; as you will soon see me return to Hamburg, with two wounds on my forehead, a sable eye, and a cheek coverd with all the colors of the rainbow ; it is proper that I apprise you of this catastrophe. We seldom fail to feel the effects of a debauch, and it was at a bacchanalian rout that I acquired all those ornaments. About a fortnight since, the prince was in a humor of extraordinary gayety, at table. His gayety animated all the rest ; and some glasses of champagne still more enlivend our mirth. The prince, perceiving our disposition, was willing to promote it ; and on rising from table, told us he was determind we should recommence our jollity at supper, and in the same place where we had left off. Toward evening I was calld to the concert ; at the end of which the prince said to me, *Go now to the princesses apartment, and when she has finished her play we will sit down to table, and wont quit it till the lights are out, and we are somewhat enlightend with champagne.* I regarded this threat as a pleasantry, for I knew that partys which are expressly intended for this purpose, seldom succeed, but commonly become more dull than joyous. On entering the princesses apartment, however, her highness convinced me that the affair was very serious, and prognosticated with a smile, that I should not be able to defend myself against the princes attack. In fact, we were scarce seated before he began, by drinking a number of interesting healths, which there was a necessity of pledging. This first skirmish being over, it was followd by an incessant flow of sallys and repartees, by the prince and the company ; the most contracted countenances became expanded, the gayety was general, even the ladys assisted in promoting our jollity. After about two hours, we found that the largest reservoirs, by perpetually filling, might be overflown : necessity has no law ; and the greatest respect could not prevent some of us, from going to take the fresh air in the vestibule. I was one of the number : when I went out I found myself sober enough, but the air seized me, and on entering the hall, I perceived a sort of vapour that seemed to cloud my reason. I had placed before me a large glass of water, which the princess, opposit to whom I had the honour to sit, in a vein of mischievous pleasantry, had ordered to be emptyd, and had filld it with sillery wine, which was as clear as rock water ; so that, having already lost my taste, I mixd my wine with wine ; and thinking to refresh myself, I became joyous, but it was a kind of joy that leand toward intoxication. To finish my picture, the prince ordered me to

come and sit by him : he said many very gracious things to me, and let me see into futurity, as far as my feeble sight was then capable of discovering ; and at the same time made me drink, bumper after bumper, of his lunel wine. The rest of the company, however, were not less sensible than I, of the effects of the nectar, which there flowed in such mighty streams. One of the ladys, who was a stranger, and in a multiplying state, found herself as much incommoded as we were, and retired suddenly for a short time to her chamber. We thought this action admirably heroic. Wine produces complacency. The lady, on her return, was loaded with compliments and caresses : never was woman so applauded for such an expedition. At last, whether by accident or design, the princess broke a glass. This was a signal for our impetuous jollity, and an example that appeared highly worthy of imitation. In an instant all the glasses flew to the several corners of the room ; and all the cristals, porcelain, piers, branches, bowls, vases, &c. were broke into a thousand pieces. In the midst of this universal destruction, the prince stood, like the man in Horace, who contemplates the crush of worlds, with a look of perfect tranquility. To this tumult succeeded a fresh burst of mirth ; during which the prince slid away, and aided by his pages, retired to his apartment ; and the princess immediately followed.

For me, who unfortunately found not one valet who was humane enough to guide my wandering steps, and support my tottering fabric, I carelessly approached the grand stair-case, and without the least hesitation, rold from the top to the bottom ; where I lay senseless on the floor, and where, perhaps, I should have perished, if an old female domestic had not chanced to pass that way, who, in the dark, taking me for a great dog belonging to the castle, gave me an appellation somewhat dishonourable, and at the same time a kick in the guts ; but perceiving that I was a man, and what was more, a courtier, she took pity on me, and call'd for help ; my servants then came running to my assistance : they put me in bed, sent for a chirurgion, bled me, dress'd my wounds, and I in some degree recover'd my senses. The next day they talk'd of a trepan, but I soon got rid of that dread ; and after lying about a fortnight in bed, where the prince had the goodnes to come every day to see me, and contribute every thing possible to my cure, I got abroad again. The day after this adventure the court was at its last gasp. Neither the prince nor any of the courtiers could stir from their beds ; so that the princess dined alone. I have suffered severely by my bruises, and have had sufficient to make many moral reflexions. But I now adapt in part, the Italian proverb, *passato il pericolo, gabato il santo* : and I sometimes laugh at my accident as heartily as other people. This day will be for a long time remembered at Rheinsberg, for bacchanalian exploits are there very rare. The prince is very far from being a toper : he sacrifices only to Apollo and the Muses ; one day, however, he may perhaps raise an altar to Mars. — *Prophetic !*

Letters xii. xiii. xiv. give a relation of the sickness, death, and funeral of the late king ; and an amusing account of the hurry of the courtiers to pay their twofold compliments to the new sovereign, with the affectation of tears on the one hand, and the marks of joy and expectation on the other.

Letters

Letters xv. xvi. are employed in some very shrewd criticisms on Homer ; but they are too long to extract.

In letter xvii. the baron being ordered to attend the Prussian embassy to the king of Great Britain, who was then at Hanover, we have an account of the court of Hanover, some anecdotes of the countess of Yarmouth, and a description of Herenhausen ; which with other particulars employ some following letters. Letter xxiii. contains a character of our late worthy old king, which seems to be drawn with justice.

As baron Bielfield followed the king to London, letters xxvii. to xlii. are engaged in descriptions and critical remarks on England and its inhabitants. Letter xxix. will shew his general sentiments, on a variety of subjects, on his first arrival :

‘ To Baron von K——, at Berlin.

*London, Feb. 7, 1741.*

‘ I now begin, my dearest baron, to reconnoitre this city of London. We have had an audience of the king ; I go frequently to court, and introduce myself into the best houses. The court is here the residence of dullness. The old palace of St. James's, or the king's lodging-house ; crazy, smoky, and dirty, is sufficient of itself to inspire melancholy ideas. A company of Anglo-Swiss, they call yeomen of the guard, and in derision beef-eaters, do the honors of the guard room ; the principal of which are, to range themselves in a line, to strike their halberds against the ground, and to cry *make way*, when they see a stranger or other person of distinction, and for which they receive a perquisite on new-years day. Their appearance does not contradict the derisive name that is given them ; by their color, however, they might be called lobsters, for they are covered with red from head to foot. Since the death of her majesty queen Caroline, the king has never kept public table. H. M. dines and sups alone, in his own apartment, and is served at table by two valets de chambres. The prince and princess of Wales, and their children, neither lodge nor come to court. The duke of Cumberland, and the princesses Amelia, Carolina, and Louisa, eat also in private, and admit no one whatever to their table, or even to be spectators of it. This life of perpetual retirement renders the court to the last degree spiritless, or rather, there is no court at all. The king and the royal family are only to be seen at chapel, and two or three times in a week, in the circle of the drawing-room, where H. M. receives the compliments of the foreign ministers, and of the first quality of both sexes. About eight in the evening, the princesses sit down to play ; we may see them play, indeed, but it must be at a distance, for their tables are placed in a separate chamber, of which the profane vulgar are suffered to approach the threshold only ; and as this is but a dull sort of entertainment, there are not many spectators. For dinners and suppers, they are out of the question ; and except the domestics of the king and his family, and such as live in the palace, and receive their daily bread from the court, I don't believe that for some years past any one has ate so much as a mutton chop, within its walls. Feasts are there proscribed, and there is no day celebrated except



that of the birth of the king, which is the 21 November\*. But if the court be languid, the town in return is highly animated. You know to what degree London is usually crowded with inhabitants. The diversions of the winter, and the session of parliament, draw thither most of the nobility, and other persons of rank, whose usual residence is in the country; so that we may say, that England, in this season, is in a manner condensed in its capital. We here see equipages without number, tho for the most part in a detestable taste. The figur of an English coach resembles one of our cobbler's stalls in Germany†.

\* The houses, even those which are inhabited by the nobility, have externally but a mean appearance, and the smoke of the coals gives them a black and disagreeable look: but it is not the same with the internal appearance; for there reigns a remarkable delicacy, an elegant simplicity, and a charming taste, which is constantly directed by the greatest convenience possible, and a magnificence that is more solid than glaring. Every article of the furniture is perfect in its kind. When I speak of the exterior of the London houses, I mean, however, to except some of the hotels of the nobility, which are situate in the finest part of the town, and were built by the renowned Inigo Jones, one of the greatest architects that the world has produced, or by Sir John Vanbrug, and some other able masters. I have already told you, that the table of persons of quality is served entirely in the French taste. Never was so much Champagne and Burgundy drank here, as since the government has enhanced the duty.

† I have been presented, among others, to the duke of Richmond. This nobleman keeps one of the best houses in Europe; and one that is open at all hours of the day to the English gentry, and to foreigners who are known not to be adventurers. The duke himself is of a most graceful figur, of infinit politenes, and of a charming

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\* It is very natural for a foreigner, who sees all things in his prince, as our author somewhere expresses it, and who comes from a country where all the wealth and splendor of the people are, in a manner, centered within the walls of a palace, to be surprised to find no greater display of luxuriant magnificence in the court of so rich and powerful a nation as that of Great Britain; because, he does not reflect, that the glory of a British monarch consists, not in a handful of tinsel courtiers, or in expensive and pompous festivals; but in the number, the ease and affluence, the splendor and magnificence, the freedom, the dignity and happiness of his people; which are constantly and necessarily reflected on his crown, and which give it a lustre as far superior to the utmost blaze of the court of an absolute monarch, as the full glory of the sun is to the light of a wax taper.—*Translator*.

† Since this was wrote, we are much improved in this article; but our carriages are still far inferior, tho more expensive, than those of France; which are in every respect so excellent, that it is worth the while of a man of taste, to go from London to Paris, merely to see their equipages.—*Idem*.

convers. His daughter, who is called the lady Caroline Fitzroy, passes for one of the first beautys of England. You would imagin that love had guided my pencil, tho I had drawn her portrait after natur: but my dear friend, I shall take care how I attempt so masterly a performance. I shall content myself with admiration, and with frequently toasting her health among the English.

' If you see the lady of general von F——, I beg you woud testify my earnest acknowledgment for the letter she gave me to general St. Hippolite, her uncle, who has given me a most gracious reception, and is daily heaping on me fresh marks of his politeness.

' In the first journey I made to London, in 1736, I found two Italian operas. The celebrated Handel directed one, and had for his principal voices S. Conti Giziello, and Signora Strada, with an admirable base. His opera shone moreover by the fund of its music, the composition of which was highly excellent. This English Orpheus himself dictated the accords. But he had to contend with a redoubted rival, M. Heidegger, the manager of an opera at the theatre in the Hay-market; who presented the most excellent productions of Ms. Haffe and Porpora, that were executed by Ss. Fari-nelli and Senofino, and Signora Cuzzoni. The great abilities of these renowned compositors, and extraordinary talents of the performers, and the emulation, that attended the execution, altogether, at that time made London the seat of music. But at present Euterpe seems to have abandoned the English shore, and nothing now remains but oratorios, which are sometimes exhibited by M. Handel.

' The theatre here is on a much better establishment. There are two houses, one in Covent-garden, and the other in Drury-lane, that mutually endeavour to attain the superior suffrage of the people. The first time I was at an English tragedy, the action of the performers appeared to me quite extravagant, and the sound of their voices seemd in my ears like frightful howlings: and tho I still find their manner in general outrie, yet it does not shock me as at first\*; I sometimes discover a truth, and always an extraordinary power, which, in the most pathetic parts of the piece, does not fail to have a great effect. I coud wish, however, that they woud something more vary their manner, approach nearer to natur, and avoid that monotony in their declamation, to which I can never be reconciled. The English comedy is my great delight. I there find a vivacity, and a resemblance of natur that is admirable, and which a too scrupulous observance of rules, prevents other nations from obtaining. The performers are extremely well dresd, and the managers of each company neglect nothing that can diversify and recommend

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\* \* This observation on those noisy actors who disgrace the English stage is very just; tho B. Bielsfield seems not to have discovered the cause. When an actor is told that in such a scene he should excel, and finds that he is unable to enter into the spirit of that scene, in order to atone for the defect, and to prevent the resentment of the audience, he makes a horrible bellowing. just as a child cries to prevent beating: and if by that means he can beside get a clap from the upper gallery, in which he seldom fails, he goes off highly self-pleas'd with his execrable performance.—*Translator.*

their exhibitions. They have at Covent-garden a young Hebe, who is Venus by her beauty, and Terpsichore by her dance: this is Mademoiselle Barbarini, an Italian, who is lately arrived in England. I cannot say enough in her praise: I avoid going behind the scenes, because I think it dangerous to examine her eyes, her figure and her graces, too nearly. She is great both in the serious and comic dance. At Drury-lane they have M. and Madam Fauffan, who are excellent in the high comic: she has a shape and a figure that is delightful, and he is as volatile as a bird; he makes the most difficult steps, and the most surprising leaps, with the utmost truth and propriety. Their dances and ballets are excellently well designed.

They sometimes also give operettas that are charming. I saw the other day that of Cemus, and was never better entertained. The words and music are both admirable: I am now employed in learning the airs, with which I am the better pleased, as they are not at all difficult.

Notwithstanding the utmost efforts of the managers, the inconsistency of the English nation occasions their theatres to decline. Mr. Rich is the manager of that of Covent-garden, and performs himself the part of Harlequin: he is beside a man who unites to sound sense, much knowledge and a perfect acquaintance with antiquity, and has made a thorough study of all that relates to a theatre. Finding his exhibitions in danger of being neglected, he for a long time ruminated on the means of reviving them by some new plan; and at last conceived the design of establishing the pantomimes of the ancients in their primitive purity. For you know, my dear friend, that this entertainment, in which the thoughts were at first expressed by action and attitude, without the use of any one word, was at last corrupted by the Romans, who added indecent expressions; as we see by the *Mimes de Laberius*, which were no other than licentious comedys. Mr. Rich found within himself great resources for the success of his project; and he found in M. Potier the most proper man in the world to second him. This is a very able master of the ballet and of the dance, and one who has a marvellous art in imitating all sorts of actions: he plays the part of Pierrot especially in the highest perfection. These two extraordinary men united their talents, and associated in their enterprise some other able actors. They invented the designs, they composed a music that was connective and expressive of what the actions were to represent: they carried the art of machinery almost to a magical extent; and, in short, offered to the public a pantomime, in its first essay, perfect. All London ran to see it, as to a fire; and I do assure you, Sir, that it is an entertainment highly pleasing on the first representation; but I doubt whether it be calculated to continue for any long time. You will easily conceive, that such a representation can only give the outlines of a fable or plot, drawn from the most striking passions of the mind; and that all they call finesse, bon mot, sprightly repartee, delicate sentiment, &c. is not to be represented by gestures. The pantomime, therefore, can only speak to the senses, and never to the understanding; and this it is which considerably detracts from its merit, and prevents it from being repeatedly pleasing.

I shall

'I shall have the honor of mentioning to you, the next opportunity, some other of the English entertainments, which may be call'd national and subaltern'; for I perceive that my letter is already too long, and that I shall do well to finish it directly, by assuring you that I am, &c.'

Was the baron now in England, he might find some occasions to correct the remarks he made twenty-nine years ago, in this letter as well as in others; particularly that in letter xxxii. where he denies our professors any superior excellence in the polite arts. But as the Translator has controverted this position in a note, and as the principles of taste are subjects of continual disputation, in defiance of the old maxim\*, we shall not enter into the contest. The baron, however, admits of one exception, on the credit of the artist's reputation here, to which, nevertheless, he does not appear very willing to subscribe:

'There is, however, at this time a graver that is highly admired and celebrated by this nation; this is Mr. Hogarth, who is the author of a great number of prints that are in much request, both here and in foreign countrys; such as, the Rakes Progress, the Harlot's Progress, the Modern Midnight Conversation, and many others. It must be confesd that Mr. Hogarth has an imagination which is uncommonly fruitful, lively, and just; that there is great genius in his compositions, and a resemblance of nature that is almost inimitable; that his designs are perfect, and his engraving sufficiently accurate; and consequently that his prints merit great approbation. But his choice of subjects, and manner of treating them, I find rather disagreeable. He frequently represents objects that are hideous or disgustful, and from which a spectator of any delicacy must turn his sight. Such, for example, is the representation of a mad house; and the apartment where the pupils of the faculty of Montpellier exercise, under the auspices of the god Mercury, the art of curing shameful diseases, &c. It appears to me, to be disgracing the polite arts, to employ them in representing such objects. I think I have elsewhere said, that the more an artist possesses the talent of representing nature to perfection, the more cautious he ought to be, how he represents such objects as are disgustful to a sensible mind. A Marsias, for example, slayd by Apollo; a martyr in the midst of his tortures; a St. Laurence on the gridiron; are objects highly shocking, and such as ought never to be represented. The fine arts were design'd to promote our pleasures: it is the business of morality and religion to correct our manners, and animate our devotion.'

His latter observation may justly be extended. It is a truth that the subjects chosen by the finest painters and engravers, from scripture and the martyrology, whatever pleasure they may give to a catholic connoisseur, affords an heretic little to admire beyond the expressive powers of the artist in the execution of detached parts: these he may praise, but he is seldom struck with the united effect of subjects, calculated less for the judg-

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\* *De gustibus non est disputandum.*

ment than to inflame the ardor of an enthusiastic or superstitious imagination.

With regard to Mr. Hogarth, the baron's remarks are hardly just, as he tries him by a wrong standard. If an artist, in tracing the progress and consequences of vice, introduces objects of disgust, his figures have a moral tendency, and produce a just effect: but every artist to his peculiar talent. The pencil of Hogarth was guided by satire and humour, in which he remains unrivalled.

On articles relating to our trade, manufactures, marine, and literature, our ingenious epistolary Author pays us many compliments, which, from a foreigner of his extensive knowledge, we may be allowed to think sincere. His remarks on the proximity of our celebrated novelists Fielding and Richardson, particularly the latter, are equally just.

Letter xxxix. gives a lively description of an installation of Knights of the Garter at Windsor, at which the baron was present. In letter xl. he attempts a general character of the English. To this he premises a cautious remark, which has been glanced at already by us on a similar occasion, and, as he writes from his actual observation, our Readers may compare their own picture here with that given by M. Totze, who collected the opinions of others\*, and chose which they like best.

‘ Your excellency desires that I would give you what I think the character of the English: but I feel my own incapacity to answer your demand in the manner your excellency may expect. Nothing is more difficult than to draw the character of a people. Among all the nations of the earth, there are so many particular characters, which are exceptions to that of their nation, that the most faithful general characters frequently appear destitute of all resemblance when we compare them with individuals: I shall confine myself therefore, Sir, to some detached observations that I have made on this subject. The English nation does not appear to me to be endowd with that creative genius, which is attended with a lively and brilliant imagination, that finds relations between objects which are the most distant from each other, and that reconciles ideas which appear the most paradoxical; but in return, it possesses in a supreme degree that sagacious spirit of discernment, which discovers, with a glance of the eye, the essential and necessary differences that are between things, and even between the images of things: that scrupulous spirit, which proceeding from consequence to consequence, arrives at last by slow, but sure steps, to the principle, the foundation of the truth which it inquires after. In a word, the English are true reasoning machines. This quality is not here confined to any particular rank in society; on the contrary, the artisan, the laborer, the beggar, reasons here in the same manner as the lord or philosopher. What confirms me in this opinion is, the mode of expression by which these people communicate their ideas to each other.

\* See Monthly Review for last month, p. 177, seq.

In other nations I find an infinit difference in the manner of expression between persons of rank and the common people ; because these constantly expres badly what they conceive badly : but in England the meanest of the people expres themselves with strength and elegance ; which proves to a demonstration that they think clearly.

The second distinguishing property of the English is activity. In fact, I know of no people who are in general more industrious. This quality arises perhaps from their temperament, from a rapid circulation of blood. It is not my business here to inquire into the physical caus of it, but it is certain fact, and of which I have been an ocular witness ; that if an Englishman, in perfect health, holds the bulb of a good thermometer in his hand for some minutes, he will make the mercury rise two or three degrees higher than a Frenchman, Italian, German, or one of any other nation whatever. We are tempted to think that this heat of the blood gives the English that great activity in all they undertake ; and as by that means they more frequently repeat the same actions, that activity becoms in turn the source of their superior address, dexterity, and perfection.

The third particular quality of the English, is that of candor, and that franknes of behaviour which is the consequence. They think too justly, to wish to deceive their brethren by fals appearances, by those vain compliments which flatter little minds, and which at the same time are so well known to be fals, and to which we give the fine name of politenes. We must not imagin, however, that rusticity predominates in England, and least of all among those whose title, birth, or fortune have given them the advantage of a liberal education ; or that the bulk of the English resemble Sir James Roastbeef, in the Frenchman at London, and that their franknes is attended with brutality or stupidity. On the contrary, I find in this country much true politenes, much attention, and a strong desire to pleas. Foreigners accuse the English of being civil, social, engaging, fond of pleasure, ready to contract friendships, and to receive favors, while they are traveling in other countrys, but when they return home, to forget those very friends, or to receive them with coldnes ; and in general to treat strangers with great indifference. But they do not consider that most of these strangers confine themselves when in England, to London, and that the most of the English gentry are as much strangers in London as a Frenchman, German, or Italian ; that but few of them have any house there, their settled residence being in the country ; and when they come to the capital, it is only for their private affairs, or to attend the business of parliament ; so that they are constantly engaged ; and moreover not having convenience for receiving their foreign friends at their lodgings, they can only offer them an entertainment at a tavern, where they frequently dine themselves ; or take them to the play, and show them the principal curiositys of the town. But go into the country, visit them on their own estates, and they will give you a reception that is equally polite and hearty ; they will load you with civilitys and favors, and on your departure will furnish you with letters of recommendation to their friends dispersd over all England ; those will receive you equally well, and will procure you new acquaintance. So that a stranger who is in any degree amiable, and known

known to be a man of character, may travel, with infinit pleasure, over all England; like a ball that is sent from one player to another. Beside, London during the cours of the whole year swarms with strangers of every kind, among whom are many of suspicious character; so that a hous woud resemble Noah's ark, whose master shoud readily receive all strangers that were drawn thither by the smell of the kitchen, or the reputation of a jovial host. The same may be said of all great citys; and it is not so easy as some may imagin to gain admittance into a good hous at Paris.

Charity also forms a considerable part of the distinguishing character of an Englishman; but it has here a very different external appearance from what it has in France. We here see no hospitals where dutchesses by the bed side of the sick give them their remedies on their knees. The care of this is here left to nurses, who are paid by the public, whose trade it is, who understand the business better, and whose presence does not lay any constraint on the poor patient. There is here no ostentatious charity; for the English church does not admit of the dogma of the merit of good works. The charity of the English is not theologic, but philosophic; it extends to those only who are incapable of labor, and not to the encouragement of idleness. Here all charitable establishments are either in favor of infancy, infirmity, or imbecillity. A sturdy beggar is but a bad trade in England. They are dismissed with a halfpenny or farthing, which are their small copper money, and of the latter of which a beggar must amas 1008 pieces to have a guinea. The English count it a great charity also, to aid those who strive to bear up against their misfortunes; or privately to assist such foreigners as may become embarrassd among them. They extend their benevolence even to prisoners, and think it a disgrace to humanity to suffer them to perish in gloomy and noxious dungeons. The prisons of London are spacious, and contain within their walls, large gardens, and even coffee houses, where they assemble to read the public news papers, and to amuse or regale themselves.

All that I find reprehensible in the general character of the English, for in fact there is nothing perfect in this world, is, a certain insensibility, which in the common people sometimes proceeds to ferocity, and which even reigns in their very pleasures. Such as the murdering chase; the baiting of bulls and other animals; their races, in which both men and horses sometimes perish; the brutal combats between the men themselves, and other things of the same kind. The English not only see all these barbaritys without emotion, but even pay for the pleasure of seeing them. I am inclined to think that the climate, their method of living, especially among the marine, ancient custom, wrong education, and other causes, either physical or moral, must have given this insensibility to the English, and that the fault does not lay in the heart.

An air of candour is distinguishable in these outlines; but the method of estimating the comparative qualities of Englishmen with foreigners by the thermometer is, we must confess, a new acquisition in experimental philosophy!

Long as this article has been, we can assure our Readers that we have by no means exhausted the subjects contained in these very entertaining letters.

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ART. IV. *Fourteen Maps of Ancient and Modern Geography, for the Illustration of the Tables of Chronology and History. To which is prefixed, a Dissertation on the Rise and Progress of Geography.* By John Blair, LL. D. F. R. S. and A. S. Prebendary of Westminster, and Chaplain in Ordinary to her Royal Highness the Princess Dowager of Wales. Folio, large Paper, 11. 16s. in Sheets. Printed for the Author, and sold by the Booksellers, &c. 1768.

**I**N the *Eleventh* volume of our Review, for 1754, we gave some account of Dr. Blair's *Chronology and History of the World*. That work was well received, and there is no doubt but the present production, which may be considered as the supplement to it, will be likewise very acceptable to the public.

Dr. Blair informs us, in the preface, that his *Dissertations upon the difficult Parts of Chronology*, which were preparing for the press at the time of the first Edition of his *Tables*, have been long interrupted by a duty, to the discharge of which the Author was called, soon after, viz. his attendance upon the late duke of York; and as this, he says, 'for the course of near eleven years, engrossed all his thoughts and leisure, it is therefore the only apology he can give for having so long delayed the publication of that part of his work.'—'It was in compliance with his royal highness's desire that I have endeavoured to improve these *Tables of Chronology*, by adding *fourteen maps*, part of them containing *the ancient*, and part of them *the modern geography*, which are so disposed in different places of the tables, as to illustrate the times and periods when the countries, delineated in each map, were the principal scene of action: for in his royal highness's application to the perusal of the political history of the world in its various branches, to which indeed all his mornings were generally devoted, he found it of great advantage, for the clearer understanding of any transaction or event, to have the country and the period of time placed before him in one point of view, as the proper companions to each other. And as they have been privately and in this manner used, for some years past, they are now published to the world, with the hopes of their being found of service to such who may employ any of their leisure hours in the study either of ancient or modern history.

'A few of the maps have been copied from M. *Delisle* and M. *Robert*, but by much the greatest number of them were drawn



drawn under the Author's immediate inspection by M. de Larochette, from the latest and most accurate discoveries and observations. And that the errors in other maps, and the times when they were rectified, might be the easier traced and known, *A Dissertation* is prefixed to the whole, on the *Rise and Progress of Geography*, which, though far from being so complete as the Author could have wished, may still be of some use to many who have been hitherto less conversant in this branch of science.'

As the Author hath spoken in such modest terms of this *dissertation*, justice to its merit obliges us to add, that we have perused it with great satisfaction; and that we look upon it to be a learned, elaborate, and ingenious performance.

As Dr. Blair hath said much in favour of the late duke of York, whose real character is, perhaps, not yet, in all respects, generally known and understood, the *farther* circumstances here added concerning him, may afford some gratification to the curiosity of our Readers:

'How much that excellent young prince, says the Doctor, deserved of the world, and of his country, was evident, and will be long remembered, by every one who had the honour of being near his person, or to whom he was at all known; for amidst the gaiety of youth, enlivened by a great constitutional vivacity, few personages of his high rank had a more steady attention to business, or a firmer attachment to men whose characters he approved.

'To science, in particular; he was one of the warmest friends, and took all opportunities of honouring and promoting every useful or ingenious improvement in knowledge.

'Flatter'd, unhappily, with an idea of having a constitution equal to every fatigue, and possessed of a flow of natural cheerfulness and animal spirits, which neither travelling nor watching seemed to lessen, he fell a victim to this ill-grounded prepossession. For the too intense exercise he took in a sultry season and climate, brought upon him the attack of a putrid fever, against which he was perhaps less fortified than most other persons, from his great temperance in wine; so that its violence soon put a period to his life, in the bloom and vigour of youth, and when he was just entering, with uncommon sedulity, into a career of public business, where his abilities would have rendered him of the greatest service to the king his royal brother, and to his native country. Even in his last moments, he shewed the strongest proofs of a fortitude and resignation, as well as a presence of mind which was natural and unaffected, and would have distinguished his character had he been born even in the lowest rank of human life.'

To many of our Readers, the foregoing particulars will probably furnish a new idea of the character of the late duke of York. How far the picture is a *just* one, or what allowance ought to be made for the peculiar situation of the painter, as a *courtier*, let those pronounce who knew his royal highness better than *we* had the honour of knowing him; and who are likewise better acquainted with his learned panegyrist.

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ART. V. *Letters written by his Excellency Hugh Boulter, D. D. Lord Primate of all Ireland, to several Ministers of State in England, and some others. - Containing an Account of the most interesting Transactions which passed in Ireland from 1724 to 1738.* 8vo. 2 vols. 10s. Boards. Oxford, at the Clarendon Press. 1769. Sold by Horsfield in London.

**D**R. Boulter's worthy character is so universally known, and he is so justly eminent for his wisdom and his virtues, that we have no reason to doubt but that his epistolary remains, now made public, will be well received: they will also, we are persuaded, be regarded as a valuable addition to the stock of materials for the history of Ireland, for the space of time in which they were written, viz. from 1724 to 1738.—A period, as the editor observes, 'which will even do honour to his Grace's memory, and to those most excellent Princes *George the First* and *Second*, who had the wisdom to place a confidence in so worthy, so able, and so successful a minister; a minister who had the rare and peculiar felicity of growing still more and more into the favour of both the king and the people, until the very last day of his life; which happened, he being then for the thirteenth time one of the Lords Justices of Ireland, on the 27th of September 1742.'

The original letters from which the present volumes have been printed, are deposited, as we are told in the previous *advertisement*, in the Library of Christ Church in Oxford. They are entirely letters of business, and were collected by the late Ambrose Phillips, esq; who was secretary to his Grace, and lived in his house during that space of time in which they bear date. They are all, we are further told, in the Primate's hand-writing, except some few, distinguished by a mark, which are fair copies by his secretary; 'and they are now first published as they were received from Mr. Phillips, without any the least material alteration, or omission, whatever.'

Our readers have seen, that they are not to expect, from these letters, a display of the writer's character as a *Divine*, or as an *Author*. In the last of these respects he was never, that we can recollect, greatly distinguished, for his life was too much spent

in action, to allow much leisure for writing \*, but in regard to the PRACTICE of the duties of his sacred function, no minister's life could be more exemplary : of which various instances are recorded in the brief account given of this good prelate, in the *Biographia Britannica*.—His Grace will, therefore, be seen, in these papers, merely in the light of a *statesman*, but a very honest one ; for, though a zealous adherent to the reigning family, he was not a political bigot, but a true and steady friend to the real interests of the British crown in general, and of Ireland in particular, which he always emphatically styled *his country*, after his appointment † to the primacy of that kingdom.

With respect to the archbishop's private character, the distinguishing part of it seems to have been his *benevolence*, of which several very remarkable instances are related, both in the notes to those letters, and in the memoir of his life, in the *Biographia*. One or two of these, though perhaps already pretty generally known, deserve to be here briefly mentioned.

In the winter of 1728, and summer following, all kinds of corn bore such an excessive price in Ireland, that the poor were reduced to a miserable condition, and the nation not only threatened with a *famine*, but with the consequences of it, a *pestilence*. The good primate could not bear to see his fellow-creatures perish while he had ability to relieve them. He set on foot a subscription, (contributing largely himself) in consequence of which vast quantities of corn, for the relief of the poor were distributed through several parts of the kingdom ; and this, it was generally believed, was the great means of averting the dreadful calamity with which that nation was threatened.—Moreover, all the vagrant poor, who crowded the streets of Dublin, were directed, without any distinction of religion, to be received into the work-house, where they were maintained at the private expence of the prelate, till the following harvest brought relief ‡.—The foregoing facts are mentioned in the *Biographia* ; but, as our editor remarks, in a note to these letters, vol. i. p. 279. ‘ what his Grace did in 1739-40, in the great frost, almost exceeds belief.’ There was not, says he, ‘ a poor distressed person in the great city of Dublin, who applied,

\* He was said to have been concerned, much to his credit, with several gentlemen, in writing the papers entitled, *the Freethinker* ; of which papers, a collection was afterwards published by Mr. Philips, in three volumes. He left a few charges to his clergy, at visitations ; which are grave, solid, and instructive discourses.

† He was translated to the archbishopric of Armagh, from the See of Bristol.

‡ The House of Commons was so sensible of the services he did, upon this occasion, that they passed a vote of public thanks to him, and ordered it to be entered in their Journals. *Biog. Britan.*

that was not daily relieved, to the full, and chiefly by his bounty. —The sums he there expended must have been very great indeed; yet when he hath been complimented on this and other frequent occasions of the like sort, his usual answer was, *that he should die shamefully rich*.—Our editor adds, ‘The House of Commons took this [the last mentioned act of benevolence] so well, that they voted him, very justly, their thanks on this very remarkable instance of his goodness \*’. The *Biographia* is somewhat more circumstantial in relating this memorable and most extensive act of charity. The poor, say the authors of that elaborate work, ‘were fed in the work-house twice every day, according to tickets issued by people entrusted, of which, from January to August, the number of tickets amounted to seven hundred and thirty-two thousand three hundred and fourteen. By the accounts of the distribution of this charity, still kept in the work-house in Dublin, it appears that two thousand five hundred persons were fed there every morning, and as many every evening, mostly at the primate’s expence; though some few others contributed to the good work.’

From another account of the bounties of this excellent Bishop, it appears that his private charities were innumerable, for he took the pains to enquire after those persons in distress, whose modesty, and former condition in the world, made them ashamed to apply for relief.—His charities for the kingdom of Ireland alone, are computed at above 40,000 pounds. His unbounded generosity was attended with no manner of pride. He was easy of access, affable and polite, and remarkable for a peculiar cheerfulness and sweetness of temper.

Some of the most curious letters in this collection are those relating to the state of the gold, silver, and copper money in Ireland, concerning the regulations of which there was much contest in that kingdom about thirty years ago. In these disputes, or rather, in the measures of government relating to the subject of them, the archbishop happened to be on the side opposite to that which Dean Swift had taken; and a most bitter antagonist he found in the Dean, whence the worthy and amiable prelate was, for some time, in danger of losing a share of that popularity he had so justly acquired. His Grace, had, however, by his good sense, penetration, and temper, greatly

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\* Whether this be the same vote of the House of Commons mentioned in the *preceding note*, or a subsequent transaction, may admit of a query. The *Biographia* (which professes to have received its information from a person who was most intimate with Dr. Boulter from his youth to his death) speaks but of *one* vote, and connects it with the charity of 1728. Our editor too, mentions but *one*, which he makes as above, to have been passed in relation to what was done in 1739-40.

the advantage of his opponent, who was generally, in all matters of controversy, the slave of his own immoderate disposition, and violent attachment to the Tory party. In the end, the archbishop's proposed regulations being carried into execution, every body was at length convinced of their utility; and he became, if possible, more beloved and revered than ever.

We observed a *note* of our Editor's, to a passage in p. 127. of vol. ii. with which we could not but be particularly struck. It relates to the late learned and ingenious Dr. Clayton, bishop of Clogher, and author of the celebrated *Essay on Spirit*. The writer of the note here referred to, affirms, that this prelate "actually sickened and died, on being informed that he would certainly be attacked in the House of Lords in Ireland, on account of that book."

Of the truth of this anecdote we are not competent judges; but if it be certain that bishop Clayton had so little firmness of mind or strength of body, as to be hurt in the fatal degree here mentioned, on the mere prospect of persecution, we can only say, that we are sorry for the poor bishop. If it be true, also, that a design was really formed against him, we must observe, that it reflects no honour on the House of Lords of Ireland. Nothing of the kind, we are persuaded, could ever have taken place, while the wise, the good, the pious, the moderate archbishop Boulter \* was living, and presiding on the episcopal bench of that house: for he was incapable of countenancing so *illiberal* a procedure, and would have been the last man to invade the sacred rights of conscience, or violate that fair freedom of enquiry to which *true* religion was never averse, and of which it will never be afraid—though human systems and establishments DARE NOT FACE IT.

ART. VI. *Peregrinations of the Mind through the most general and interesting Subjects, which are usually agitated in Life.* By the Rationalist. 12mo. 3s. Pearch. 1770.

THIS work presents us with many ingenious observations on a variety of subjects, which have indeed been canvassed by other writers, and sometimes in a similar manner. It consists of a number of Essays written with vivacity and good sense, and discovering a competent acquaintance with ancient learning. The Author tells us, in his preface, that amusement was his first inducement to write; but this, though no bad plea for writing, he justly observes, cannot be urged in defence of pub-

\* Nor, we take it for granted, in the time of his immediate successor Dr. John Hoadly. If any such scheme was really in agitation, it must have been while Dr. Stone was in the primacy.

*lication.*

*fiction.* 'The cruel critic, he adds, cries, *why did you publish?*' This, says he, is the question that makes me tremble; and before I answer it, I must demand a moment's respite, to recollect my scattered spirits.—

'Conscious, he proceeds, of a pure intention in the moral part of the work, and sensible that a mean capacity may suggest some useful hint to the wisest man, I have ventured into the *ocean of critics*, [and bad metaphors] and launched some innocent opinions, which cannot be productive of harm, but may possibly be attended with good, as they plead the cause of virtue.'

In this manner our Author apologizes for himself. As some of the topics which he discusses are problematical or controverted, the reader must not always rest in his decision, but consider that in some cases a great deal may be offered on the opposite side of the question. A few extracts will convey some farther notion of the nature of this publication and the manner of the writer.

On the question [ch. 9.] *whether knowledge contributes to happiness*, we have the following observations:

'However knowledge may refine human nature, and elevate it above that of brutes, it betrays a want of experience and observation on the various characters of men, and the different conditions of life, not to know that the strongest pleasures of sense are heightened by the absence of knowledge and speculation, which tend to give a disrelish, at least in some degree, to every sensual enjoyment.—True it is, a pursuit after knowledge is a feast to the mind, and worthy the attention of a rational being, as it, in the eye of reason, compensates for the loss of corporeal delights: but it actually abridges us of other sources of pleasure, and casts a sickly veil over them. That knowledge is not essential to happiness, is a truth exemplified, in an eminent manner, in children, and in the beasts of the field; from whom a strong inference may be drawn in support of this opinion.—That we increase in knowledge as we advance in years, we all know; but we do not find that we increase in happiness. On the contrary, experience tells us that childhood, which is the most ignorant, is likewise the happiest state of human life; a circumstance principally chargeable to ignorance and simplicity.—Fact and experience are doughty arguments in the scale of a dispute. It will reflect light on the question if we take a view of the characters of many studious men among us, and examine how far their appearance will countenance the above assertions. What gloom surrounds these consecrated votaries of the Muses! The gay, the sportive joys seem to have bid them an eternal adieu: forbidding looks, silence, melancholy retreats usurp their place. Great application so captivates the

eager student, as to render that common conversation, which the less cultivated mind would be pleased with, sickly and palling. The meanness and weakness of many an observation, the tediousness and unimportant circumstances of many a tale, are considered by him as so many intrusions on his time and patience; and with pain he listens to a discourse which exhibits neither instruction nor delight *to him*. Reasoning from causes he rises to effects. Penetrating into the temper of his companion, he has all his motives and weaknesses open to his view, and considers his reflexions as the mechanical effects of his several prejudices. He dies in the conversation of the living, and revives not till he re-enters the society of the dead, entombed in his library. Advancement in knowledge and advancement in years, have, in fact, a resemblance of each other: they both engender dissatisfaction and peevishness, when they border on extremes; so that study, without bounds, is a premature age of the mind, like that of the body, not the centre of pleasure.—Though knowledge may stand in the stead of sensual delights, there are times when that will pall on the mind, like corporeal sweets on the body. Neither in sensual nor in mental gratifications must we expect a completion of happiness. Possibly a *tenor* of exquisite felicity may involve a contradiction, as every sensation exists by comparison, or at least is heightened by it. How far this circumstance is a necessary condition of nature, is a question beyond the reach of man. We see so much cause to thank the Creator for the blessings we inherit in things we understand, that we will conclude the evils of life, numerous as we find them, are the efflux of some general good, or the offspring of uncontrollable necessity. We cannot with reason arraign the goodness of a Being who has, upon a balance, given us a greater share of good than evil.—The most probable way of enjoying pleasures in the highest perfection, is to vary them as much as possible, and not to indulge in any to a surfeit. The pleasures of sense should be wisely blended with the recreations of the mind, and an agreeable variety (as in music, the most delightful harmony) would then succeed. We should fly from science to singing, from melancholy to music. In such a combination as this, sweetened with innocence and a serene consciousness of uprightness, except under peculiar circumstances of misery, or extraordinary gloom of mind, may arise such a share of felicity as will not make the possessor think existence a burden; and beyond these bounds of happiness neither the diving researches of the philosopher, the giddy flights of the libertine, nor the unruffled serenity of a peasant's life, will carry the most diligent enquirer.—It affords a smile at many ancient, and some more modern philosophers, to reflect on the great emphasis they *laid* on mental acquirement,

requirement, as if that were exclusively the only business of life, as well as the only path that leads to bliss. They did not consider, that to appropriate so large a portion of time to speculation, as to leave none for action, is to defeat the intention of many faculties we derive from nature beside those of the mind. It would ill become an author to decry the dignity of knowledge; nor would I be interpreted so to do: but happiness is not always connected with dignity; and it is his office to warn against the dangerous effects of excess, on human frailty, as tending to distort from the paths of propriety, without that harvest of exquisite felicity which the literary wanderer promises himself from his wild excursions into the regions of fancy.'

This last paragraph is not agreeably formed; indeed the language of our Author is not always sufficiently accurate and expressive: as to his sentiments on this subject, some readers may ask, was not *he*, too, a little splenetic when he wrote some parts of the foregoing strictures, and to enquire whether he has himself found these effects from study? It is to be considered that the dissatisfaction here complained of is by no means confined to the studious, but is often the fruit of that observation and experience, which persons of plain but good understandings gain by living in the world. There is no doubt some truth in what is said concerning knowledge, but is it therefore to be decry'd and rejected? The same, in a degree, may be said of reason, yet is not reason a blessing? And must not every thinking mind prefer knowledge and reason to ignorance and irrationality?

The eleventh chapter, is entitled, *on Patriotism*, a subject much *talked of* at this time of day. 'For the sake of regularity, it is said, we will begin by observing, that as every action and every gesture of a man has its cause, we should first endeavour to find out the motive of the principle in agitation, and from thence stamp an estimate on it. The great motive, the soul of patriotism, when most sincere and sterling, is enthusiasm, and an ardent thirst for glory: that is a view adversity cannot wrest from us. In proportion as the patriot is sanguine and warm in his complexion, his endeavours are hearty and genuine: and, as I have more than once taken notice, that the warmer affections of the soul are cooled by the influence of knowledge, by consequence, as the world has generally refined upon nature, (though every innovation does not deserve the name of *refinement*) patriotism, among other eager principles, has gradually declined in its influence. An indifference is frequently the consequence of extensive reflexion, and the bane of effort and action.—A rigid patriot is one who will lose a real life to gain an imaginary one. Glory is his god: in pursuit of that he will resign the choicest blessings in the estimation of common souls,



and see, in conscious integrity and honour, all the happiness earth can promise. He will regard his country as his nearest relation; and renounce all other consanguinity when put in competition with it.—That many of the ancients, and some moderns, have earned applause for patriotic virtue, must not nor can with justice be denied.—Neither ought we to object to the motive of such noble actions as have signalized some of them in behalf of their country. It is invidious to alledge, that a desire of fame is a selfish consideration, since self-love is the *primum mobile* of all human actions, and it cannot be expected that any one but a lunatic will act for no apparent reason, or that a hero can entirely divest himself of the character of man. Love of glory is harmless, laudable, and useful, and to be highly carested when it co-operates with the general good, and serves the public.—We must not therefore be too fond of *dabbling* in the *doctrine* of motives, to the prejudice of those we judge. With us fallible and short-sighted mortals, past actions alone must ascertain our characters when views cannot be discovered, and as they are more or less favourable, we must more or less esteem the agent : but to deny us our motive entirely, is to launch a ship in a dead calm, and expect it will reach a port.’

The above observations are pertinent, but do not seem to convey the full idea of a patriot. The love of fame or glory may undoubtedly be greatly useful, particularly as to military achievements; but it is a principle that requires to be guarded and regulated by some nobler consideration. This motive alone may constitute an hero, but this hero may at the same time be cruel and tyrannical, like *Alexander* (of whom this Author elsewhere speaks in some such manner) who oppressed and butchered mankind. A principle of warm benevolence, we apprehend, is necessary to form and animate the *real* patriot; separate from which the desire of glory is of very inferior value: it may excite to actions that shall make greater *eclat*, but it is only in conjunction with the other that it is likely to prove truly advantageous. This ardent regard to the interests of mankind, seems the first and leading spring of patriotism; it may operate more silently, but, when united with the other requisite talents, its effects will be far more solid, and essentially beneficial.

To return to our Author, who thus proceeds: ‘Who then is a patriot, a sincere and honourable one, who from his heart disdains to accept of praises he has not dearly bought?—I could name such a man, even in our own times, and a little island would furnish the example: a commander, who does not, as Cæsar did, trample on the liberty of his country, but bravely defends it against a foreign invader: a hero that refused a crown to wear the laurel, an ensign of greatness, in his opinion, surpassing

pulling the regal diadem. Such a man as this does, indeed, deserve favour and support from his countrymen, for whom he is ready to encounter every danger, and to give up his life that he may live again in future ages.—On the other hand, pretended patriotism, which runs no hazard of any kind, and veers about with every wind, as sordid interest and pecuniary views incline, is a despicable meanness, and merits only the contempt and scorn of the world. That man must possess an ungenerous and a little soul who arrogates to himself a glory which he is conscious he merits not, and for which he is not ready to lay down an adequate purchase. He is to be considered as basely taking an advantage of the ignorance or inattention of those who credit his plausible pretensions, and as very a cheat as the thief that robs us of our money when our absence, or unweariness of design, affords him the opportunity. I shall, without question, by some be understood to glance at a celebrated Englishman, in the character last described; but I candidly own no such personality is here intended, as I chuse not to give my opinion what caricature will resemble him. Ethics are of no party. It would ill beseem a moral writer to enlist on any side.

Notwithstanding this declaration, the few remarks that are added, and which he leaves *to be applied at discretion*, will lead his readers to believe that he had a particular character in his eye. The chapter concludes as follows: ‘I am much of opinion with Machiavel that, in general, only the *name* of liberty is contended for by the heads and the dregs of a people. Few ages afford examples of integrity in administration: interest has too large a gripe: the general good is swallowed up in the views of individuals: if the present be bad it is no novelty: a perpetual round of the same causes cannot fail of producing the same effects. Men of dishonest principles are often fixed on to be the stewards of a nation, and not sufficiently accountable to those who appoint them. The temptations they lie exposed to are great, and their virtue to resist them is none at all. The people fix the price of their liberties, and then repine if the minister lays down the purchase.’

The fifteenth chapter has for its title, *The unreasonable Compliments paid to the Ancients for their Works, exemplified in Homer*. ‘Among the accusations, it is said, to be laid to the account of prejudice, the preference adjudged to the ancients for genius, as well as virtue, may make no inconsiderable figure. Their innocence, their courage, their skill in writing, have been extolled as superior to our modern accomplishments, and proposed as the proper standards by which those several excellences are to be estimated. This partiality is in no instance more notorious than in the character given to the *Iliad*, which has been,

by many succeeding writers, pronounced the most perfect piece of poetry that was ever penned. Few authors have received their laurels in their life-time: that compliment has generally been reserved for their statues. Possibly the world may have judged it preposterous to honour any one, with an apotheosis before his death. Homer was once a ballad-singer, is now a bard: Shakespear lived a precarious hireling: Milton's divine poem lay long neglected, and was sold for a *song*: Otway lived and died in a corner: Cervantes passed his days in obscurity and poverty, a reproach to Spain: the first of English philosophers, the immortal Newton, needed the officious kindness of a Barrow to announce his merit. Praise is slower in its progress than censure, because retarded by the clog of envy and contention, which time alone, that subdues all things, can remove. The case is the same in the moral as in the natural world. The sun never exhibits so large a disk as when on the point of leaving our hemisphere. In pitching upon Homer, I will premise, that I have made him a representative in general of those authors who have acquired a prejudged hereditary admiration. It is not in fact Homer, so much as prejudice, that claims our censures.—His happiness, when he is considered as a complete epic poet, like that of many of the ancients, consists in coming first into the world. The eldest son in a family runs away with the patrimony, to the loss of those who have the misfortune to come later into the world; and the first-born authors have been favoured by custom with the same privilege. But that is a precedent in literary laws not backed with reasons so good as family ones. Not in poetry alone, in painting and statuary, a fancied superiority has been allowed the predecessors in those arts. We will not deny their having such fine performances, among them as would have done honour to any age or nation; but to grant them the merit of exclusive excellence is injustice to their competitors for fame.—The most tolerable and plausible reasons, for a partiality for the old writers, are drawn from a principle of tenderness. The infant state of learning, it may be urged, ought to experience the same mild treatment which is shewn to infant babes. I should allow the full extent of this plea, in any case where a comparison with others did not interfere, and consider them under all the disadvantages of inexperience: but the respect due to candor will oblige us to own, that it is as improper to set up such infant authors, with all their inaccuracies, for perfect models, as it would be to present a boy seven years old for a specimen of a perfect man.—Many an old writer, who has deserved admiration for real beauties, has had his reputation sullied by those who applaud him for imaginary ones: by which, instead of his being indebted to his panegyrists for their praises, they have given occasion for doubts and

and censures where he least deserved them. This is notoriously the case of a celebrated English dramatic poet. As if Shakespear had not interspersed beauties enough to merit our applause, his very faults have been erected into perfections and idolized.— But to come to our purpose: I will begin with remarking, that my aim is only to direct the praise that has been so profusely lavished on this classic to a proper object, to oppose the *genius of Homer* to the *perfection of the Iliad*, which I hope will bear the aspect of good-nature and candor. That his genius was great none but a Scaliger would deny, who sacrificed the reputation of him and other poets at the shrine of his favourite Juvenal. Envy herself would scarcely have the effrontery to disown that his pinions were formed to reach the very top of Parnassus, and that nothing but the iniquity of the time in which he lived retarded his flight. Where he does exert himself (which is not seldom) he is superlatively lofty; his images are bold, and his expression is admirable. Notwithstanding the same genius, which has inspired him with the greatest beauties, has likewise hurried him on to the grossest absurdities. His rude masses of diamonds are intermixed with heaps of rubbish. It will be a distinct charge, not affecting his genius, to assert that he was deficient in judgment and choice, as there are many glaring proofs of it visible throughout his poem. This accusation is applicable to our Milton himself—and therefore it ought not to surprize if Homer deserves it. The Greek poet is fond of a simile to excess. He not only abounds in that figure, but often adopts comparisons ridiculous, improper, and mean. Sometimes his similitude is less striking than the thing or circumstance compared—a fault that destroys the very intention of it, which is to paint, in the most lively colours, what we would represent. Provided the resemblance be pretty or striking, it matters not whether a sublime or heavenly form be compared to a familiar or earthly one, or *vice versa*; but there must be a vivacity in the simile. For example, we may compare the morning to a blushing maid, or a blushing maid to the morning, without an affront to either; but it would be an indignity to both to liken them to the red bricks of a house, or to a bunch of carrots.

In this manner our Author ventures to attack the celebrated poet; he enters into several particulars, all of which we cannot lay before our Readers;—at the same time he passes upon him the highest encomiums. ‘I must beg to be excused, says he, if I cannot comprehend all the mysterious beauties, and hidden excellencies, couched under particular lines and words, that some sharp-sighted critics have fathered on the innocent poet, where he never dreamt of them himself.—But one of the most insufferable of all discoveries, is that which would torture out  
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a moral meaning, and precepts of virtue, from a poem which does not afford the least sanction for it.—From an impartial and general survey, he adds, I am of opinion, that under all the disadvantages in which Homer laboured, his genius is deservedly to be extolled; but that had a modern undertaken to write on the same subject, and acquitted himself in the same manner (the memory of Homer being obliterated) his performance would have been esteemed a strange medley of genius and absurdity, of beauty and deformity.—It is almost with regret that I mention the blemishes of this venerable monument of antiquity; but truth is still more venerable. I could with pleasure hear an author, again and again, extol the genius of such a poet as Homer, if he would not insist on the perfection of his works.—It is not at all astonishing, that at the remote period of antiquity in which he lived, when he had none of the advantages of criticism to correct his mistakes, he did not reach perfection in every point. He has better acquitted himself than could have been expected from the single abilities of one writer so ancient; and many of his brilliants are lost upon the sight, for want of being properly disposed and polished.

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ART. VII. CONCLUSION of our Account of Dr. Franklin's Letters and Papers on Philosophical Subjects: from the last Review, page 199.

**I**N the 26th letter of this philosophical collection, addressed to Dr. L—— at Charles Town, South Carolina, the Author takes occasion to mention some 'loose notions,' which he had for some time entertained, but not yet reduced into form, relating to heat and cold. He imagines that some bodies are better fitted by nature to be *conductors* of fire than others; and that, generally, 'those which are the best *conductors* of the *electrical fluid* are also the best *conductors* of this, &c. *contra*.' Thus metals and water are better *conductors* both of common and electrical fire than wood; accordingly a silver teapot, having a handle of the same metal, and being filled with hot water, cannot be borne in the hands, but may with safety be held with a handle of wood, which is not so good a conductor; whereas a china or stone teapot, being in some degree of the nature of glass, an electric, or non-conducting substance, may be used with a handle of the same matter. For the same reason, the lock of a writing-desk feels colder to the hand than the wood of the same desk, though both are of the same temperature. Thus likewise a damp or moist air chills us more than a dry air that is actually colder, because the former is a better conductor: and the body is kept warmer by a covering of woollen than by one of linen; the latter of which, we may observe, is a conductor, and the former a non-conductor, of electricity.

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We know not how far the analogy here ingeniously suggested by the Author will hold good; but shall only observe that, in some of these instances, and in many others which might be added to them, the different densities of the bodies have generally and very naturally been supposed to have considerable influence on the effects; though, on the other hand, the anomalies which have been observed in the experiments that have been made, relating to the communication of heat and cold, furnish a variety of exceptions to the last mentioned doctrine, and evince that the diffusion or communication of fire is influenced by some relation between that element and other bodies, the nature of which remains hitherto undiscovered.

In another part of this letter the Author gives his opinion concerning the nature of that mysterious element, fire. All the fire emitted by wood and other combustible bodies, when burning, he supposes to have existed in them before, in a *solid state*, being only discovered in the act of separation: that sulphur and sea-coal, for instance, contain a great quantity, and that some other bodies almost intirely consist of *solid fire*; and that, in short, 'what escapes and is dissipated in the burning of bodies, besides water and earth' (to which the Author might have added some other more volatile principles) 'is generally the air and fire that before made parts of the solid.' In a subsequent letter, after enumerating the various ways by which fire is kindled, or heat produced, by the chemical or mechanical action of bodies on each other, he infers that the fire probably existed in these bodies, though in a quiescent state, before it was by any of these means excited, disengaged, and brought forth to action and to view. 'If this should be the case, he adds, kindling fire in a body would be nothing more than developing this inflammable principle, and setting it at liberty to act in separating the parts of that body, which then exhibits the appearances of scorching, melting, burning, &c. When a man lights an hundred candles from the flame of one, without diminishing that flame, can it be properly said to have *communicated* all that fire? When a single spark from a flint, applied to a magazine of gunpowder, is immediately attended with this consequence, that the whole is in flame, exploding with immense violence, could all this fire exist first in the spark?—We cannot conceive it.'

An opinion not very different from the foregoing, we shall observe, was originally maintained, or at least first reduced into a system, by Homberg, Lemery, and other foreigners; and is certainly more natural and simple, and answers better to the *phenomena*, than that of our countrymen Bacon, Boyle and Newton; who suppose that bodies may be *converted* into fire, which is not, according to them, an element *sui generis*, but merely

a *phenomenon*, produced by the violent motion of the parts of bodies. The difficulty of conceiving how so great a quantity of fire, as inflammable bodies exhibit to our view when in a state of accension, could be before contained in them in an inert and quiescent state, may, we apprehend, be greatly diminished by reflecting on the two similar modifications of air, which is known to be contained in certain bodies, fixed and condensed even into a five hundredth part of its natural bulk, and divested of every one of its sensible properties except weight, without betraying any symptom of its existence; till, on the decomposition of the body by fermentation, putrefaction, &c. it is set free from the other constituent parts of the mass, re-assumes its elasticity and other distinguishing properties, and is found, in some instances, to have constituted half the weight of the body in which it was imprisoned, and which, were it suddenly to be brought into a fluid state, it would dissipate into atoms, with a force equal to that of 500 atmospheres.

Thus by a very natural analogy (which we offer not, however, as a proof, but merely as an illustration) fire may be conceived as existing in bodies in a fixed, and in a fluid, volatile, or active state. In the first of these conditions it does not fall immediately under the cognizance of any one of our senses. It is only in its disengaged and volatile state that it warms, melts, burns, expands, or violently dissipates the parts of bodies, and, like other fluids, affects in general an equable diffusion. It is the fire existing in this *fluid* state only, whose quantity we measure by the thermometer; while the much greater quantity of the *fixed* fire, contained in those bodies, particularly, which we call inflammable, as well as in many others, becomes cognizable only in proportion as it is reduced to this fluid state, either by *mechanical* attrition, or by those other operations of nature or of art, which are usually distinguished from the former by the name of *chemical*; such as effervescence, fermentation, putrefaction, &c. but principally, with regard to the bodies of the first class, by *accension*, or the immediate contact and action of a sufficient quantity of other fluid fire applied to them, and producing a decomposition of the whole mass, by which the oils, salts, spirits, water, air, and fire, before imprisoned and concealed within them, are set free and brought into view. Another not inadequate illustration might be drawn from the Author's very curious and decisive experiment of the Leyden vial, charged only with its *own* fire, by an operation which, apparently, only disengages and expels the *fixed* electric fluid, before lying concealed on one side of the glass, and brings it into view, and into a state of the most striking activity, by throwing it upon the other.—But to return to the Author.

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This doctrine concerning the nature of fire is here ingeniously applied to that curious subject, the production of *animal heat*. 'I am inclined to think, says the Author, that the fluid fire, as well as the fluid air, is attracted by plants in their growth, and becomes *consolidated* with the other materials of which they are formed, and makes a great part of their substance: that when they come to be digested, and to suffer in the vessels a kind of fermentation, part of the fire, as well as part of the air, recovers its fluid active state again, and diffuses itself in the body, digesting and separating it: that the fire so reproduced, by digestion and separation, continually leaving the body, its place is supplied by fresh quantities, arising from the continual separation: that whatever quickens the motion of the fluids in an animal, quickens the separation, and reproduces more of the fire; as exercise, &c.—Thus I imagine that *animal heat* arises by or from a kind of fermentation in the juices of the body, in the same manner as heat arises in the liquors preparing for distillation, wherein there is a separation of the spirituous from the watry and earthy parts.—And it is remarkable that the liquor in a distiller's vat, when in its highest and best state of fermentation, as I have been informed, has the same degree of heat with the human body; that is, about 94 or 96.'—'Thus, as by a constant supply of fuel in a chimney, you keep a warm room, so, by a constant supply of food in the stomach, you keep a warm body.'—

In the preceding quotation the Author very properly, in our opinion, qualifies that process, by which he supposes animal heat to be produced, by terming it only a *kind* of fermentation; although, by his allusion to the equal degree of heat produced in that carried on in a distiller's vat, he may be thought to suppose the two processes to be of a similar kind. Various have been the hypotheses that have been formed on this subject, which nevertheless still remains involved in considerable obscurity; as, of the many known mechanical or chemical processes which have been assigned as the probable causes productive of animal heat, some cannot possibly be carried on in the animal body, nor others, with such activity, as to generate a heat equal to that of a living animal. Passing over the *calidum innatum* of the great father of physic with a respectful and reverential silence, we shall observe that the modern theories which suppose animal heat to proceed from the *mechanical* attrition of the particles of the circulating fluids amongst each other, or against the sides of the vessels, although adopted by some of the greatest physiologists of this age, are evidently founded on a few deceitful experiments, in which the effects of *chemical* action have been attributed to *mechanical* attrition; as in the instance of cream becoming hot in the act of churning, &c. The most plausible



plausible theory yet offered, is that which supposes it to be the product of fermentation or putrefaction. But we might ask those who maintain this opinion, what fermentatory or putrefactive process (if we affix the precise ideas to those terms which usually are, and ought to be, annexed to them) can possibly be carried on in the bodies of men or animals, however defended from the cold by natural or artificial cloathings of furs and other *non-conducting* materials, in such a climate as that of Siberia, for instance; where the thermometer (Fahrenheit's) frequently standing at 90 or 100 degrees *below* 0, a heat is nevertheless generated, in the body of a man using a proper degree of exercise, equal at least to 90 degrees *above* that mark; and even the blood of whales and porpoises swimming in the less cold, indeed, but denser and *more perfectly conducting* element of water, is known to be possessed of a degree of heat sensibly superior even to that of a healthy man. We believe that there is not any substance, however prone to fermentation or putrefaction, which is known either to ferment or putrefy, and generate heat under such circumstances.—But to view this matter in another light:

Here is a fermentatory or putrefactive process supposed to be carried on in the body, which generates greater quantities of heat, in proportion to the increasing degrees of cold in the *medium* in which the process is carried on, through a very considerable extent of the scale downwards. The human body, whether placed under the polar circle or under the line, possesses a degree of heat somewhere between 90 and 100 degrees of Fahrenheit's thermometer. Let us suppose it, at a medium, to be 95°. When the thermometer stands at temperate, or at 50°, a heat is generated within the body equal to 45°, which we may consider as added to the 50 which the body would possess, in the state of death. When water begins to freeze, and the thermometer stands at 32°, the body, under proper exercise, continues as warm as before, and consequently produces no less than 63 additional degrees of heat. Exposed to the intense cold indicated when the thermometer stands at 0, it generates 32 degrees more, or 95 degrees in the whole; and in the enormous cold of 90° below 0, the body of a living man produces 185 degrees of heat above that of a dead man exposed in the same situation: But is there any *fermentative* or *putrefactive* process; or any *putrid ferment* whatever yet known which operates in this manner? We do not mean to deny however, that, in the coldest as well as in the warmest climates, a *fermentatory* process is carried on in the stomach and first passages of animals; that their juices manifest a *putrescent* disposition; and that these intestine motions are attended with heat: but they are so far from being capable of producing the heat which  
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The body enjoys in the coldest climates, that they appear, on the contrary, to be indebted to that very heat for their existence.

These observations, however, do not affect the Author's general theory concerning the nature of fire, which is perfectly reconcileable to any of the abovementioned systems. Till more light can be obtained on this subject, it is sufficient only to say that there exists in the bodies of men and animals, during life, a certain *calorific* process, *sui generis*, [we leave to future inquirers to ascertain its nature, and to give it a more specific title] connected, in some manner or another, with the organization, motion, or chemical properties of their constituent parts; by means of which the particles of *fixed* fire, residing in their food and in their substance, are successively extricated and rendered *fluid*, and are thereby brought into a condition of imparting warmth to the whole mass; and that this process differs from the two last-mentioned, in this essential particular, that it is briskly carried on in the bodies of *living* animals, under degrees of cold much superior to those in which all fermentation and putrefaction of *inanimate* matters cease.

Towards the end of the letter the ingenious Author touches on another curious question relative to fire, and inquires whence the sudden and extraordinary degree of cold, perceptible on mixing certain chemical liquors, or, particularly, on the mixture of common salt and snow, arises. Though his manner of considering various substances, as possessing different *conducting* powers with regard to fire, places this matter in a new point of view, and throws additional light on the nature of this element, and on the relations of different bodies towards it, it does not, however, appear to us applicable to the elucidation of the present subject, in which he employs it. The Doctor proceeds analytically through the *phenomena* of this last-mentioned experiment, and argues thus:

'If the quantity of fire, says he, before contained or diffused in the snow and salt, was expelled in the uniting of the two matters, it must be driven away, either thro' the air, or the vessel containing them. If it is driven off through the air, it must warm the air; and a thermometer held over the mixture, without touching it, would discover the heat, by the rising of the mercury, as it must and always does in warm air.

'This, indeed, I have not tried\*; but I should guess it would rather be driven off through the vessel, especially if the

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\* We shall stop to take notice that M. Geoffroy long ago observed that, in the frigorific mixture of oil of vitriol with sal ammoniac, the copious fumes, which arise during the effervescence, sensibly raise the thermometer suspended above the mixture. We shall not enquire whether, in this instance, the effect is produced by the particles of fire flying off from the mixture, or arises from other causes

vessel be metal, as being a better *conductor* than air; and so one should find the basin warmer after such mixture. But, on the contrary, the vessel grows cold, and even water in which the vessel is sometimes placed for the experiment, freezes into hard ice on the basin. Now I know not how to account for this, otherwise than by supposing that the composition is a better *conductor* of fire than the ingredients separately,—and has a stronger power of attracting fire, and does accordingly attract it suddenly from the fingers, or a thermometer put into it, from the basin that contains it, and from the water in contact with the outside of the basin; so that the fingers have the sensation of extreme cold, by being deprived of much of their natural fire; the thermometer sinks, by having part of its fire drawn out of the mercury; the basin grows colder to the touch, as by having its fire drawn into the mixture, it is become more capable of drawing and receiving it from the hand; and through the basin, the water loses its fire that kept it fluid, so it becomes ice.—One would expect that from all this attracted acquisition of fire to the composition, it should become warmer; and, in fact, the snow and salt dissolve at the same time into water, without freezing.

This manner of accounting for the *phenomena* in this experiment violently shakes, by implication at least, the credit of the thermometer; for if that instrument, in this instance, descends on being brought into contact with bodies *not colder* than itself, we may be deceived by trusting to its report in other instances. As we are loth, however, to entertain suspicions of the veracity of this useful instrument, we shall endeavour to re-establish the credit of its testimony: and the ingenious Author, we are confident, will not be sorry if we succeed, though at the expence of his solution of the *phenomenon*; especially as we may collect from the whole tenor of his writings, that his philosophical opinions sit loose, and with an easy negligence, upon him, and as he has always been ready to exchange them for others which carry a greater appearance of verisimilitude.

That different bodies are more or less perfect *conductors* of fire than others, is rendered evident from the Author's observations, which may be confirmed by the personal experience of every man who wears a coat, though unconscious that he owes the preservation of his heat to its *non-conducting* quality: but the superior conducting power of one body to that of another consists not, we apprehend, in its power of robbing a third body, a thermometer for instance, of *more* of its fire, than an imper-

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which might be mentioned; as in the generality of frigorific mixtures, where much greater degrees of cold are produced, no such appearance has been observed.

fect conductor of the same temperature would ; but in its depriving it of an equal portion of its fire in a *shorter time* ; as may be evinced from some common experiments. Mercury, for instance, is a better conductor than air. Let us suppose a basin, containing the first-mentioned fluid, to have remained a sufficient time in a room where the temperature of the air is 40 degrees. If a thermometer standing at 60° be brought into the room, and be immersed in the mercury, this more perfect conductor of fire will cause it to descend to 40°, and no lower ; but the thermometer will lose these 20 degrees of heat in a *very short time*. Had the same thermometer been suspended in the air of the same room, it would, by its communication with this less perfect conductor, have lost just as many degrees of heat, though in a *longer time*. If we had supposed the temperature of this room to have been 60°, the thermometer immersed in the mercury, notwithstanding the superior conducting power of that substance, would not have descended at all. A better conductor therefore will not cause the thermometer to sink, unless such conductor be *colder* than the thermometer. That instrument therefore descends in the mixture of snow and salt, not because the composition is a *better conductor* than either of the two substances singly, but because it is *colder* than either of them †. The mixture undoubtedly, as the Author observes, attracts fire from the basin, and from the finger and thermometer immersed in it ; but, previously to its attracting their fire, it has, in some manner or another, *apparently* lost its own, and, like other cold bodies, draws fire from the warmer bodies surrounding and in contact with it. We may add, that the melting of the snow and salt into water without freezing, is not only an equivocal sign of the presence of heat acquired during this process, but that this very dissolution, in the generality of frigorific mixtures, appears to be antecedent, and indispensably necessary, to the production of the cold.—Let us next inquire whence the cold proceeds, and what becomes of the fire which disappears in this process.

We are diffident of succeeding in our search after this fugitive element, which seems to have eluded the penetration of

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† It would carry us too far to apply the preceding reasoning particularly to the human body, or to other bodies possessed, like it, of a power of *generating heat within themselves*, with regard to which this doctrine requires a particular modification. Such bodies will indeed lose *more heat* from the contact of a cold *perfect* conductor, than from that of an *imperfect* one of the same temperature ; though a thermometer or other body, possessed only of a determinate, *unrenewable* portion of fire, can only lose its excess above the quantity contained in the cold body, whether the latter be a perfect conductor or not.

so able and successful an enquirer: and yet it appears to us that we can detect this lurking *Proteus* in his retreat, by proceeding only on the principles of the Author's own theory. We would say then that as, in the *calorific* mixtures, or those in which heat is produced, some of the particles of *fixed* fire are set free from one or both of the commensurating substances, which accordingly become warm, and exhibit the other *phenomena* arising from an accession of *fluid* fire: so, in the *frigorific* mixtures, a portion of the *fluid* fire, before residing in the two subjects, is by their menstrual action on each other reduced to a *fixed* state; that is, loses all the properties by which fire becomes the object of our senses; and the mixture accordingly becomes, as well as feels, colder. Thus (to return to the illustration formerly drawn from air) in some chemical mixtures fixed air is set free, and in others common air is absorbed or reduced to a fixed state. Both these changes, particularly, take place at the same time, in several of Dr. Macbride's curious experiments; where we see air, let loose from effervescent or fermenting substances, immediately entering into and becoming fixed in putrid ones\*. Thus too (only inverting the order of the process) Dr. Hales's *Walton Pyrites*†, mixed with the pure nitrous acid, absorbed or fixed 85 times its bulk of air: but mixed with the same acid, diluted with water, it generated or set free above 80 times its bulk of the same element. In a similar manner, we suppose, M. Geoffroy's mixture, above-mentioned, of the vitriolic acid with sal ammoniac, fixes the fluid fire, and thereby produces cold: but, on the addition of water, not only the fire thus lately fixed, but a very considerable quantity before contained and lurking in one or both the subjects is set free, and the mixture becomes too hot to be touched. An event of the same kind might be produced in the mixture of snow and salt, by the addition of the vitriolic acid. In short, this mixture, we apprehend, becomes colder by the *fixation* of its own fire; and the finger or thermometer immersed in it, the basin containing it, and the water on its outside, become colder by *communication* with it; that is, by parting with their *fluid* fire, to replace the quantity which has been *fixed* in the mixture, during, and by the operation of, the frigorific process.

We shall close this article, by mentioning in a cursory manner some of the principal topics which are treated in the remaining parts of this work. These are,—the *phenomena* and probable causes of whirlwinds and waterspouts, discussed together with other incidental matters, in a series of letters between the author and his correspondents:—An easy and simple contrivance for keeping \*

\* Experimental Essays, *passim*.

† Vegetable Statics, vol. i. p. 224.

room warm, and at a less expence of fuel, by detaining the heated air in it, by means of a slider placed just under the breast of the chimney and moving horizontally; by which the tunnel is contracted *ad libitum*, so as to suffer only the smoke, and as much air as is necessary to feed the fire, to pass through it: [On this article, we can from our own comfortable experience add, *probatum est*].—A description of the *Armónica* invented by the Author, in a letter to that ingenious philosopher and electrician, Father Beccaria:—Some thoughts on music contained in two letters; in the first of which, addressed to Lord Kaimes, the Doctor declares his preference of the old Scotch, to the modern Italian music, and the reasons on which it is founded: [We do not perfectly concur with the ingenious author either in our feelings or our judgment on this subject;—but we have not room now to enlarge upon it].—Some observations and suggestions tending to shew that air is not the *best* medium for conveying sound, and that there are probably some other *media* that will convey it farther, and more readily. In the fifty-second letter the author, from certain considerations, concludes that the inhalant pores of the skin are probably fine enough to imbibe and filter the water of the sea, without suffering the saline particles to pass along with it; and accordingly imagines that the thirst of a crew at sea, in want of fresh water, may be relieved either by their sitting an hour or two in a day, in bathing tubs made of their empty watercasks, filled with sea water; or by keeping their clothes wet with it †. This the Doctor tells his correspondent will probably be ranked among his whims: as possibly may his opinion proposed in the fifty-sixth letter, in which he controverts the general notion, that *all* rivers run into the sea. That *some* deposit their waters there, such as the river of Amazons and a few others, which continue fresh to some distance from the land, is undoubted; but he questions whether the fresh waters of those rivers, whose beds are filled with salt water to a considerable distance from their mouths, (of the Thames, for instance) ever arrive at the sea. In the last letter the author relates an observation which he learned from the boatmen of the Dutch *trackschuyts*, the truth of which he confirmed by experiments made in a long wooden trough, from whence it follows that boats and other vessels meet with a considerable retardation, in moving through shallow water. In his experiments it amounted to somewhat more than a fifth part. Whether this loss of velocity be an object of consideration, in

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† If we are not mistaken, we read about a year ago, in the public prints, a circumstantial account of a distressed crew having been relieved from the miseries of thirst, for a considerable time, by some expedient of this kind: but we cannot now recollect the particulars.

the many projects now on foot for digging new navigable canals in this island, sufficient to justify a greater expence in deepening them, is, he observes, 'a matter of calculation, which our ingenious engineers in that way will readily determine.'

In the preceding abstract, we have omitted the mention of several subjects treated of in this collection; in the perusal of which the philosophical reader will meet with much entertainment and instruction. Under the latter head we may class the author's exemplary acknowledgments of his ignorance on many subjects, and his ready and very edifying recantations and corrections of former errors and mistakes. We can only, somewhat selfishly, lament that the Doctor's public and private avocations have prevented him from giving us, in this work, his thoughts in a more connected and less desultory manner, and from benefiting the philosophical world by a farther prosecution of the subjects of enquiry contained in it.

ART. VIII. *Elements of the Practice of Physic. Part the first* \*.  
*Containing the natural History of the Human Body.* By George Fordyce, M. D. of the Royal College of Physicians, and Reader on the Practice of Physic in London. 8vo. 1s. 6d.  
 Johnson and Payne. 1770.

DR. Fordyce divides his natural history of the human body into the following heads: the chemical properties of the fluids or solids; organization; and the moving power.

The fluids, he says, may be divided into

' 1st, The blood.

' 2dly, Those formed during the digestion, before the food is converted into blood.

' 3dly, The secreted fluids.'

The blood consists of

' 1st, The serum.

' 2dly, The coagulable lymph.

' 3dly, The red part.

' 4thly, The superfluous water.

' 5thly, Extraneous substances introduced.

' The serum, coagulable lymph, and superfluous water, are diffused through one another; and the red part is mechanically mixed with them. Some of the extraneous substances are also mechanically mixed with them, and some diffused through them.'

Our Author thus enumerates the properties of the serum:

' It is fluid in any degree of heat between 30 and 160 of Fahrenheit's thermometer.

' In a lesser heat it freezes, in a greater it coagulates.

\* The second part of this work is already published. See Monthly Review, vol. xxxviii. p. 298.

‘ Coagulation is a separation of an animal or vegetable matter from the water in which it was dissolved ; and is at the same time a change of the properties of that matter, rendering it insoluble in water again by commixture alone.

‘ The serum consists chemically of a coagulable matter, and water in which common sal ammoniac and phosphoric ammoniac, and generally common salt, and frequently selenites, and fixed ammoniac, are dissolved ; but it is a question, whether the water chemically combined in the serum is also united with those neutral salts, or whether the serum, and the solution of these, are only diffused through one another.

‘ It is probably in itself colourless, and inodorous ; but it receives a yellowish or brownish hue from the putrescent part of the blood, and acquires a smell from the essential oil.

‘ If it contained no neutral salts, it would be insipid, and incapable of stimulating.

‘ The superfluous water may be separated from it by filtration in the body, but that which is chemically combined with the other parts cannot.

‘ All the water may be evaporated from it by a lesser heat than 140 degrees of Fahrenheit’s thermometer, if it be exposed to the air. The other parts remain after this operation solid, and soluble again in water by commixture alone.

‘ The separation or addition of superfluous water does not affect its viscosity, so far as that is of any consequence in the circulation ; but the separation of that water which is in chemical combination, may render it more viscid.

‘ The water in chemical combination is never separated, while the serum is contained in the blood-vessels ; and of consequence this part of the blood is always equally viscid, so far as its viscosity can effect the circulation or secretions.

‘ It may be coagulated by acids, oils, alcohol, &c. but no substance can get into the blood-vessels in a sufficient degree of concentration to coagulate it, excepting by injection.

‘ It may be coagulated by a juice secreted in the stomach.

‘ It has seldom, if ever, been found coagulated in the body.

‘ The only perceptible difference which has appeared in the coagulable part of the serum, from any observation hitherto made public, is, that sometimes in coagulating its parts adhere more or less firmly, and that sometimes it is of a deeper or lighter brown colour.’

As a further specimen of this work we shall transcribe the account of

*The Extravasation and Absorption of the Lymph.*

‘ Part of the superfluous water and serum is continually passing through the sides of the vessels, particularly the capillaries,



into the cellular membrane, and all the cavities of the body, so as to keep their surfaces moist.

‘ It has been supposed, that they passed through tubes appended to the sides of the blood-vessels; but such vessels have never been demonstrated, nor is there any reason for supposing that they exist, excepting in the glands.

‘ The fluids, commonly extravasated, have been called the lymph.

‘ It is uncertain whether it passes through the accidental pores in the sides of the vessels, or by cylindrical organised holes; but it is most probable that it passes through organised holes, as the secretion is regular and constant.

‘ The pores or vessels it passes through, are called exhalants.

‘ It is absorbed by the lymphatics.

‘ A lymphatic is a tube nearly cylindrical, divided by valves, so as to have the resemblance of joints.

‘ They arise from the cellular membrane, and cavities, and the greatest part of them go to the thoracic duct.

‘ The valves allow the lymph to pass from the cavities to the thoracic duct, but prevent its passing from the thoracic duct to the cavities.

‘ The lymphatics in passing from the cavities to the thoracic duct, go through the lymphatic glands.

‘ The structure and use of these glands are not as yet ascertained.

‘ The thoracic duct is a tube which begins near the diaphragm, and commonly terminates in the left subclavian vein.

‘ At its opening into the left subclavian vein, there is a valve which allows the lymph to pass from it into the vein, but prevents the running of the blood from the vein into the thoracic duct.

‘ Some of the lymphatics terminate in veins. These are similar in structure to those which terminate in the thoracic duct.’

*The Powers producing the Extravasation and Absorption of the Lymph.*

‘ The contractile power of the blood-vessels squeezes the lymph into the cellular membrane and cavities.

‘ The quantity thrown out is in proportion to the force of the circulation, the fluidity of the substances contained in the blood-vessels, or the quantity of the more fluid substances, and the degree of contraction of the capillaries and exhalants.

‘ The joint of a lymphatic opening into a cavity, endeavours to fill itself from that cavity by its action as a capillary tube, the valves preventing the return of the lymph from the other part of the lymphatic. In like manner a lymphatic may fill itself

itself entirely from the cavity in which it terminates, but its action as a capillary tube will not tend in the smallest degree to propel the lymph into the veins.

‘ It is most probable that the joint of the lymphatic, next to the cavity, having absorbed a sufficient quantity of lymph to fill it, is stimulated to contract and propel the fluid into the next joint, and so on to the thoracic duct, or vein, in which it terminates; and having emptied itself, and being relaxed, it fills itself again from the cavity, and so continues to act: for there is apparently no other power in the body capable of producing a regular flow of the lymph through the lymphatics into the blood-vessels.

‘ For in a living animal where the veins are contracting, and pressing the blood, if one end of a capillary tube terminate in a vein, and the other in a cavity; and if there be no action in that tube, excepting that which arises from its being a capillary one, or from the motion of the blood in the vein: if there be any motion in that tube after it is full, it will always be from the vein into the cavity, and never from the cavity into the vein, let the tube be of any size or shape whatever.

‘ Further; the alternate pressure of the lymphatics arising from the alternate contractions and relaxations of the blood-vessels, or muscles, is not sufficiently powerful, universal, or equal, to produce a regular flow of the lymph through the lymphatics into the blood-vessels.

‘ Neither does the cellular membrane and cavities force the lymph into the lymphatics, and through them into the veins.

‘ The extravasation of fluids from the blood-vessels into the cellular membrane and cavities, and their re-absorption, generally take place in the above manner.

‘ Sometimes the coagulable lymph is thrown out by the exhalants.

‘ When the coagulable lymph is thrown out, it most commonly coagulates.

‘ If it coagulate, it cannot be taken up by the lymphatics, till it be redissolved.

‘ In many cases it redissolves, and is absorbed much sooner than it can be rendered soluble in water, by putrefaction when out of the body. At other times it continues in the cavity for many years.

‘ The red part of the blood is also sometimes thrown out by the exhalants. In this case, its particles are broke down probably by the first stage of putrefaction, and it is afterwards re-absorbed.

‘ The same things may happen, if the red particles and coagulable lymph are extravasated in consequence of the rupture of a blood-vessel.

‘ In particular parts, as in the corpora cavernosa penis, the extravasation and absorption is probably performed in a different manner, and by different vessels.

‘ All absorbent vessels must have a power of propelling the fluids into the blood-vessels, sufficient to overcome the force of their contraction, by which they endeavour to propel the blood out of any opening.

Dr. Fordyce appears to possess a considerable stock of physiological knowledge, and, at the same time, to have a happy systematic turn.

**ART. IX. *An Essay towards a System of Mineralogy*: By Axel Frederic Cronstedt. Translated from the Original Swedish, with Notes, by Gustav von Engeström. To which is added, A Treatise on the Pocket-Laboratory, containing, An easy Method, used by the Author, for trying Mineral Bodies, written by the Translator. The whole revised and corrected, with some additional Notes, by Emanuel Mendes Da Costa. 8vo. Pr. 4s. Dilly. 1770.**

**I**N this Essay, the great variety of subjects which constitute the mineral kingdom, are divided into four classes, viz. 1. Earths. 2. Inflammables. 3. Salts. 4. Metals.

These classes are divided into orders, and these orders are again subdivided into varieties.

The four general classes are thus designed by our Author.

‘ 1. Earth, or those substances which are not ductile, are mostly indissoluble in water or oil, and preserve their constitution in a strong heat.

‘ 2. Inflammables, which can be dissolved in oils, but not in water, and are inflammable.

‘ 3. Salts: these dissolve in water, and give it a taste; and when the quantity of water required to keep them in dissolution is evaporated, they concrete again into solid and angular bodies.

‘ 4. Metals are the heaviest of all bodies hitherto known; some of which are malleable, and some can be decomposed; nevertheless, in a melting heat they can again be recovered, or brought to their former state, by adding to them the phlogiston they lost during their decomposition.’

The earths are divided into nine orders, viz. 1. Calcareous: 2. Siliceous: 3. Garnet-kind: 4. Argillaceous: 5. Micaceous: 6. Fluores: 7. Asbestos-kind: 8. Zeolites: 9. Manganese.

The following is our Author's description of the Argillaceous, or fourth order of earths.

‘ The principal character whereby these may be distinguished from other earths, is, that they harden in the fire, and are compounded

pounded of very minute particles, by which they receive a dead or dull appearance when broken.

‘ Moreover, there are some of this order which grow soft in water, and, when only moistened, become ductile and tenacious: these are commonly called clays. Some crack in the water, after having imbibed a sufficient quantity of it, but do not grow softer in it, and are therefore in the first degree of induration: some imbibe the water, but do not crack or fall to pieces; these are yet more indurated: and finally, some there are, in which the water has no ingress at all. Thus, by following the successive gradation of induration of a substance, which throughout all these circumstances is easily discovered to be the same, one may with great reason conclude, that the hardness of the jasper may perhaps be the last degree of hardness, and that this stone consequently consists of an argillaceous substance, that already possesses a quality which the other clays cannot acquire but in the fire; having, besides, the same effect as the boles when melted in the fire together with calcareous or other earths.’

The subdivisions under this order, are, 1. Porcelane clay. 2. Stone marrow, *Lithomarga*: *Keffekil* of the Tartars. 3. Boile. 4. Tripoli. 5. Common clay, or brick-clay.

After pointing out the characters of these subdivisions, and of the varieties likewise which occur under these subdivisions; he concludes his account of this order with

#### *Observations on clays in general.*

‘ Those who have taken upon themselves to examine the mineral bodies according to the principles upon which this system is built, will readily, I hope, excuse those faults which may have been committed in classing the clays; because they must well know, not only how difficult it is to procure a number of different varieties of this order in their natural state, which have not been previously washed or prepared for use, as the sealed earths, &c. but also that it is no easy matter distinctly to describe some little circumstances that occur to the eye, both in their natural state, and during the experiments. Besides, they cannot but remember, that the progressional degrees, both of hardness, and of the quantity of mixed heterogeneous bodies, especially iron, produce a number of imperceptible differences between them, in regard to colour and effects; so that they cannot with due precision be separated and divided into their true genera, species, and varieties, before some more evident differences between them may, by repeated experiments, and perhaps by processes yet unknown, be discovered. In examining the clays, one ought carefully to observe the different degrees of fire due to each kind: for without this knowledge they can never

ver be employed to any real use in common life. Next to this, there is another point equally necessary to be taken notice of, that is, the manner of working the clays, which is often different in different kinds, and which, not less than the different degrees of fire, is productive of different effects; and therefore, if both these circumstances are not at the same time exactly described, it is as wrong to assert with some authors, that a refractory clay does never crack in the fire, as it is deceiving to pretend that the same clay does never imbibe the water, when it has been baked. Hence comes that great difference in regard both to appearances and qualities, between a tobacco-pipe, which is very little baked, and a jar from Waldenburg, between a common brick and the other sort called a water clinkert.

‘ The use of clays, in common life, is more extensive than I have been able to inform myself of; for which reason I will only mention some particulars relating to it.

‘ The porcelain clay is employed to make vessels which have that quality already mentioned. I make no doubt but it enters into the composition for making the fine porcelain ware at some places; at least vessels are prepared from it of the same goodness in every respect: and there are likewise some varieties of this clay, which become quite white in the fire, a quality which is esteemed the most valuable in the fine China ware.

‘ The indurated porcelain clay cannot be easily heated without cracking, and is therefore of no great service, if hardened in the fire alone, and in its natural state: though this circumstance is of less inconveniency, than when it has original cracks, or is mixed with heterogeneous substances. The steatites is found purer and more solid in China than in any place in Europe. The natural faults of the European ones may, however, be altered by adding some fat substance to it, when it is to be burnt; by which means it becomes black or brown; and this method is said to be used at Bareith. The coarse porcelain-like earth, which goes by the name of French clay, is used at the glass-houses, steel-furnaces, and other works of the same nature, for the same reasons, as it is the principal ingredient in the making of crucibles, retorts, &c.

‘ The boles have almost lost their value as medicines, and are employed to make bricks, potters-ware, and pig-iron.

‘ The tripoli is an indispensable article for the polishing of metals, and some sorts of stones; it is likewise on certain occasions preferred for making moulds to cast metals in.

‘ The common clay is of the greatest benefit in agriculture, except however the white clay and the fermenting clay, which varieties we know not yet how to apply to any use. By virtue of its coherency, this clay retains humidity, on which perhaps its chief benefit to vegetables depends, its other effects being occasional,

calional, owing either to nature or art; unless the clay has formerly been a mould or *humus ater*, in which case it is just, that part of it should enter again into the formation of the new vegetables. The clay used in the refining of sugar, wants no other quality than that it may not dry too soon. But that species which is to be employed in fulling, must, if we were to judge *à priori*, besides the fineness of its particles, be of a dry nature, or such as attracts oils; though this quality may perhaps not be found in all those clays which are now employed in that business.

As a further specimen of this work, we shall give our Readers

### THE SEVENTH ORDER.

‘ The Asbestus kind, *Asbestina*.

‘ These are only yet discovered in an indurated state: their characters are as follow.

‘ 1. When pure, they are very refractory in the fire.

‘ 2. In large pieces they are flexible.

‘ 3. They have dull or uneven surfaces.

‘ 4. In the fire they become more brittle.

‘ 5. They do not strike fire with the steel.

‘ 6. They are not attacked by acids.

‘ 7. They are easily brought into fusion by borax.

‘ In this order are included both those varieties which by fossilogists have been mentioned under the names of *Amianti* and *Asbesti*, and have often been confounded together.

### SECT. CIII.

‘ 1. Asbestus, which is compounded of soft and thin membranes, *Asbestus membranaceus*; *Amiantus Wallerii*.

‘ A. Of parallel membranes, *Asbestus membranis constans parallelis*: *Corium*, five *Caro Montana*, mountain-leather.

‘ 1. Pure.

‘ a. White, from Salberg in Westmanland.

‘ 2. Martial.

‘ a. Yellowish brown, from Storrginningen, at Danne-mora, in the province of Upland.

‘ This melts pretty easily in the fire to a black slag, or glass.

### SECT. CIV.

‘ B. Of twisted soft membranes, *Asbestus membranis constans contortis*: *Suber montanum*, Mountain-cork.

‘ 1. Pure.

‘ a. White, from Salberg in Westmanland.

‘ 2. Martial.

‘ a. Yellow-

- ‘ a. Yellowish brown, from Dannemora.

‘ This has the same quality in the fire as the martial mountain-leather.

### S E C T. CV.

- ‘ 2. Of fine and flexible fibres, *Asbestus fibrosus*: *Asbestus*, or Earth-flax, *Asbestus Wallerii*.

‘ A. With parallel fibres, *Asbestus fibris constans parallelis*: *Byssus*.

- ‘ 1. Pure and soft.

‘ a. Light green, from Schelkowa Gora in Siberia..

‘ b. White, from Elrica's Ort in the mine of Salberg in Westmanland: it is there found together with mountain leather.

- ‘ 2. A little martial, and more brittle.

‘ a. Greenish, from Bastnas Grufva, at Ryddarhyttan in Westmanland. There it forms the greatest part of the vein out of which the copper ore is dug; a great part of it is consequently melted together with the ore, and is then brought to a pure semi-transparent martial slag or glass.

### S E C T. CVI.

‘ B. Of broken and recombined fibres, *Asbestus fibris constans abruptis et conglutinat*.

- ‘ 1. Martial.

‘ a. Light green, from Bastnas Grufva at Riddarhyttan.

### S E C T. CVII.

‘ It has been already observed under the title of Cockle, or Shirl, that the asbestus is often confounded with it.

### OBSERVATION ON THE ABESTUS KIND.

‘ I am much inclined to believe that the Asbesti, as well as the Micæ, are produced from an argillaceous earth, both because they become brittle in the fire, which is a proof that they harden, and because they become more fusible by the admixtion of a martial earth: but the method Nature makes use of for this change is as unknown, as it might perhaps in other respects be necessary, not to force the earths together, for some slight reason, within the compass of a few orders.

‘ The Siberian Asbestus, which may be considered as the principal and chief of the fibrous kind, is, as it were, consumed by the flame of a blow-pipe, and does not leave any more certain mark of fusion; but it melts readily with borax to a clear and colourless glass,

‘ The

‘ The natural store of this kind is in proportion to its economical use, both being very inconsiderable. It is an old tradition, that in former ages they made cloaths of the fibrous asbesti, which is said to be expressed by the word *Byffus*; but it is not very probable, since, if one may conclude from some trifles now-a-days made of it, as bags, ribbons, and other things, such a dress could neither have an agreeable appearance, nor be of any conveniency or advantage. It is more probable that the Scythians dressed their dead bodies, which were to be burnt, in a cloth manufactured of this stone; and this perhaps occasioned the above fable.

‘ Paper is likewise made from this stone, only to shew its fixity in the fire, and to procure some esteem and value to this curious substance.

‘ It was reported some years ago, that the French searched for asbesti, in order to mix it with the tar for preserving houses and ships; but the question is, If the asbesti can be of more service than pounded mica, or charcoal-dust employed to the same purpose?’

This Essay was first published in the year 1758, without the Author’s name. It afterwards appeared to be the work of Axel Frederic Cronstedt, a Swedish nobleman of distinguished learning and abilities.

‘ I was in hopes,’ says the Translator, ‘ to have seen a second edition of this excellent work improved and augmented by the Author himself; he having, ever since the first publication of it, been constantly employed in making further enquiries and discoveries in this science: he had even actually made some collections towards it, of which, however, the literary world is likely to be unfortunately deprived, as he lately died, in the fortieth year of his age, before he had time to revise and put his new observations in due order.’

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ART. X. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of Prizes, Dec. 11. 1769, by the President.* 4to. 1 s. 6 d. Davies.

OF the discourse delivered at the opening of this Academy, our Readers will find an account in the Review for April last, p. 310. In this discourse on the distribution of the prizes, the President congratulates the students on the honour they have received; but while he applauds them for what they have done, he reminds them how much they have yet to do. ‘ I will offer,’ says he, ‘ some hints, founded in a great degree upon my own mistakes, and if I cannot direct a method of study which will lead to excellence, I may at least prevent industry from being misapplied.’



misapplied.' Such is the spirit with which Genius and Knowledge always offer instruction.

The President proceeds to divide the study of Painting into three periods; the first confined to the rudiments, including a facility in drawing any object that presents itself, a tolerable readiness in the management of colours, and an acquaintance with the most simple and obvious rules of composition; the second, employed in collecting subjects for expression, in amassing a stock of ideas to be combined and varied as occasion may require, and in becoming acquainted with all that has hitherto been known and done; 'the third and last period,' says he, 'emancipates the student from subjection to any authority, but what he shall himself judge to be supported by reason. Considering now in his own judgment, he will consider and separate those different principles to which different modes of beauty owe their original. In the former period he sought only to know and combine excellence, wherever it was to be found, into one idea of perfection: in this, he learns what requires the most attentive survey and the most subtle disquisition, to discriminate perfections that are incompatible with each other.

'He is from this time to regard himself as holding the same rank with those masters whom he before obeyed as teachers; and as exercising sovereignty over those rules which have hitherto restrained him. Comparing now no longer the performances of Art with each other, but examining the art itself by the standard of Nature, he corrects what is erroneous, supplies what is scanty, and adds by his own observation what the industry of his predecessors has yet left wanting to perfection. Having well established his judgment, and stored his memory, he may now without fear try the power of his imagination. The mind that has been thus disciplined, may be indulged in the warmest enthusiasm, and venture to play on the borders of the wildest extravagance: the habitual dignity which long converse with the greatest minds has imparted to him, will display itself in all his attempts; and he will stand among his instructors, not as an imitator, but as a rival.'

With respect to the first of these periods or stages, no instruction is given, for the student is supposed to have passed through it. With respect to the second he observes, that invention is little more than a new combination of those images which have been previously gathered and deposited in the memory; and therefore, that the more extensive the student's acquaintance with the works of those who have excelled, the more extensive will be his powers of invention, and what may appear still more paradoxical, the more original will be his conceptions.

'A student,' says he, 'unacquainted with the attempts of former adventurers, is always apt to over-rate his own abilities;

to mistake the most trifling excursions for discoveries of moment, and every well-known coast for a new-found country: if by chance he passes beyond his usual limits, he congratulates his own arrival at those regions which they who have steered a better course have long left behind them.

‘The productions of such minds are seldom distinguished by an air of originality: they are anticipated in their happiest efforts; and if they are found to differ in any thing from their predecessors, it is only in irregular fallies, and trifling conceits.’

Having thus recommended the study of the art of Painting, as it may be said to live and teach in the works of the great masters, he proceeds to give directions how this study is to be conducted. ‘Some,’ says he, ‘who never raised their minds to the consideration of the real dignity of the art, and who rate the works of an artist in proportion as they excel or are defective in the mechanical parts, look on Theory as an art that may enable them to talk but not to paint better; and confining themselves entirely to mechanical practice, very assiduously toil on in the drudgery of copying; and think they make a rapid progress while they faithfully exhibit the minutest part of a favourite picture. This appears to me a very tedious, and I think a very erroneous method of proceeding. Of every large composition, even of those which are most admired, a great part may be truly said to be *common-place*. This, though it takes up much time in copying, conduces little to improvement. I consider general copying as a delusive kind of industry; the student satisfies himself with the appearance of doing something; he falls into the dangerous habit of imitating without selecting, and of labouring without any determinate object; as it requires no effort of the mind, he sleeps over his work; and those powers of invention and composition which ought particularly to be called out, and put in action, lie torpid, and lose their energy for want of exercise.’

He proceeds to observe, that if copying can be at all useful, it must be with respect to colouring, and yet that colouring never can be attained by servilely copying a model; but, by considering well-coloured pictures with attention, by remarking the manner of handling, the artifices of contrast, glazing, and other expedients, by which good colourists have so happily imitated Nature. He observes also, as a very useful caution, that old pictures, which have been deservedly celebrated for their colouring, are often so changed, than an artist considers rather what they have been, than what they are; and therefore that an exact imitation of them in their present state would send the student back a colourist of his own formation, with ideas equally remote from Nature and Art. For good colouring the student

is, after attending to the works of Art, under these precautions, referred to Nature herself, who, says the President, is always at hand, and, in comparison with whose tints, the best coloured pictures are faint and feeble.

Copying, however, is recommended, as it conduces to teach the mechanical practice, under the following restrictions. 'Let those choice parts of a picture only be selected which have recommended it to notice. If its excellence consists in its general effect, it would be proper to make slight sketches of the machinery and general management of the picture. Those sketches should be kept always by you for the regulation of your stile. Instead of copying the touches of those great masters, copy only their conceptions. Instead of treading in their footsteps, endeavour only to keep the same road.'

It is then proposed, that the student should enter into a kind of competition with the great masters, by painting a similar subject, and making a companion to any picture that he considers as a model. 'After you have finished your work,' says the President, 'place it near the model, and compare them carefully together. You will then not only see, but feel your own deficiencies more sensibly than by precepts, or any other means of instruction. The true principles of Painting would mingle with your thoughts; and the example before you will shew you how much Art is to be employed in attaining the seemingly obvious simplicity of Nature.'

As models for style in painting, the works of Lodovico Carache are recommended: His unaffected breadth of light and shade, his simplicity of colouring, which does not draw the attention of the spectator from the subject, and the solemn effect of that twilight which seems to be diffused over his pictures, appear to Sir Joshua to correspond better with great and solemn subjects than the more artificial brilliancy of Titian.

As he who is conscious of courage makes no scruple to confess that he is not destitute of fear, so he that is conscious of genius is never ashamed to acknowledge how much he is indebted to diligence and labour. The following paragraph, in this discourse, should be remembered as long as Painting, or any other art, endures; for so long it will do honour to the master, and produce advantage to the student.

'In this Art, as in others, there are many teachers who profess to shew the nearest way to excellence: and many expedients have been invented by which the toil of study might be saved. But let no man be seduced to idleness by empty promises. Excellence is never granted to man but as the reward of labour. It argues indeed no small strength of mind to persevere in habits of industry, without the pleasure of perceiving those advances; which, whilst they make hourly approaches to perfection, yet,  
like

like the hand of a clock, proceed so slowly as to escape observation. A facility of drawing, like that of playing upon a musical instrument, cannot be acquired but by an infinite number of acts. I need not, therefore, inforce by many words the necessity of continual application; nor tell you that the *porte crayon* ought to be for ever in your hands.'

But though the *porte crayon* is thus recommended as the student's constant companion, he is reminded, that the pencil is the instrument by which he must hope to attain eminence. The advice therefore which the President says he wishes to impress, is that the student, whenever an opportunity offers, should paint his studies, instead of drawing them, which, he says, will give such a facility in using colours, that in time they will, as it were, arrange themselves under the pencil, almost without the attention of the hand that conducts it. This advice is enforced by the example of the Venetian and Flemish schools, which have enriched the cabinets of the curious with very few drawings.

Industry is again forcibly recommended, with a confident promise of excellence as a certain reward. 'If you have talents,' says this great artist, 'industry is necessary to improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour, and nothing is to be obtained without it. I will venture to assert, that assiduity, unabated by difficulty, and a disposition eagerly directed to the object of its pursuit, will produce effects similar to those which some call the result of natural powers.'

To the vigilant and industrious student every object is a lesson. 'He regards all Nature with a view to his profession; and combines her beauties, or corrects her defects. He examines the countenance of men under the influence of passion; and often catches the most pleasing hints from subjects of turbulence or deformity. Even bad pictures themselves supply him with useful documents; and, as Leonardo da Vinci has observed, he improves upon the fanciful images that are sometimes seen in the fire, or are accidentally sketched upon a discoloured wall.

'The artist who has his mind thus filled with ideas, and his hand made expert by practice, works with ease and readiness; whilst he who would have you believe that he is waiting for the inspirations of Genius, is in reality at a loss how to begin; and is at last delivered of his monsters, with difficulty and pain.'

Such are the instructions which the President of the Royal Academy has delivered to the students from his own experience; but as they differ widely from received opinions, he offers them with a diffidence that gives them yet more weight. When better are suggested, says he, I shall retract them without regret: and

when better are suggested, we shall recommend them with yet more zeal.

## MONTHLY CATALOGUE,

For APRIL, 1770.

### EAST-INDIES.

Art. II. *The Importance of the British Dominion in India, compared with that in America.* Small 8vo. 1s. Almon.

**W**HAT DOMINION? We know of an united company of merchants trading to the East Indies, under the sanction of grants from the British crown, who have indeed of late, aspired to become the princes of those places, where at first they *sued* for liberty to establish factories; but have these haughty pretensions acquired such stability, as to justify the title given to this superficial piece? And is the precarious establishment this company has made in a remote part of the world, which is maintained by 'the *small* annual expence of eight hundred, or at most, one thousand of native subjects,' carried away to expire under their banners in Bengal; to be stated in competition with our American colonies?

However, not to extend these general questions farther. it may be observed that the glare of eastern riches has so confused this writer's sight, that he is rendered incapable of looking steadily at any thing. Indeed, the amazing fortunes speedily brought home by a few individuals, whose former situation rendered such remote pursuits eligible, and which a happy constitution, and an industry exercised we know not how, enabled them to accomplish; have so dazzled the eyes of many, that they loose sight of the multitudes of unfortunate emigrants we never hear of more, in the admiration of these blazing comets. But in inquiries of this important nature, it is not the splendour of a single company, or the private fortunes acquired by their servants, but the good that results to the nation at large, that is the proper object of attention.

We shall leave the benefits of the East India trade without objection, since if it is reciprocally advantageous, it will subsist; only remarking that in this view, DOMINION is not necessary to its existence on either side, and this is a convertible plea.

The Author observes p. 15, &c. that it is by our permission that France trades in Bengal; that it is our interest to allow this trade, as otherwise she has the power totally to debar her subjects from using Indian commodities, which would hurt our trade: on the contrary, he urges, that was France possessed of dominion there, she would find it for her interest to exclude Britain from a direct commerce thither; because Britain would not be able to restrain her subjects from the use of those commodities to which they have been accustomed, and must hence obtain them through the hands of the French. We must confess that we see no force in this conclusion, or any thing which hinders the argument being inverted.

With regard to the stability of the company's sovereignty over Bengal, the Author relies on the climate and effeminacy of the inhabitants for internal security, and also for safety from the contiguous Indian powers. But foreign dominion is generally odious, and a large country full of people, with powerful neighbours, now acquainted with European discipline, are no small impediments to a few brave men in an unfavourable climate, six or seven months distant from relief, if expected, with double that time, if to be sent for. It is not long since Heyder Ally, a soldier of fortune only, shewed us what an active genius could do to distract our settlements; and if we have no better security for conciliating the affections of the eastern Indians, than conducting ourselves toward them 'by the rules of *Equity* and discretion;' that reliance may be but hazardous, in any view.

But the only danger our Author admits, is from European opposition, and particularly from France. In this respect, the *security* of Bengal to us, is (p. 45.) its great *distance* from Europe! If the island of Ceylon was Great Britain, the Author might be allowed to allege the vast distance of the enemy; but unfortunately for his argument, Great Britain is rather farther off than France; so that he is justified in anticipating the surprize of the reader in this instance; nor will the *general* superiority of our ships and sailors help him out.

To conclude, we have only attended to a few points of what the writer says of Bengal; for as to the parallel he draws between that province and America, even if it was confirmed to the crown of Britain as securely, as he takes for granted it is, we believe few readers will be so misled, as to listen to him. In short, Bengal is every thing, and America nothing: but he would not have hazarded this argument, had not some late ill judged policy at home, produced disagreeable consequences with respect to the latter. Bengal, we are to suppose, is secure from bad policy here, from bad management there, and from violence on any side.

Art. 12. *The True Alarm*. Small 8vo. 2 s. Almon.

This is published as a second part of the preceding article: in that, the Author stated a romantic comparison, only to be accounted for, perhaps, from a bias contracted in the service at Bengal: in this part, wherein he confines himself to the state of that country, under the administration of the East India Company, or more properly, of their servants on the spot, he writes more consistently, and to the purpose. He truly observes, 'that this sovereignty cannot possibly form any part of the grant made by the nation in the Company's commercial charter:' and a material objection against any such pretension is, 'the Company being itself a *subject*, depending on the government of that country where it resides, for its own protection and existence.'

After shewing, from various reasons, the unsuitness of a mercantile company to act in a sovereign capacity; he illustrates his argument by giving a view of the present political state of Bengal; which appears natural enough to deserve credit, and is tyrannical enough to excite compassion when we reflect on the case of the innocent, injured natives.

Nor are the abuses in the present frame of the government of Bengal under a nabob, the meer creature of the Company's officers there, all that the poor Indians have to complain of. The servants, by monopolizing the trade of salt, beetel-nut, tobacco, and cotton, have effectually it seems ravished all the inland commerce of the country from the hands of the natives: so that, drained of a great revenue, and shut out from trade, the only means of paying that revenue, the *True Alarm* is, that the country must quickly be absolutely impoverished. While, as the Author says, these governors and other officers, when they have acquired princely fortunes, give place to needy and rapacious successors, embark for their mother country, and set the Company at defiance.

On account of these and other circumstances which threaten the ruin of this fine country, our Author would have the British government take the jurisdiction of the province under its immediate management, granting protection to the commercial interests of the Company, and affording the same to the natural rights of the natives: and though he may rate the importance of Bengal, and its dependencies, to this nation too highly, yet motives of good policy, no less than those of humanity, call upon us to prevent the English name from being scandalized by the base rapacity of those to whose merciless hands these wretched Indians are resigned. Could the immediate complaints of this peaceable people reach Britain, the tale in all probability would be much more affecting than when it occasionally escapes from the pens of disgusted servants of the Company.

Art. 13. *An Essay on the East India Trade, and its Importance to this Kingdom; with a comparative View of the Dutch, French, and English East India Companies, and the Privileges and Support that have been granted to each, by its respective State; also the Rights of the East India Company to the Revenues they are possessed of in India, impartially considered.* 8vo. 1s. Payne.

According to this Writer, one half of the increase of national wealth, and the rise of the value of land, since the first establishment of the East India Company, is to be attributed to the East Indian commerce; and the customs and excise on East Indian goods, together with the annual payment made by the Company to the crown, are computed to discharge the interest of 63 millions of the national debt! As to the sovereignty exercised by the Company over Bengal, which has sometimes been represented in very pompous terms, this Author, a professed advocate for the company, softens it away into a meer tenancy or farm of the revenues, held under the Mogul, the lawful owner.

Respecting the comparison of the Dutch, French, and English companies, the deduction he draws may be very just if applied to a company confining its views to trade; but may admit of some doubt when referred to an united company of eastern potentates, under British protection.

The French East India trade, he observes, has been repeatedly ruined, by some of the greatest of their ministers interfering too much in it; for though a minister who guides the helm of a state, may naturally conclude himself capable of conducting any other business

ness in it; yet there ever has been found something too delicate, or perhaps too free, in the nature of trade and commerce, to bear the restraint or controul of any minister.\*

According to the foregoing *True Alarm*, the Company's present pursuits do not appear to be of so very tender and delicate a nature as is here insinuated. Nor when the time of chusing directors approaches, do the candidates, who have some pretensions to knowing what is going forward, treat each other in the public papers, as such very delicate gentlemen.

POLITICAL.

Art. 14. *A Discourse addressed to the Minority.* By a primitive Hebrew. 8vo. 1s. Fell.

It is a shame that so many of our *Patriots* and *Wilkes's-men*, as are known to be out of their senses, should be suffered to run about the streets as they do, instead of being confined and treated as other mad-folk are. The mischief they may perpetrate is horrible to think of. It is already begun, and no man knows where it may end. Here, now, is an unfortunate sojourner among us, an *Hebrew of the Hebrews*, who hath certainly been bitten by one of those political maniacs; and lo! being disordered in his mind, he writeth a pamphlet, and the contents thereof are equally wonderful and deplorable, for the style resembleth the style of Jacob Henriques, and is both dismal and comical too; as the Reader will right well discern from his concluding prayer, which we shall put forth as a specimen:

'Almighty Creator, Refine Sovereigns, Remove Such Thoughts As Will Cause Horrible Shame: Bless Nations That Come Prepared To Accept Bounty In Thy Formidable Kingdom. Pour, Mingle Heaven's Balm, To Replenish Lords Fix'd Cowardly; For Every Blessing Must Come Authorized And Manifested \*.'

Verily this requireth the expounding of the Expounder!

Art. 15. *A Middlesex North-Briton: Being a Copy of Verses upon reading the glorious Parliamentary Remonstrance of the House of Commons to their Sovereign Charles I. in the Year 1641. Written upon a Tour on the Sea Coast at Dover, as long since as the Year 1700. With an Epistle in Verse to Mr. Wilkes: A moral Ode upon Liberty: A Letter and Copy of Verses, addressed to Mr. Trevanion: And a final Adieu to L—H—, the reputed Defaulter of Millions! &c.* 8vo. 1s. Law, &c.

This Writer's genius seems to be as various as the contents of his pamphlet, in which there is a surprizing mixture of sense and—something else.—Whether or not the Author's intellects have received too violent a shock from the political electricity of the times, we leave our Readers to determine, if they can, from the following passages:

Prof. p. 5. 'Our very corruption is vitiated:.' this is a slight beyond the critic's ken.

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\* We have exactly followed the method of printing, as in the original.



— P. 6. 'A remonstrance is a petition in behalf of itself:' a definition entirely new and ingenious.

— 10. *the notes*, 'At the head of this department—stood that PATRIARCH of star-chamber cruelty, archbishop Laud; with one Neile, archbishop of York; and Montague, bishop of Norwich; the finger of whose right hand was one good Master Manwaring, afterwards a bishop himself;—and one good Master Sibthorpe, who wanted to be a bishop; and might not improperly be called their thumb.'—From this specimen of his abilities, our Author appears to be but a sorry *hand* at a conundrum.

P. 13. 'It is a melancholy truth, and the more so for being one.'—Reader! make what thou canst of this assertion: we can make nothing of it; not even by the help of the remaining part of the sentence, from which it is here detached, without the least injury to the *sense* of the Author:

P. 19. 'Bleed on ye heroes in immortal song,  
And roll for ever on Britannia's tongue.—  
And bleed thou, WILKES! enroll'd thy patriot name  
'Midst deathless heroes, and the sons of FLAME.'

It may seem by this exhortation that the Author wishes his hero to fall a martyr to the good cause; but he does not prescribe the mode of his suffering: whether from the scaffold, the tripod, or a shot from the third regiment.

From the verses relative to the Dover election, it appears that a man may, indeed, be a *slave to Liberty*;

'Dauntless, let the nation see,  
That you vote unbrib'd and FREE:  
Free from ALL, but LIBERTY.'

But there are passages of another sort in this miscellany, which, if selected *alone*, would have given our Readers an idea of the Author somewhat different from that which they may have drawn from the foregoing specimens: for instance, pref. p. 5. 'We may speak of *dead* princes FREELY—and it is one way of speaking to *living* ones.'

P. 10. When he mentions bad princes, in his poem on reading the remonstrance of the H. of C. addressed to Charles I. Dec. 1, 1641, he styles them, in the following admirable line,

'Anointed *worms*! that fain would pass for Gods!'

In a note, in the same page, is the following happy slight of republican enthusiasm: 'At length, a kingdom has vouchsafed to petition—I boldly repeat, has VOUCHSAFED. What may be but a *duty* in individuals—in a NATION becomes condescension; and that is doing honour to EMPERORS!'

We are sorry the flowers in this collection are not as plenteous as the weeds.

#### P O E T I C A L.

Art. 16. *The Remonstrance. A Poem.* 4to, 2 s. 6 d. Davenport, &c.

A satire on the leaders of the present opposition, written much in the style of Mac Flecknoe, the redoubtable antagonist of the great Dryden. The Author particularly abuses the lord mayor (Beckford) the two sheriffs, lord Chatham, Mr. Wilkes, and Mrs. Macauley, the celebrated female historian, whose passion for Liberty, we presume

fume, is the single cause which hath exposed her to the virulence of this rhyming Remonstrancer.

The poetry of this piece does not merit particular notice; but, strange as it may seem, we here meet with a curious circumstance relating to the Natural History of Jamaica, which, we are very sure, is no where else to be found. That island, the Author affirms, has the extraordinary property of *bruifying* the human soul: for, speaking of the great magistrate above-mentioned, he styles him

‘———— a callous, blustering proud CRIOLE:

Bred in an isle that *bruifies* the soul.’

In vain have we tumbled over the voluminous leaves of the learned Sir Hans \*, and of Doctor Patrick Brown †; no such property in the climate or soil of Jamaica have they recorded.—Perhaps, however, this pamphleteer hath had *more experience* of the country here mentioned, than both these folio doctors put together: but then, is it not somewhat strange that he should not know how to spell the appellative *Criole*, by which the natives of that and other parts of the West Indies, of European extraction, are distinguished from the *Aborigines* and *Negroes*?

Art. 17. *Sedition. A Poem. 4to. 1 s. Nicoll.*

In this satire, too, Mrs. Macaulay, Mr. Wilkes, and the lord-mayor, are lashed and be-rhymed, in the very spirit of the preceding *Remonstrance*. There is a compliment to the private virtues of the king, at the end of the piece, which is the best part of it: though the Author, we fear, carries it too high, in pronouncing his majesty a ‘*faultless model*.’ Princes, no doubt, are always more perfect than private persons; nevertheless, a greater bard than the writer of *Sedition*, a poem, has told us, that a faultless man is a monster, which the world ne’er saw.

Art. 18. *The Summons for the 18th of April 1770. A Poem. 4to. 1 s. 6 d. Steidell.*

Another dull and malignant invective against the opposition.

Art. 19. *The Poetical Retrospect; or, the Year 1769. A Poem. 4to. 2 s. S. Noble.*

The Writer of this *apoetical Retrospect* of the principal public occurrences of the last year, desires the Reader to

———— kindly excuse,

The first slip of an youthful but well-meaning muse.’

When the faults of a young offender are forgiven, it is always on the condition that he offend no more in the same way.—On that principle we here dismiss the present culprit.

#### MISCELLANEOUS.

Art. 20. *A Dialogue of the Dead: betwixt Lord Eglinton and Mungo Campbell. 8vo. 1 s. Murray.*

In this short but excellent colloquy, Lord Eglinton and Mr. Campbell argue the subject of their fatal quarrel, while on earth. The dispute is managed with great warmth and asperity on the part of his Lordship, but with perfect composure, and a most triumphant superiority, on that of his antagonist.—We have here a masterly im-

\* Sloane’s Natural History of Jamaica, &c.

† See an account of his Natural and Civil Hist. of Jamaica, Review, vol. xv.

peachment of the game-laws; in which their gross partiality, and their tyrannical spirit, are shewn in the most striking light.—This is, certainly, not the production of an ordinary pen; but the abstract of Campbell's trial added, by way of appendix to the dialogue, appears to be done by another hand.

Art. 21. *A true Narrative of an unfortunate Elopement, in a series of Letters.* By \* \* \* \* \* S—, Esqr. 8vo. 1 s. 6 d. Holdsworth.

The attention of the public hath been much engrossed of late, by anecdotes of adulteries, elopements, and the like fashionable amusements of the age. This narrative, as it is called, consists of the letters of Captain Simes, his wife, and their relations, occasioned by Mrs. Sime's elopement with lieutenant P—. And it appears that the unhappy deserted Captain, hath been induced to lay a state of his private misfortunes before the public, in order to prevent misrepresentations of his own character and conduct, which might possibly arise either through ignorance of the truth, or malevolence of design.

Art. 22. *A Letter to the Right honourable William Beckford, Lord Mayor, and Conservator of the River Thames, and Waters of Medway, from Sir Stephen Theodore Janssen, Bart. Chamberlain of London.* 4to. 1 s. Wilkie.

The worthy Chamberlain here addresses the present Lord Mayor, on a subject every way proper for the consideration of the chief magistrate of this great commercial city: and however much his lordship may engage himself in more extensive objects, the citizens would certainly pay chearful acknowledgments to the mayor who could find leisure effectually to remove the obstructions, and secure the free navigation, of the port of London.

This letter considers the subject under three points, the navigation below London bridge; the preserving a clear channel above bridge; and the proposed new channel from Sunning-lock to Isleworth. For the first, the appointment of a port master is recommended, to regulate the mooring of ships at their coming up the Thames, so as to preserve a free navigation up and down, and prevent tiers of vessels from stretching across the river, beyond a limited number in each. Above bridge, the chamberlain recommends to consideration, how far the embankments carrying into execution may contribute to clearing the channel of mud, which he seems greatly to doubt. The alterations he observes being expensive to make; to be executed upon conjecture at best, and will be still more expensive to restore to the former state, if the supposed consequences fail.

Concerning the intended new canal, Sir Stephen proposes the following queries:

Q. 1. Whether varying the course of the stream, will not alter the property, and consequently deprive the city magistracy of so much of their power, rights and privileges?

Q. 2. Whether the new cuts will not drain the old river, as there does not at present appear, that there is at all times, or on the average, a sufficient supply of water for both, even with the aid of locks?

Q. 3.

Q. 3. At whose expence are these works to be effected? As it ought to be made very clear, how much cheaper, and in what space of time, the craft may pass and repass the new proposed channel.

Q. 4. Lastly, will the undertakers engage to make good every part of their respective propositions?

He farther observes that a direct line of navigation, will doubtless bring the craft sooner down, but if the return is in proportion retarded, the farthest way about will prove the nearest way home.

This gentleman, whose former conduct as a magistrate procured him the merited esteem of the city, offers these considerations to the attention of the various parties concerned, and therefore is as justly entitled to acknowledgments for the continuance of his attention to the welfare of the metropolis. An Appendix is added, containing memorials on the former mentioned state of the river, during preceding mayoralties: and the chamberlain anticipates the question, why these matters were not remedied during his mayoralty? pleading the extraordinary business which then lay on his hands at the eve of the approaching war; with the many sessions he had to attend for the relief of insolvent debtors; added to the current business of the magistracy.

Art. 23. *Letters from Snowdon, descriptive of a Tour through the northern Counties of Wales; containing the Antiquities, History and State of the Country; with the Manners and Customs of the Inhabitants.* 8vo. 2s. 6d. Ridley, 1770.

A frequent use of the superlative, and a laboured application of epithets, in writing, are certain marks of a weak style, as feeble bodies, in their efforts, appear to strain the most. Numberless instances of this are to be found in modern novels, in the *Six Months Tour*, in the multifarious writings of the Author of that book, and in the letters from Snowdon, which savour strongly of the same hand. But, whoever may be the writer, the book is a mere piece of authorism, consisting of anecdotes and descriptions, which any industrious compiler might pick up and give us, either from the top of Snowdon, or from an ale-house at the bottom, or from a garret in Field-Lane. In short, the writer's moral is insipid, and his description visionary.

Art. 24. *Critical Observations on the Sixth Book of the Æneid.* 8vo. 1s. 6d. Elmsley, 1770.

The Bishop of Gloucester's attempt to allegorize the sixth book of the *Æneid* into the process of the Eleusinian mysteries, is generally known, and no less generally laughed at. The wildest symbolical vagary of the wildest Hutchinsonian cannot possibly be more extravagant. The learned prelate might have asserted with equal probability that the passage of the Children of Israel over the Red Sea was an emblem of those mysteries: for it has quite as much connexion with them as the descent of *Æneas* into the dominions of Pluto. For our parts, we are convinced that the bishop threw out these curious difficulties only as a bait for the critics, and that in his own study he never believed one single syllable of the matter. What pity, that the ingenious Author of this pamphlet has bestowed so much learned labour in refuting them!

## NOVELS.

Art. 25. *The Fool of Quality; or the History of Henry Earl of Moreland.* Vol. v\*. By Mr. Brooke. 12mo. 3s. Johnston.

Mr. Brooke has now finished his extraordinary religious romance; and we have read this sequel of the story with the same mixture of delight and disgust with which we perused some of the former volumes.—While with pleasure we contemplate the amiable and worthy characters drawn by this able writer, it is with real concern that we see them debased by the ascetic reveries of Madam Guyon, William Law, and the rest of the rapturous tribe.—What can we say more of a performance which is at once enriched by genius, enlivened by fancy, bewildered with enthusiasm, and over-run with the visionary jargon of fanaticism? We shall only add our hearty wish that the ingenious writer (if he can divest himself of his monastic robes) would give us an abridgment of this work, cleared from the sanctimonious rubbish by which its beauties are so much obscured; and then, we are persuaded, it would be perused with pleasure by readers of every rank and age: but while it remains in its present motley state, we apprehend it will be a favourite with only Behmenites, Herhutters, Methodists, Hutchinsonians, and some of the Roman Catholics.

Art. 26. *Letters between an English Lady and her Friend at Paris.*

*In which are contained the Memoirs of Mrs. Williams.* By a Lady. 12mo. 2 vols. 5s. sewed. Becket.

Though we have inserted these letters under the denomination of novels, we know not whether the lady who has communicated them to the public, may not be justly offended with us for placing them in such company. For she gives the history of Mrs. Williams (a feigned name) not as a fictitious tale, but as a narration of *matters of fact*. This, indeed, is the common, stale, and hacknied pretence of those whose business it is to entertain the world with imaginary biography; but we must observe, in justice to a performance which hath greatly interested and pleased us in the perusal, that it differs totally from the common novels of the times. An air of reality, without the least intermixture of any appearance of fiction, runs through the whole, both of the letters and the memoirs; so that if, possibly, every circumstance related, be not strictly fact, this is more than the candid Reader will suspect, in the perusal: for every thing wears the face of nature and probability. Here we have nothing of wonderful adventure, no extravagant achievements, no romantic incidents. The extreme distresses of an amiable and virtuous wife, are recited in plain but feeling language; and the unworthiness of her husband, is shewn by an artless display of his many indiscretions, his unaccountable follies, and base conduct. The whole forms a most interesting, exemplary tale, abounding with affecting incidents, sensible observations, and moral reflections: and some of the letters are enlivened with a vein of pleasantry, which will afford an agreeable relief to such readers as are not fond of distressful events, and melancholy scenes.

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\* See our accounts of the former volumes, Rev. vol. xxxv, xxxix and xli. In some of which we have given ample specimens of this work.

## EATING.

Art. 27. *The experienced English Housekeeper, for the Use and Ease of Ladies, Housekeepers, Cooks, &c. Wrote purely from Practice, and dedicated to the Hon. Lady Elizabeth Warburton, whom the Author lately served as Housekeeper. Consisting of near 800 original Receipts, most of which never appeared in print. By Elizabeth Raffald. 8vo. 6 s. bound. Manchester printed, and sold by Fletcher and Anderson in London. 1769.*

The Reviewers are sorry to own, but their regard to truth obliges them to it, that there are subjects with which, alas! they are too little acquainted, to pretend to be judges of what the learned may publish concerning them.

## DRAMATIC.

Art. 28. *The Passion; an Oratorio: As performed at the Theatre Royal in Covent Garden. 8vo. 1 s. Griffin. Metastasio assassinated.*

## RELIGIOUS and CONTROVERSIAL.

Art. 29. *A Letter to the Rev. Dr. Adams of Shrewsbury: Occasioned by the Publication of his Sermon, preached against the Rev. Mr. Romaine: entitled a Test of true and false Doctrines. To which is now added, a Dedication to the Parishioners of St. Chad's and Cund. With an Appendix; containing a short Account of the four principal Heresies which have infested the Church, since the first planting of Christianity, viz. those of Arius, Pelagius, Socinus and Arminius: And concluding with a serious Expostulation with Dr. Adams. As also a Letter from Mr. Romaine to Dr. Adams. By the Author of Pietas Oxoniensis. 8vo. 1 s. Dilly.*

In September last, Dr. Adams preached, in his Church of St. Chad, in Shrewsbury, the sermon which has procured him the honour of this letter. The discourse was published, and we inserted it in our list of sermons for January 1770.

From Dr. A's sermon, and from this letter to the preacher, we learn, that Mr. Romaine had been at Shrewsbury, and had preached at St. Chad's, on the Sunday fortnight before the date of Dr. A's discourse.—How far, by the bye, it was prudent in the minister of St. Chad to admit a person of Mr. R's known principles into his pulpit, if it was in his power to have prevented it, is a question which, we suppose, Dr. A. would, by this time, be at no loss to answer!—but this is a point of consideration which belongs more to him than to us.

The consequences of Mr. R's preaching to the parishioners of St. Chad, &c. were such as might easily have been foreseen; and are thus mentioned by Dr. A. in the preface to his sermon:

‘The following discourse, says he, was occasioned by a sermon preached in my church, so contrary to the sentiments of religion which I wish to imprint, and am always inculcating on the minds of my hearers, that I thought myself obliged on the first opportunity to give my testimony against it. The preacher is a person of known learning, and, as I am informed, a principal leader among those who are called methodists. The particular tenets which gave this offence, and the rash, unguarded terms in which they were expressed, I forbear to mention. They are too well remembered by many of those

those who heard them : and it is probable that this discourse will fall into the hands of few others. It is now published at the request of many, not with a view to inflame the minds of angry and contentious men, or to kindle an unchristian spirit of strife and bitterness against the teachers of these doctrines. On the contrary, there is no one, as all who know me will testify, more forward than I have ever been, to do justice to their good intentions ; to the piety and other virtues of those who patronize them ; and even to the exemplary zeal in their parochial duties of many of their pastors : no one, as all who hear me will testify, more careful to inculcate the duties of candour and forbearance, and the most extensive charity to those who differ in opinion from us. But when the first principles of religion seem to be deserted, and the first duties of it superseded as fruitless and unnecessary ; when the goodness and moral attributes of the deity are indirectly arraigned, and this with an undoubting confidence, and an air imperious and decisive, tending to blind the minds and surprize the credulity of the vulgar ; to which I have more than once been an ear-witness in my own church : it cannot be unbecoming me to warn those with whom I am concerned, against being deceived with vain words,—against hastily believing that their own pastor is a setter forth of false doctrines, and preaches another gospel instead of that of Christ, when he teaches them, as he always does, that religion is designed to enforce the practice of piety and all good works, and that the end of all its doctrines and institutions, as well as of its precepts, is holiness of life. With this intention I put this discourse into their hands, which in many parts of it has no immediate reference to the sermon that occasioned it, but to other doctrines that are supposed to stand connected in the same system with it ; and in which some of the boldest assertions there advanced are for the reasons above-hinted, over-looked.

It was to be expected that the publication of this very sensible and seasonable discourse would rouse the leaders of the methodist party ; who could not but look upon any opposition from a person of the Doctor's eminence in the learned world, in a very alarming light. Accordingly, one of their most formidable champions hath sallied forth, armed *cap à pî*, with the old rusty suit, lately scoured, of the tremendous John Calvin ; and many a doughty tilt doth he make at poor Dr. Adams, who will have enough to do to defend himself : especially as his hands are bound and his feet put into fetters by those entangling *articles* from which we charitably with him, and every rational, conscientious divine, of the establishment, well freed. These articles, and subscriptions, the artillery of the church, we observe, are constantly turned against the clergy, by such writers as *Pietas Oxoniensis* ; who is an able engineer ; and who now, as an auxiliary to his friend Romaine, fires away, most *infernally*, as admiral Tyrrel would have expressed it, on the minister of St. Chad's.

His charge against Dr. A. is, that he has, in preaching and publishing the discourse in question, acted inconsistently with his office and character as a *divine of the church of England*. In what manner the letter-writer has supported this charge, will best be seen in the perusal of his pamphlet throughout. His performance, allowing the Author his principles, is by no means an inconsiderable one ; but we cannot

cannot help thinking it a very ungenerous practice, to attack, as the manner of some writers is, every clergyman of the establishment who manifests any particular regard for rational religion, by reproaching him for his *subscription to the 29 articles*.—If subscription is required to articles of faith, and points of doctrine which the subscriber may afterwards see reason to disapprove, and think it his duty to condemn, this, in our opinion, proves nothing so much as the great impropriety of exacting such subscriptions. It shews, indeed, the expediency and necessity of a revival of these articles, and if not a total abolition of them, a change, at least, of such as are most generally disapproved, for others of a less obnoxious nature and tendency: it being very certain, and notorious, that the present set is not sufficient to prevent a diversity of opinions in the church, but may be subscribed by worthy and pious persons of very different sentiments; so that they are no security to the Christian religion in general, nor to the church of England in particular.

As to the constant cry of *Pietas Oxoniensis*, and other zealous sticklers for the doctrines contained in the old articles,—‘that those clergymen who are dissatisfied with them, should *resign their livings*,’ it is, surely, very pleasant to hear such judicious and friendly advisers! Their meaning, in plain English, seems to be neither more nor less than—‘You, gentlemen, who have such narrow swallows and squeamish stomachs, *turn out*, if you please, and *make room for us*, who are blest with wider gullets, and can digest these Calvinistical mill-stones easily enough.’ But, surely, this would not prove the readiest way to a reformation of errors! On the contrary, we fear, it would greatly tend to nourish, perpetuate, and multiply them.—It is, therefore, gentlemen; *our* advice, that you *stay where you are*. While you remain in the church, your earnest and constant endeavours to promote its best interests, may, at length, with God’s blessing, prove successful; but if you *go out*, and let others, of contrary principles, take your places, you will be utterly, and for ever, disabled from rendering it any farther service:—which, indeed, it is very possible, may be one great point aimed at by those who are so liberal of their pious exhortations.

With regard to this letter to Dr. Adams, it is very plain from the general view of it, that both the active and spirited writer, and the rector of Black-Friars, seem very desirous of drawing Dr. A. into a controversy; as appears from the following letter, printed at the end of the present performance:

‘Rev. Sir,

‘As you have in the most public manner, both from the pulpit and the press, personally traduced me, as a setter forth of strange doctrines, tending at once to surprize the vulgar and to mislead the credulous; the most exceptionable of which doctrines you tell us you *or bear to mention*; you cannot think it unbecoming my office, as a minister of Christ, to join the author of this letter, in calling upon you to explain your meaning; since it must be allowed to be a very hard case to be so severely condemned in general terms, without giving me an opportunity of vindicating (not myself, for I desire to be out of the question, but) the doctrines delivered in my sermon, doctrines which I am persuaded in my conscience are not only contained

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in the word of God, but are the very basis of that apostolical church, in which you and I have the honour to be ministers.

London, Mar. 17, 1770.

WILLIAM ROMAINE,  
Rector of Black-Friars.

If Dr. A. *should* think proper to answer these challengers, he will, perhaps, on this occasion, see cause to resume that excellent pen with which he so ably defended the Christian religion from the attack of Mr. David Hume\*; and employ it, especially, against that part of this tract in which the writer hath, in an extraordinary manner, seconded the most daring efforts of the Free-thinkers, by representing many things in the Holy Scriptures as totally inconsistent with human reason: see pages 15 and 16. We shall not transcribe the passages, because we would not be accessory to the furnishing out so rich an entertainment to the enemies of Revelation.

### S E R M O N S.

I. *Numbers no Criterion of Truth*: Or, the History of the Prophet Micaiah, considered and applied—before the Protestant Dissenting Ministers of Cumberland, at their general Meeting in Cockermouth, Aug. 16. 1769. By Radcliffe Scolefield. Buckland.

Altho' we seldom give a particular account of single sermons, yet when any thing unusual or problematical appears in their titles, promising to excite the curiosity of our Readers, we have thought that a deviation from our customary silence, on such occasions, so far as might be necessary to explain an ambiguous advertisement, would be generally acceptable. Thus, on the present occasion, some may be glad to know in what manner, or to what purpose, the proposition which stands at the head of this discourse, is applied by the preacher.

From the story of the 400 priests of Baal who prophesied falsely to Ahab, and from Micaiah's single but true prophecy of a contrary tenor, and from the noble declaration † which he made on that occasion, Mr. S. draws several just inferences in favour of integrity and courage in the exercise of the sacred ministerial function; exhorting his brethren to persevere, stedfastly, in speaking what they apprehend to be agreeable to the word and will of God, without regard to the opposition they may meet with from a majority of numbers, of contrary principles, even though that majority should be countenanced by the powers of the earth, and should assemble against them like the 400 prophets of Baal, a bench of bishops, or an assembly of divines. He goes farther, and earnestly cautions his brethren against becoming lukewarm in the cause of truth, and suffering the temptations and difficulties they may experience, their indolence, self-interest, or love of popularity, to bias their judgment, weaken their zeal, and *throw their expressions into obscurity*. We are afraid this is the case with many a timid clergyman, who hides or suppresses his real sentiments on very important points, merely for the sake of rendering his own situation quiet and easy.

\* See our account of Dr. Adams's Essay in answer to Mr. Hume Essay on Miracles, Review, vol. vi. p. 71.

† 'As the Lord liveth, what the Lord saith unto me, that will I speak.'

But though the author of this discourse may be thought to have shewn a narrowness of spirit, in the manner of his introducing the bench of bishops and assembly of divines; and though the sermon may appear to be calculated, suitably to the occasion on which it was preached, merely to assert and maintain the principle of separation from the establishment; yet we must observe, that Mr. S. does not seem to be an uncharitable person, or a bigot to the cause of the Dissenters. For, in his dedication to the Rev. Mr. Samuel Dawson, who we suppose, is a clergyman of the national church, he thus expresses the pleasure he has received from reflecting on the prospect [most of our Readers, we apprehend, will think it a very distant one] of a farther reformation in the church, and consequently, of her greater increase, prosperity and glory.

Give me leave, says he, to express the pleasure which I have received from reflecting, that there are persons rising up in the established church, who breathe something of the same noble spirit which animated the breast of the Prophet Micaiah. From such appearances I cannot help looking forward with satisfaction to some future era, in the hope of that glorious and long wished-for event, *a reformation arising from the clergy themselves*. I figure in my imagination, a period, when all the worthy and conscientious part of that reverend body of men shall no longer have their minds harassed with prescriptions and articles of human composition; but nobly strengthening, and strengthened by each other, they will plead, and plead effectually, for that liberty wherewith Christ hath made them free; and render the church all glorious within. If I am too sanguine in my hopes, I do not outgo the wishes of many sincere friends to the interests of truth and Christianity, of every denomination. It is even a circumstance no longer to be concealed, that the most wise and excellent members of the church join heartily with those who have been represented, though falsely, as its bitter enemies, in this wish, *viz.* that while Deists on the one hand, and Enthusiasts on the other, are taking such advantages against the public teachers of religion, they might not have it in their power to urge, with any degree of plausibility, that these either preach contrary to those articles which they have solemnly subscribed, or, through an adherence to them, deliver doctrines which, on scripture authority, they cannot defend.

The Author will, we hope, forgive our departing, in the foregoing little extract, from his method of punctuation; in which, he is, in truth, so bad a guide, that there is no such thing as bearing to follow him. If he be a young man, as we suppose, from his open manner, and the free spirit of this discourse, we would advise him to become better acquainted with the nature and use of commas and semi-colons, before he appears again in print.

II. *Gospel requisites to acceptable Prayer*. At a monthly Association in Unicorn-Yard, Tooley-street, Southwark, on Thursday Feb. 22. 770. By Benjamin Wallin. Buckland.

III. *The Origin of our Grievances*, a Sermon. By Thomas Bedford, M. A. 4to. 6d. Wilkie, 1770.

We consider this not as a real sermon, but as a well-devised political pamphlet, on the court-side of the question, with regard to our present divisions;—for there is not a word in the title, to inform us  
of

of the time or place where this pretended Sermon was *preached*, no intimation of the preacher's *persuasion*, whether of the established church or of the Dissenters, nor mention of his preferment, if of the former, or his residence, or congregation, if the latter,—as is customary in publications of this sort. Mr. Bedford, therefore, may be the Duke of Bedford, for aught we know; or he may be, as a gentleman of humour expressed it, 'that impudent fellow *Modestus*,' or, peradventure, that worthy and revd. divine *old Slyboots*.—But, be the author whoever, or whatever he may, his production is a sensible one, and deserves to be read with attention.—A very short passage, however, may serve as a specimen of the manner in which it is written, *viz.*

'The Roman orator, when he would alarm the senate and people against Catiline, and the rest of the conspirators, gives their private characters, as well as their public faults, from a presumption, that, however appearances may differ, yet there is always some analogy between both. And it is equally a duty incumbent upon us at this time, to examine narrowly into the characters and views, the different passions and resentments, of those who tell us that our liberties are in danger, or address themselves to our confidence, by proposing to stand forth as the guardians and protectors of a blessing so dear and valuable to us all. And when the *infidel* and the *blasphemer* shall appear foremost in this list of champions, his intentions to serve the *public* will be justly suspected; it being absurd to conceive such opposite ideas of liberty and virtue.'

It may not be improper to add, that this discourse is not a piece of mere party-*investive*. The Author proceeds like an able investigator, in his inquiry into the source of our present political grievances; which he derives from the too sudden increase of private wealth in this country, the ambitious spirit of the rich, and the general prevalence of luxury among all ranks.

#### CORRESPONDENCE.

THE hint given by a 'a constant Reader of the Monthly Review,' who signs his name *SUFFOLCERUS*, is under consideration; but it is feared the adopting his scheme would be attended with too great an expence. A new associate must be engaged; and the *materials* which our Correspondent hath enumerated, would cost a very considerable sum.

The letter from X. X. did not come to hand till *after* the short account of the book which is the subject of that letter, was drawn up, and the article dismissed.

✍ *Bishop Biggs* in our next.

#### ERRATA in the last Review.

Article X. *Pennant's Indian Zoology, Part I.* for Price 18 s. read 16 s. *sewed*.

Page 194, line 11 from the bottom, before *European nations*, add *some*.

Page 201, line 14, for one death, read *not one death*.

Page 209, line 3 from the bottom, for *phenomena*, read *phenomena*.

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T H E

# MONTHLY REVIEW,

For M A Y, 1770.



**ART. I.** *Clavis Pentateuchi; sive Analysis omnium vocum Hebraicarum suo ordine in Pentateucho Moyses occurrentium: una cum versione Latina et Anglica: Notis criticis et philologicis adjectis: in quibus, ex lingua Arabica, Judæorum moribus, et doctorum itinerariis, plurimum locorum S. S. sensus eruitur, novaque versione illustratur. In usum juventutis Academicæ Edinburgensæ: Cui præmittuntur Dissertationes duæ; I. De antiquitate linguæ Arabicæ, ejusque convenientia cum lingua Hebræa, &c. II. De genuina punctorum vocalium antiquitate, contra clariss. Capellum, Waltonum, Maschfum, Hutchinsonium, aliosque, ex ipsius linguæ Hebrææ ejusque dialectorum indole deprompta.* Auctore Jacobo Robertson, S. T. D. Ling. Oriental. in Academiâ Edinburgensâ Professore. 8vo. 8 s. bound. Edinburgh printed, and sold by Dilly, &c. in London. 1770.

**T**HIS bulky volume reminds us of some publications in former times, when learned authors were more solicitous that their works should be substantial than shewy; rather valued for the marks of erudition and application in the author, than for the elegance or expence of the impression.

Mr. Parkhurst, of whose *Lexicon* we lately \* gave some account, laments the great regard that has been shewn to the Latin tongue, especially that the knowledge of it should be considered as necessary to the attainment of Greek or Hebrew: Dr. Robertson discovers a higher respect to this language, and has thought proper to employ it in a considerable part of his present performance. When a *Professor* writes chiefly for learned men, and for students, there may perhaps be propriety in this, at the same time that there is also truth and justice in what the other learned writer has observed. We should add, however, that when our Author comes to that part which is more professedly the subject of his book, after having translated the Hebrew into Latin, he frequently and generally renders those words, which are more immediately necessary, into English: but his criticisms, illustrations, and explications, are

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\* See Review for February, p. 91.

still reserved in the other language, without some acquaintance with which his work can therefore be of little or no advantage.

In the preface we are informed that, after having long debated with himself by what means the study of the Hebrew tongue might be facilitated and rendered more agreeable to youth, he concluded that an *Analysis* of the words, of any historical book, as they occur in their natural order, might contribute to this end. Bythner's work of this kind, published in 1648, he found not full enough to answer the intended purpose: he therefore applied himself first to analyse every word in the book of Genesis; and, before he had finished it, determined to go through the whole pentateuch in the same manner, adding also critical and philological notes on the more difficult places.

As it hath been objected that helps of this kind render youth negligent and indolent, the Author says, that after having been employed some years in this kind of instruction, with the assistance of Lexicons, he perceived that the event was not altogether answerable to the expence of time and labour employed either by himself or his pupils. The Professor expresses a very warm solicitude; *Fatemur enim* (says he) *nos totos esse in hac*, to render the study of this language a matter of very little difficulty, and adds, that he will omit no care to make it, if possible, *ten times* easier than at present. He considers it as a happy omen, that since he has used the *Clavis*, which he here offers to the public, among his pupils, their progress has been greater than before. It is his plan not only to give an analysis of every word in its order, but also to point out the flowers and ornaments of speech, together with whole phrases, and particular methods of expression used among the Orientals. He labours to investigate the primary signification of each word, and then traces it through the several metaphorical senses to which it is applied; for which purpose he has consulted the parallel places in which the same word occurs, and also the eastern languages, and dialects of the Hebrew tongue, that the agreement of the various significations with the original meaning may be the more clearly perceived. In the course of his work he not only endeavours to elucidate some more difficult places of scripture with the assistance of Jewish antiquities, ancient versions, &c. but also to illustrate several passages by natural and civil history, and chiefly by the itineraries of learned men who have travelled into the eastern countries. The helps of this kind which he has received from the works of eminent persons, ancient or modern, he freely and handsomely acknowledges.

After an account of his immediate design in this publication, our Author proceeds, with great earnestness, to urge upon those who are intended for or engaged in the Christian ministry, the diligent

diligent study of the Hebrew tongue. 'As lawyers, says he, would blush to plead without the law, or a knowledge of it, even so, yea and much more unlawful is it for a divine to open his mouth without the scriptures, or a good acquaintance with them.—As all true and genuine theology is to be obtained only from the word of God, there is such a necessity of understanding the Hebrew tongue, that no one unacquainted with it can safely and warrantably undertake the explication of the sacred scriptures. There are several kinds of emphasis, several methods of expression, and many other things, in every language, which (like generous wines poured from one cask into another) lose their spirit and vigour by being transferred into a different tongue. There are also many observations spontaneously presenting themselves to him who accurately reads the original, of which not the least sign or trace can be discovered by one who is confined to a translation.—Versions, he adds, are the writings of men who easily slide into errors; whoever therefore desires to know the word of God in its truth and purity, cannot attain his end unless he can read it in the same language in which it was at first promulgated.'

By these and other arguments (through which we cannot attend him) supported by authorities from the most considerable and respectable authors, the learned Professor pleads in behalf of his favourite study; and farther recommends it by a particular address to young students in divinity.

This Latin preface is followed by two dissertations in the same language. The first of which considers the antiquity of the Arabic tongue, its utility, and its affinity with the Hebrew. Our laborious Author endeavours to illustrate several Hebrew forms of expression by the Arabic, and generally in his *Clavis* accompanies the Hebrew radical with the word answering to it in the Arabic language. He particularly attacks the famous Mr. Hutchinson, as the most remarkable among those in our own country, who, treading in the steps of the celebrated Gussenius, have decried the knowledge of the eastern dialects, and particularly have asserted, as Hutchinson does throughout his works, the inutility of the Arabic tongue, and that there is no resemblance or connection between that and the Hebrew. This opinion the Professor strenuously labours to overthrow: he traces the rise of the Arabian nation from Joktan, one of the sons of Heber, from whom the Hebrew language received its very name: as he supposes, in concurrence with other learned men, that Arabia Felix was peopled by the descendants of Joktan, so likewise that Arabia *Petrea* and *Deserta* was peopled by the descendants of Ismael, each carrying with them into these countries the language of that same family, from which both had alike their origin: further also, the number of the Ara-

biens was increased by the families descending from Esau, which were united, in the same districts, and the same commerce, with the *Joktanidæ*, and inherited likewise the same language in common with them. Thus, says our Author, in a kind of triumph, *Quocunque oculos nostros convertamus, Arabes Joktano filio Heberi ortos in Arabia Felicis recessu, partim Abrahamidas in Arabia Petræâ et Desertâ, reperiemus; uti enim sanguinis, ita linguæ Heberi atque Abrahami, participes et consortes fuere.* But allowing the affinity of the Hebrew and Arabic tongues in the original, it is asked by what means, in so long a course of years, and the variety of changes that arise in nations and languages, this affinity could be preserved to the times of Mahomet? Three external causes have been assigned by different writers for this, and are proposed by our Author; the particular situation of the peninsula of Arabia, which secluded them in great measure from an intercourse with other nations; again, that they were never brought under a foreign yoke; and further, that the kingdom of the *Joktanidæ* lasted about 3000 years, and was not subverted till the sixth century of the Christian æra, but a little time before the appearance of Mahomet, who arose in the seventh century, and was so far from corrupting the ancient dialect of the Arabians, that while he laid the foundations of a new empire, he also restored the language to its primitive splendor, and propagated it in various parts of the world. To these considerations is added, an account of some internal causes which contributed to preserve this tongue, in a great degree, pure and incorrupt. The Arabians, considering theirs as the most ancient of all languages, had some religious veneration for it, and were studiously careful for its preservation. *Non gloriabantur* (says Alaphadius, here quoted in Arabic) *antiquitus Arabes, nisi gladio, hospite, et eloquentia.* The particular disposition of this people is also said to have advanced this end; for while other nations, either through levity, or for the sake of novelty and variety, almost abhor ancient forms and customs, the Arabians were tenaciously fond both of their own tongue, and of their ancient manners. Their poets, their orators, had this object always in view, to reject, as an adulteration, whatever had not the stamp of antiquity, and closely adhere to the ancient genius and spirit of the vernacular language.

After other observations of this kind, the Professor proceeds to investigate the antiquity of their letters, their writing, and particularly their points and vowels, and then considers the great utility of an acquaintance with *Arabic*, especially for the more perfect understanding of *Hebrew*. Under all these heads, and indeed throughout the dissertations, his work is enriched with a variety of quotations, among which particular regard is

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shewn to Dr. Hunt, Professor of Oriental Languages at Oxford, and to the late Professor Schultens.

Dr. Robertson finishes this dissertation with a particular enquiry into the agreement and resemblance which the two languages have with each other in their methods of writing and construction, as a farther proof of their consanguinity. He compares the alphabets, the vowels, the punctuations, the formation of the radical words, which in each tongue consist of three letters, the conjugation of the verbs in different tenses, some specimens of which are given, and which have a very similar appearance, the participles, pronouns, adverbs, &c. the careful consideration of all which he recommends to the candid reader.

The next dissertation defends the genuine antiquity of the Hebrew points or vowels, in opposition to Capellus, Walton, Masclef, and others. A considerable part of it consists of collections from learned writers, which abound in the body of the treatise, beside those which are added in the notes. The modest and worthy Professor appears very solicitous to support his opinions by good authorities, and sometimes chuses to express his sentiments in the words of others rather than his own, though at the same time his extensive erudition, and intimate acquaintance with the subject, are sufficiently apparent. The origin of this dispute in the Christian world, is traced to Elias Levita, a learned Jew, who, in a book which he wrote about two hundred years ago, affirmed that the *points* were not thought of by Moses, or the other writers of the Old Testament, but were the invention of the Masorites, some time after the completion of the Talmud, and about 500 years after Christ: but though he insisted that the points were a novel invention, he at the same time allowed, that the reading, as now fixed by these vowel points in all the books of the holy scripture, is true, genuine, and authentic, as it came from the sacred penmen of the said books. The question which our Author debates is simply this, Whether the Hebrew tongue had vowel points from the time in which it was first written, or not? Or whether these letters *אָ, אֵ, אִ*, commonly called *Ebevi*, were, or were not, anciently the vowels of the Hebrew language? The first argument which is brought, to prove that these points were used from the very time in which the art of writing or engraving was first known among the Hebrews, is drawn from the genius, structure, and analogy of the language, and from the nature of its dialects, especially the Arabic. In the former dissertation he had laboured much to shew, that all the letters of the Arabian alphabet are consonants, and that the Arabians used vowel points in the manner of the Hebrews. This he considers as having great weight in the present case, the Arabic being, he



apprehends, clearly shewn to be a dialect of the Hebrew, and formed upon the same original plan. ' That the Hebrew and its dialects always had vowel points, says he, appears from the nature of these languages ; because all the radicals or primitive words are formed by triads composed by the conjunction of different consonants or letters, which plainly shew that some other letters must necessarily belong to the language. Many primitive words occur in which none of the *Ehevi* are found, to supply the place of vowels : for undoubtedly if these letters had been really vowels, there must have been one of them in every syllable, at least in every word. For example *קֶדֶשׁ* *pkdh*, *vish-tewit* ; these three letters all persons will acknowledge to be consonants ; but consonants, destitute of vowels, are like a body without the animating spirit : what mortal can make an articulate sound from these letters ? None of the *Ehevi* are found here : and many such words are met with both among the Hebrews and the Arabians, as is well known even to those who have but a slight acquaintance with these tongues. This is a plain evidence that the Hebrews had, from the earliest times, some marks by which to indicate their vowels, since there can be no syllable, much less an entire word, without the addition of a vowel. It is nothing to the purpose whether the signs of their vowels ought not to have been inserted in their alphabet, so long as they had certain marks by which they were denoted : for it is puerile to imagine that the Orientals must have had letters for vowels in their alphabets, because such a custom has obtained with the Greeks, the Latins, and the inhabitants of the western world.'

From such considerations Dr. Robertson concludes with the learned Schultens, ' That the man, whoever he was, whether before or after the flood, who first invented writing, did certainly contrive certain signs for vowels, at the same time as for other letters, since otherwise this admirable invention, of so great convenience and service to mankind, would have been not only maimed and imperfect, but also lifeless and useless.'

The Author has several observations on this part of his subject, which we cannot particularly recite. His second argument is this : ' The antiquity of the vowel points appears from hence, because it is scarce possible that the sacred text throughout, especially in the prophetic and poetical books, should be read and clearly understood without these marks of the vowels. Those *matres lectionis*, as they are falsely called (meaning the *Ehevi*) were so far, says he, from affording sufficient and universal assistance, that they could not suffice for reading and understanding a tenth part of the Hebrew tongue, even at the time when it was vernacular, much less when it has for so many years been a dead language. Who can believe that

Moses, that celebrated legislator, well instructed in all the learning of the Egyptians, should have omitted these vowel points, which were of such absolute necessity to render his laws legible and intelligible?—This provident legislator would, without doubt, use the greatest care, that the copies of a law communicated to him by God himself, should be written with those vowel points, by the assistance of which his meaning might be evident even to the lowest of the people; especially as the diligent study and use of this law was recommended, and very earnestly inculcated upon persons of every rank among the Israelites.

This may be regarded as an argument *ad hominem* which carries great probability with it, but the present question is about fact. That the Jews have received a law which has been read and preserved among them through many ages is very notorious; it still remains to be enquired whether this has been effected with or without the use of the points in question. Our Author, with many other learned men, thinks it incredible that God should have delivered his word to his people, written in such a manner as would often leave them to doubt and hesitate in what way it must be understood, as he apprehends must have been the case had the characters for vowels been omitted. What must have been, says he, the state of the sacred scriptures, when an unaccountable negligence about them prevailed for some ages among the Jewish people, if the vowel points had not existed long before the coming of Christ? He concludes that the true meaning of these writings, in great measure at least, must have been lost. The adversaries of his opinion plead, that there were other methods of determining their sense; that those who were educated in the diligent use of these books would easily learn the different meaning intended sometimes, by the same words or characters, by observing the context, as many persons now can read the Hebrew tongue without the assistance of the points contended for. But whatever might be the case so long as the Hebrew continued a living language, it must surely be acknowledged difficult to conceive how persons could be taught to read it, when it ceased to be commonly spoken, so as to fix a determinate sense, or without being betrayed into great confusion, unless there was some direction of the kind here pleaded for. But the discussion of the point we must leave to others.—The Doctor draws some farther arguments, in support of his opinion, from very ancient copies yet remaining, and furnished with these points, from the general consent and agreement of the Jews as to their antiquity; and lastly from the general silence of this people concerning the Masorites, as the inventors of the disputed characters.

After all that has been said upon this curious subject, it must appear remarkable, that the ancient various readings of the

sacred text, called *Keri Cetib*, are said to be all about the letters, and none about the vowel points; that the ancient cabalists draw none of their mysteries from the vowel points, but all from the letters; and farther, that the sacred books made use of among the Jews in their synagogues have been, and still are, without them. Some objections of this kind the Professor endeavours to remove, particularly in regard to the last, he says, the most learned men among the Jews would be very unwilling that any inference should be drawn from hence against the punctuation of their most ancient books: he farther pleads, that the admission of unpointed copies must be attributed to the cabalists, who could by this means more freely torture these writings, and raise from them their extravagancies and mysteries, than when the sense is more determinately fixed by the intervention of the vowel points. To which he adds, that there is by no means sufficient authority to prove that this is universally the case in the Jewish synagogues. What is done by a few western Jews in their synagogues is of little moment, it is said, while we remain ignorant of the customs observed by them in those parts where they are much more considerable, both for their numbers and on other accounts.

We shall only add, that these dissertations are well worthy the consideration of those on whom it is more immediately incumbent to enquire into such subjects: they will here find the material arguments judiciously illustrated and supported.—Our Author concludes the second dissertation in the following terms:—‘Candid reader, I earnestly beg that you would seriously and impartially weigh the considerations which are here offered. We contend not for victory, but are seeking after truth: As, through the great mercies of God, the sacred oracles are committed to us, we will endeavour to the utmost of our power to maintain and defend them, when attacked, either by wicked art and fraud, or by error and false opinions. Should any person, better furnished for this kind of enquiries, dispute our conclusions, not merely from the authority of other writers, but by considerations drawn from reason, and from the genius of the Oriental languages, we will candidly weigh the arguments he brings, and either calmly and strenuously defend our own opinion, or, vanquished by the force of truth, cheerfully yield him the palm of victory.’

We have subjoined a few specimens of this Author's manner, as to the immediate design of his work, which we suppose will be acceptable to some of our Readers.

The first we shall give is a criticism, which we meet with indeed in the preface, when the Doctor had been speaking of the necessity of understanding the Hebrew, in order to detect the errors which often prevail in versions, and are to be met

with

with in our own ; as an instance of this, he produces the third verse of the first psalm, in the conclusion of which particularly the Reader may observe, that his ideas are unexpectedly and unpleasantly carried from a *Tree* to the man, whom it is intended metaphorically to represent. But it is not so, it is said, in the original. ‘Series et vicinia verborum plane declarat verba Hebraica pertinere ad arborem, non ad homines doctrinae divinae amantes atque cupidos ; quorum tamen felicitatis propriae et perpetuae, quae subinde crescat, arbor illa plantata juxta rivos imago est. Vidit hoc Chaldaeus paraphrastes, quo praesente, verisimillimum nobis videtur, verbis **עֵשֶׂה כֵּל אֲשֶׁר יִצְרָאֵל** signari *germina*, et **וְיִצְרָאֵל** *valere aut virere, florere aut maturescere fecit* ; ut sensus sit, cujus germina etiam omnia vident ac florent.’ It is shewn from Ezek. xvii. 9, 10. Gen. i. 11, 12, &c. that the words have this force : after which our Author proceeds, Versus hicce sic ergo verti debeat : “ Et erit instar arboris juxta rivos aquarum plantatae, quae fructum suum tempore suo dat, et quae comas nunquam ponit, et prospera reddet (vel *virere faciet matura reddet*) omnia quae fert.”—Nostra vero versio, similitudinem arboris sic plantatae, cum descriptione viri pii, contra sacri scriptoris mentem, male miscuit ; et sic reddidere : ‘ And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper.’—Cuique locum perpendenti patebit, sacrum poetam hic virum pium sub arboris imagine pinxisse, et sic reddi debuisse : ‘ And he shall be like a tree planted by the rivers of waters, which yields its fruit in its season ; its leaf shall not wither, and it shall bring to full ripeness (and shall render prosperous) whatsoever it beareth.’

Geneseos. Caput xxiv.

1347. ver. 11. **וַיִּכְרַךְ** Et genua flectere fecit. 3. pers. sing.

fut. 5. sp. A **כָּרַךְ** genua flexit. To bend the knee. 2.

Genubus flexis benedixit. To bless, to bless with bended knees. Hoc clare patet ex 2 Chron. vi. 13. Ps. xcv. 6.

Dan. vi. 10. 3. Valedixit, i. e. omnia fausta ei precatus est in valedicendo. To bid one farewell, adieu. Hinc ab idea valedicendi, rejecit, parum curavit. To throw off that respect and regard which is due to one.

This is followed with a long note, in which Doctor Robertson observes, that some learned men insist that this verb has two opposite significations, *benedicere* et *maledicere*, which he thinks not very probable, and endeavours to prove it to be so ; but for the farther criticism we must refer our Readers to the book itself.

## Caput xxxiv.

1738. ver. 13. 'וַיִּרְבֵּי Et summo studio dolos struxerunt, fraudem machinati sunt. 3. pl. fut. 2. sp. A. רָבָה prop. *struxit*, longa serie nexuit: Hinc struxit fraudem, nexuit dolos, machinatus est necem, cum dolo circumvenit, ut in hoc loco. *To contrive mischief, to contrive the ruin and destruction of a person.*

Here likewise we meet with a very long criticism, for which the work itself must be consulted.

## Exodi, Caput xxix.

2697. ver. 33. 'כָּפַר Expiatus fuit, expiatio facta est, praeter *כָּפַר*, expiabitur, 3. sing. m. fut. 4. sp. 'כָּפַר expiare, purificare, inf. 'כָּפַר expiationem fac. imp. 3. sp. כָּפַר expiavit peccatum, propitiavit pro peccatore aut reo. Deum propitium reddidit. *To expiate, to atone.* A כָּפַר levit, linendo obtexit. *To cover.* Hinc expiavit, illito velut sanguine piaculari oblevit, atque oblitteravit. *To cover sin, to cover from punishment, to appease, to atone.*

It may be proper just to observe, that as some learned men have insisted that the Hebrews in fact have only one conjugation, therefore this Author has chosen to distinguish what are frequently considered as distinct conjugations, by the word species; and this is to be understood by 1. sp. 4. sp. &c. with which any verb in this Clavis is followed.

ART. II. *A Chronological History of the Weather and Seasons, and of the prevailing Diseases in Dublin. With their various Periods, Successions and Revolutions, during the Space of 46 Years. With a comparative View of the Difference of the Irish Climate and Diseases, and those of England and other Countries.* By John Rutty, M. D. 8vo. 6 s. Robinson and Roberts. 1770.

**T**O form an abstract of a work of this nature, would be at once useless and unentertaining. We shall therefore only lay before our Readers the summary of our Author's observations as drawn up by himself:

'I shall now, says Doctor Rutty, sum up, from a synoptic table which I drew from the preceding history of the seasons and diseases; the respective numbers of the times in the several seasons, in which some of the most notable of our prevailing diseases were observed, which, as far as the evidence afforded by those observations made in Dublin for 36 years, viz. from 1725 to 1761 inclusive, can be allowed, may furnish some conclusions of use and importance; conclusions drawn not by idle and random guesses, but by fair induction

duction from facts, minuted down, and faithfully related, with a sole view to the discovery of truth.

• We find then in the foregoing history, and the continuation of it to the year 1761 inclusive,

• 1st. That agues or intermittent fevers were observed,

In spring 19	} times.	Autumn 1	} times.
Summer 4		Winter 0	

• 2dly. Coughs, colds, and catarrhs were observed,

In spring 24	} times.	Autumn 11	} times.
Summer 6		Winter 18	

• Chin-coughs were observed,

In spring 3	} times.	Autumn 2	} times.
Summer 3		Winter 1	

• 3dly. Tumors, inflammations, and excoriations, affecting the face, eyes, ears, mouth, and jaws, were observed,

In spring 11	} times.	Autumn 2	} times.
Summer 60		Winter 5	

• From all which, it abundantly appears, that the spring season, more than any other, is attended by coughs and defluxions, even more than the winter; and undoubtedly the N. and E. winds, usually then predominant, have a principal share in this.

• It also appears that intermittent fevers are a true vernal disease, even according to the poet,

Each season doth its poison bring,

Rheums chill the winter, agues blast the spring."

• But this wants a comment; for assuredly, according to what has been observed in Dublin during the period above-mentioned, the spring is considerably more productive of defluxions than the winter; and therefore the first comes rather *nigro carbone utanda* to invalids than winter, whose blasts are generally tempered from the west and south.

• Agreeable to this, are the following observations concerning sore throats, pleurifies, and the measles, from which the cough is inseparable, viz.

• 4thly. Sore throats and quinries in the above synopsis were observed,

In spring 7	} times.	Autumn 1	} times.
Summer 4		Winter 5	

• 5thly. Pleurifies and peripneumonies,

In spring 8	} times.	Autumn 1	} times.
Summer 1		Winter 5	

• 6thly. The measles,

In spring 4	} times.	Autumn 2	} times.
Summer 0		Winter 1	

• 7thly. Fevers inflammatory,

In spring 3	} times.	Autumn 1	} times.
Summer 1		Winter 3	

• 8thly. Fevers low, nervous, putrid, petechial, and miliary,

In spring 5	} times.	Autumn 12	} times.
Summer 8		Winter 9	

• 9thly.

9thly. Diarrhoeas occur,

In spring 1 } times.  
Summer 0 }

Autumn 9 } times.  
Winter 5 }

Cor. The diarrhoea is plainly an autumnal disease.

10thly. Dysenteries,

In spring 2 } times.  
Summer 5 }

Autumn 10 } times.  
Winter 4 }

Cor. The dysentery is also an autumnal disease.

11thly. The cholera morbus is noted,

In spring 0 } times.  
Summer 2 }

Autumn 3 } times.  
Winter 0 }

And to conclude, I shall here subjoin a comparison of the epidemic diseases of Dublin and Paris with regard to the seasons, from observations published in the Memoirs of the Royal Academy, from the year 1746 to 1752; from whence it will appear, that notwithstanding the difference of the climate in both places, there is a greater similarity in the prevailing diseases, and a more constant connexion between these and the seasons, than might be imagined: for it appears, from a like summary review of the observations mentioned made in Paris,

1. That pleurifies, peripneumonies, and inflammations of the breast, occur most in winter and spring, not in summer, more rarely in autumn.

2. Catarrhs, colds, and coughs, occur in both places in all seasons, but least in summer; though even in this season, when it proves very moist, a sudden change to cold commonly introduces them: and in the French registry they are much more prevalent in moist, than in dry seasons; the watry vapours in moist fogs, and otherwise, being more plentifully imbibed by the *venæ bibulæ*, dispersed over the external and internal surface of the body.

3. The Parisian and Dublin registries agree in making intermittent fevers to be a spring disease; for at Paris, as well as here, they are comparatively rare in winter, but become frequent through the spring months. In Paris also they are rare in summer until August, and continue frequent through autumn; and it is observable, that their intermittents were much more frequently attended with fair and dry weather than with excessive moisture.

4. Putrid or malignant fevers occur in most months of the year in the French registry, as well as ours; but it is observable, that the fevers that pass under this denomination in theirs, occur more in dry than in moist weather.

5. Their catarrhus fevers were mostly attended with moisture.

6. Dysenteries in the French registry scarce appear in spring or summer; but infest chiefly the autumnal months, or at least from August to November inclusive: and moreover it is observable in the French registry, as well as by some late observations in Dublin, that this disease is much more frequently accompanied by hot and dry than moist weather; a probable argument that it is not so much owing to a stoppage of perspiration as to inflammation and an exaltation of the juices to a more acrid state in hot and dry weather, although the autumnal season advancing, and attended with a decrease

crease in the perspiration, must undoubtedly determine the humours more to the bowels: and to this the two following observations seem to agree, viz.

7. Diarrhoeas prevail chiefly in the autumnal months in both registries, from August to November inclusive; are less frequent in winter; rare in spring, and summer, as is observed above concerning dysenteries, and diarrhoeas; also in the French registry are much more frequently attended with hot and dry weather than an excess of moisture.

8. In the French registry scarce any instance occurs of an epidemic cholic in winter or spring, but in summer and the beginning of autumn; chiefly in August and September, in hot and dry weather.

These last observations agree with those made in a different climate, even those of the divine old man in his books de Morbis Epidemicis, viz. "*Cholericæ affectiones magis æstate sunt: æstas & autumnus lientericæ, dysentericæ, tenesmi & alvi profluvia.*"

We have, after this, a continuation of similar observations for seven years more. From which our Author deduces the following corollaries, with respect to the state of the winds, and likewise with respect to the diseases which occurred during the several seasons:

1. That the S. W. and W. winds are the two grand trade winds, or reigning winds, of this island, blowing most in summer, autumn, and winter, least in spring; and yet even in spring they prevail sufficiently to temper, in a good measure, the pernicious blasts from the E. and N.

2. The eastern winds are almost equal in spring and summer, and near double to what they are in autumn and winter.

3. The N. E. wind blows most in spring, and near double to what it does in autumn and winter.

4. The N. wind blows most in spring, least in winter. Thus far do the observations of the last septenary agree to all those made from 1716 to 1765 inclusive: but one difference appears, that in the last septenary the north winds prevail considerably above the south; whereas in two of the four other registries the south prevails above the north.

5. But all registries agree in this, that the S. E. and N. W. winds are nearly equal, and come next in number to the S. W. and W.

Having so far surveyed the state of the seasons with regard to the winds during the last seven years, I shall proceed next to

A review of the diseases attending, from which it appears,

1. That colds or catarrhs abound most in the spring months.

2. Coughs attend the spring nearly as much as the winter.

3. Ophthalmies and inflammations in the fauces and neighbouring parts, more in spring than any other season.

4. Consumptions more in spring than any other season.

5. Pleurifies and peripneumonies, most in spring, next in winter. Sydenham places the pleurisy between spring and summer.

6. Sore throats and quinzies in these last seven years were found most in autumn and winter; but this does not agree to the account



count given in my review of the preceding thirty years above, which place sore throats chiefly in spring; and Sydenham places the angina between spring and summer: but it is probable that a little more accuracy in the accounts might reconcile the difference. Sydenham's angina affects the organs of respiration, as well as deglutition; this occurs much seldomer than the slighter sort, affecting only the deglutition, and commonly called sore throat.

- 7. Agues and intermittent fevers are found chiefly in the spring.
- 8. The cholera morbus most in summer.
- 9. Inflammations in the bowels most in summer.
- 10. Dysenteries most in autumn and summer.
- 11. Diarrheas most in autumn.
- 12. Asthmas most in winter.
- 13. Miliary fevers equally in spring, summer, and autumn.
- 14. The low petechial fever least in spring, which is agreeable to former observations: and moreover, that this kind of fever sometimes proves benign, appears in the above records of the winter 1761, and of the autumn 1762, and 1764, compared with 1725, 1728, and 1734; as does also the miliary, as appears from the above accounts in autumn 1763, and in spring and summer 1764, and in spring and autumn 1765.
- 15. The rheumatism and rheumatic fevers appeared in the last seven years most in winter from this review, of which period it appears that most of these observations agree perfectly to those of a much longer series of time above, which may serve as a reciprocal confirmation of the truth of both.

### ART. III. *An Inquiry into the Efficacy of warm Bathing in Palsies.*

By R. Charleton, M. D. Physician to the General Hospital at Bath. At the Clarendon Press, Oxford, and sold by B. White in London. 8vo. 1s. 6d. 1770.

**D**R. Mead, in his *Monita et Præcepta Medica*, expressly declares, that warm bathing is prejudicial to all paralytics. His words are, *calide vero immersiones omnibus paralyticis nocent.*

The present Inquiry contains an ample defence of the Bath waters, and their external use, against this declaration of Dr. Mead.—‘ Since the establishment, says Dr. Charleton, of our hospital at Bath, I have seen so many and such manifest proofs of the virtue of these waters in paralytic cases, that, as I am fully convinced myself of Dr. Mead’s mistake, I have thought it my duty to communicate to the public the grounds of my conviction: further urged thereto by the notoriety that nervous diseases are continually advancing; the palsy, which formerly used to be for the most part the attendant of worn-out nature, being, in our days, become, but too frequently, the miserable companion of youth.

‘ By a clause in the act of parliament for the better regulation of this charity, it is enacted, that no patient shall be admitted till his case has been drawn up by some person in the place,

place, or neighbourhood of his residence, and sent to the hospital for the examination of the physicians and surgeons who belong to it; on whose judgments it rests, from the inspection of the state of his case, to determine whether the object recommended labours under a disease in which these waters are found to be beneficial.

‘ All such cases as are deemed proper for admission are registered. Minutes are taken of each patient’s disease, age, parish, time of admission, stay in the house, when discharged, and what degree of benefit he received. The original histories of their several diseases, which are sent upon their petitioning for admittance, are also carefully preserved; and thus an exact account of our patients has been kept from the foundation of the hospital to the present time.

‘ Tis from these records I shall collect the vouchers which are to determine the subject in dispute; and shall lay before the reader a state of our paralytic patients from May 1751, to May 1764. A period of time sufficient for the purpose: for it cannot be doubted, but that the same effects, which these Baths have produced in the course of *thirteen years*, may at all times be expected from them, in like circumstances; as they are invariable in their qualities; and not liable, like most other remedies whether prepared or unprepared by Nature, to change or adulteration \*.’

After producing a number of histories from the hospital books of different cases of the palsy, and proceeding from different causes, Dr. Charleton thus concludes: ‘ It is apparent from these cases, that the patients usually recommended to our hospital labour under palsies which have resisted the powers of medicine, and whose original obstinacy has, of course, been augmented by time; yet the table informs us, that out of 969 paralytics, in situations so unpromising, 813 were benefited.

‘ It cannot have escaped the reader’s notice, that BATHING in these waters makes an essential part of the hospital practice.

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\* ‘ It is well known that the Romans were extremely careful to preserve, by great works, their most celebrated medicinal waters. We have a remarkable instance of this fact, in the Bath waters: whose source and manner of conveyance to the places of eruption are so carefully concealed and secured, as not only to have remained undiscovered, but to have been also preserved from any the least injury, though buildings were erected every where round them, and wells dug, for the supplies of common spring water, in every point of the compass.—They have continued unhurt by the ordinary ravages of time; and change of season does not affect them: for chemical experiments are attended, in every part of the year, with the same phenomena, if made with equal exactness: and their heat is shewn by the thermometer to be invariable.’

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‘ We bathe all our paralytics, where no particular circumstances forbid. When a patient is sent to us whose limbs from a long continuance of the disease are totally relaxed, warm immersion in such a state would be manifestly improper ; and he is, therefore obliged to refrain till by drinking the waters, or, if necessary, by the aid of medicine, he acquires a sufficient degree of strength to venture on its use. Where no such objections occur, he enters on this regimen after a short preparation. If the bath weakens, as it sometimes does, he intermits it, and in the mean time has his limbs pumped. Some are able both to bathe and pump at the same time, or else to use each alternately ; while others stand in need of pumping alone ; and thus the external application of these waters is used in all such complaints, though varied according to the particular nature of the case, and the constitution of the patient.’

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ART. IV. *Letters to the Honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relative to religious Liberty, in his celebrated Commentaries on the Laws of England.* By Philip Furneaux, D. D. 8vo. 2 s. 6 d. Cadell. 1770.

**T**HE Commentaries of Doctor Blackstone have been so frequently mentioned and applauded in the course of our Review, that it is needless to enlarge upon their character and merit. Every one who is acquainted with them must be sensible of their great utility, not only to students designed for the bar, but to Englishmen in general ; as leading to a clearer and fuller view of the constitution and laws of our country, than could otherwise have been readily attained. But the more justly and deservedly any writings are held in estimation, and the more probable it is that they will be transmitted to posterity, the more necessary is it become that the errors in them should be pointed out, especially if their errors be not the slight inadvertencies and mistakes which are almost unavoidable in a long work, but such as will probably mislead the reader in points of considerable moment.

It is with concern that we have observed, in Sir William Blackstone's Commentaries, several things that betray narrower sentiments with regard to the original and natural rights of mankind, than ought to have been advanced in this enlightened age and kingdom, and which favour of principles that could only arise from the early prejudices of a bigotted education. Not to mention certain matters relative to civil liberty, which might deserve to be remarked upon, his ideas concerning religious liberty have given just offence to men of enlarged and liberal minds. Some of his opinions, with respect to this subject, have been animadverted upon by Dr. Priestley and other writers ; but

we are indebted to Dr. Furneaux for a full and complete discussion and confutation of the learned Judge's errors in a point of so important a nature. The method, too, in which Dr. Furneaux has conducted his attack, does no little honour to his temper, as well as to his understanding; for his treatment of his antagonist is peculiarly candid and genteel.

Our ingenious Author's first letter is employed in considering the doctrine of the commentaries with regard to the Act of Toleration. According to Sir William Blackstone, this act only frees Dissenters from the penalties, and not from the crime of nonconformity. In his opinion, mere nonconformity is a crime, though not so great as some others, and is so considered in the eye of the law, notwithstanding the Toleration Act: the *penalties*, indeed, by that Act are *SUSPENDED*, but the crime subsists still. In opposition to these sentiments, Dr. Furneaux has clearly shewn that, with respect to those who are qualified as the Act directs, the crime of nonconformity is abolished together with the penalties; and his first argument to this purpose is drawn from the mode of expression in that clause of the Act, which repeals the penal statutes with regard to such persons. 'Suspension of penalty is not the language of the Toleration Act. The Act uses a comprehensive and forcible expression, which excludes the *crime* as well as the *penalty*; it leaves these penal statutes *no operation at all*, with respect to the Dissenters, who are under the Toleration Act; it *repeals* and *annihilates* those statutes, with regard to such Dissenters. The words of the Toleration Act are, that those statutes shall not be construed to *EXTEND* to such persons. And if they are not to be construed to *extend* to them, nothing can be plainer, than that they are not to be construed to *affect them at all*, either as to crime or penalty.'

Our Author's second argument is taken from those clauses of the Toleration Act, which protect the Dissenting worship. These clauses, 'in the words of a great lawyer, have rendered the Dissenters way of worship, "not only innocent, but lawful; have put it, not merely under the connivance, but under the protection of the law have *established it*. For nothing can be plainer, than that the law protects nothing in that very respect in which it is, at the same time, in the eye of the law a crime. Dissenters, by the Act of Toleration, therefore, are restored to a legal consideration and capacity." And this is a view of their condition under the Toleration Act of great importance. For many consequences will from hence follow, which are not mentioned in the Act, and which would not follow, if the Act amounted to nothing more than suspension of penalty.'—

REV. May 1770.

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This liberal interpretation of the Toleration Act is farther argued from the unanimous judgment of the commissioners delegates, and of the house of lords, in the sheriff's case; the grounds of whose judgment are fully stated by Dr. Furneau, and shewn to be, that Dissenters are freed from the crime as well as penalties of nonconformity. In the final determination of the cause between the city of London and Allen Evans, Esq; when the lords took the opinion of all the judges, except those who had already given it as commissioners delegates, they all agreed in their opinion, except one. The whole, too, was summed up, and the reasoning on the opposite side examined and confuted, with his usual perspicuity and force of argument, by Lord Mansfield; and upon this ground the House of Lords affirmed, *nemine contradicente*, the judgment of the commissioners delegates.

‘Whether, says our Author, the Toleration Act is extensive enough as to those who *should be* its objects, is one question; what is its meaning and intent, with respect to those who *are* its objects, is another. Mere nonconformists, with respect to the worship, discipline, and government of the churches, are certainly its objects; and I think it ought not to have been limited, as it is, in regard to the doctrinal articles of Religion. But still, with respect to those persons whom it does comprehend, that is, the mere nonconformists to the constitution and rites of the church, it puts them on a very liberal footing, not on that of *connivance* only, but of *protection* also. And the more the idea of legal protection is examined, the more will it appear to justify the strong expression, which the noble lord before mentioned used concerning the Dissenting worship, that it is ESTABLISHED. If the justices of the peace at the quarter-sessions, or the register of the bishop's court, should refuse to register a Dissenting place of worship, a *mandamus* always is and must be granted, upon application, in Westminster Hall, to compel them to the discharge of their duty. And is it not absurd to suppose, that a *mandamus* must issue in a case, which the law regards as criminal? Is not the law to be considered as giving its *whole sanction*, and exerting its *whole energy*, in respect to whatever justifies and requires a *mandamus*? And does not this amount, strictly speaking, to the idea of the word *established*?

‘When the late incomparable Speaker of the House of Commons, Mr. Onslow, was informed of the expression, which the learned and noble Lord used on this occasion, he observed, in a conversation with which he honoured me, that this was the language he himself had always held; that, as far as the authority of the law could go in point of *protection*,  
the

the Dissenters were as *truly established* as the Church of England; and that an established church, as distinguished from their places of worship, was, properly speaking, only an *endowed* church; a church, which the law not only protected, but endowed with temporalities for its peculiar support and encouragement.'

Our Author's second letter considers the sentiments which have been advanced by Mr. Justice Blackstone with regard to Heresy. His opinion is, that it should be punished with temporal penalties; only that care should be taken, that what is Heresy be first settled by proper authority. 'But here, says Dr. Furneaux, the question occurs, what is proper authority? And where is it lodged? I suppose, Sir, you will place it either with the Ecclesiastical Governors, or with the Legislature. But in the hands of either, it will certainly amount to nothing more than human authority, the authority of fallible men; which, I apprehend, upon examination, will be found to be no authority at all in the present case, that is, in defining what is true Faith, and what is Heresy, and marking out their respective boundaries.'

This point is established by our learned Author, both from scripture and reason, and the right of private judgment asserted; after which he shews, that, considering the lenity of the times, it is an advantage to religious liberty, that Heresy is not sufficiently defined by our laws, though Sir William Blackstone looks upon it as a defect. Dr. Furneaux then proceeds to enquire, on supposition that Heresy is 'cognizable and punishable by human authority, what that punishment shall be? According to the doctrine of the commentaries, "it seems necessary, for the supports of national religion, that the officers of the church should have power to censure Heretics, but not to exterminate or destroy them." In this assertion, continues our Author, is it not plainly supposed, that the censures of the church are to be attended with temporal penalties? Only not so as to exterminate or destroy the Heretic. In the name of humanity, Sir, is this the only exception to the extent and effect of the church's censures, that they shall not reach to utter extermination? Are all other pains and penalties proper, in whatsoever degree they are inflicted, which affect only a man's liberty or property, provided he is not destroyed thereby? If this be your meaning (and, I think, you should have left no ground for suspicion that it is your meaning, if it is not) what more ample scope could any persecutor desire for his wanton cruelty, than you allow; unless, like another Bonner, he thirsted for human blood?—Excuse me, Sir, the warmth of my expression. This sentence of yours must,

surely, have dropt from you Inadvertently, and can never seriously be intended to mean, what it seems to imply.

‘ To examine the point more thoroughly : is the infliction of temporal penalties upon Heretics, really necessary to the support of a national establishment ? If so, how comes it to pass, that a national establishment is in its nature so opposite to the genius of christianity, of that kingdom which is not of this world, and which consists not in any thing this world can bestow or secure, but only in righteousness, truth, and peace ? Religion is seated in the heart of man, and conversant with the inward principles and temper of the mind ; and it cannot, therefore, properly speaking, be established by human laws, or enforced by temporal punishments. There is nothing in a fine, or a dungeon, or in any other penalty which the magistrate can inflict, that is calculated to produce conviction. Truth can only be supported and propagated by reason and argument ; in conjunction with that mild and persuasive insinuation, and that openness and candor, and apparent benevolence in its advocates, which are suited to invite mens attention, and dispose them to examination. No civil punishments are adapted to enlighten the understanding, or to conciliate the affections. And therefore, the “ weapons ” which the ministers of religion (or in your stile, “ the officers of the church ”) are directed to use “ are not carnal,” but spiritual.

‘ For my own part, I believe, it would have fared much better with the interests of true religion, if it had been left to make its way by the force of its own native excellence, and evidence only, than it hath done since it hath been incorporated with civil constitutions, and established by human laws.—But when national establishments, besides the rewards which they bestow upon their church officers, are guarded by temporal penalties, inflicted on all who cannot follow the lead of the public wisdom and public conscience, they are then neither better nor worse than notorious violations of the laws of Christ, and of his royal prerogative ; they are destructive of the very design of his religion, which is of no value if the profession and practice of it be not a free and reasonable service ; and are an open invasion of the common rights of humanity.’

We could with pleasure attend Dr. Furneaux through the remainder of what he hath said upon the subject of punishing Heresy, and upon the intimation of Sir William Blackstone, that it is the right of a national church to prevent the propagation of crude and undigested sentiments in religious matters ; but we proceed to the third letter, which relates to the learned Judge’s account of the penal statute against the Deists. The learned Commentator argues the fitness of their

being punished by the magistrate, from the tendency of their principles, and from the nature of judicial oaths, which cannot have their effect, where christianity is depreciated. But our ingenious Author hath clearly refuted these arguments, and has particularly insisted upon the necessity of distinguishing between the tendency of principles and the overt acts arising from them; after which he has entered into a distinct enquiry, whether the reproaches and calumnies which infidels throw upon religion be a proper ground of punishment by the civil power. We can only transcribe part of what he has advanced towards the conclusion of this letter. ' Indeed, says he, discovering a disposition to take refuge in temporal penalties, whenever any persons in discourse or writings misrepresent and revile (or, as you stile it, *affront*) our holy religion, and depreciate its efficacy, is acting as if we apprehended the cause had no other and better support. Whereas, for three hundred years after its first promulgation, christianity maintained its full reputation and influence (though attacked in every way which wit or malice could invent) not only without the assistance of, but in direct opposition to, the civil power; it shone with the brighter lustre, for the attempts to eclipse it. And the insults and calumnies of its enemies were as ineffectual to its prejudice, as either their objections, or, what were more to be feared, their persecutions. And as it was during that period, so will it always be, if there be any ground to rely on that promise of our blessed Saviour concerning his church, that "the gates of hell shall not prevail against it."

' In the mean time, compassion to all ignorant, petulant, malicious adversaries of our holy religion; and a desire to obviate the mischief they do, by refuting their arguments, exposing their petulance and malice, and, if possible, working conviction in their minds; are the dispositions which such contemptible attacks on the honour of the christian religion, and its author, should excite in his genuine disciples. We should argue with such men, not persecute them; should endeavour to rescue others from the danger of being infected by their principles, with cool reasoning; but we should be careful how we attempt to punish them, lest we *harden* instead of reclaiming them: lest we leave room for others to imagine, that not their scoffs and insults, but their *arguments*, have *provoked us* by being unanswerable. And indeed, provided it be wrong to animadvert, by temporal penalties, on the calm reasoning of infidels against christianity; it would, surely, be *imprudent* to punish them for what renders their arguments, if there be any, less formidable and prejudicial; I mean, their revilings and their scurrility. It is *imprudent*, I say, by a prosecution, to hold up to public notice, to introduce into all conversation, and



excite people's curiosity after, those scurrilous writings, which would otherwise quickly sink with their Authors into perpetual oblivion. Many Infidels, in modern times, have united their efforts against the christian religion; and they have railed, at least some of them, much more than they have reasoned; but they have been heard, and confuted; and most of them are only remembered by the excellent apologies for christianity, which they have been the occasion of producing. I hardly think they and their works would have been so soon forgotten; I am sure, our religion would not have received such honour, nor infidelity such disgrace, and such a total defect, if, instead of being answered by the learned writers, who have employed their abilities to so laudable a purpose, they had been prosecuted, fined, imprisoned, or suffered any other ignominious or cruel punishment, by sentence of the magistrate. Those who call for the aid of the civil power, and for the infliction of pains and penalties, in support of the christian religion, forget the character and conduct of its divine Author; who, when his Apostles, out of zeal for his honour, would have invoked fire from heaven on the unbelieving Samaritans, because they had just *affronted* him, severely rebuked them: "ye know not what manner of spirit ye are of; the Son of man came not to destroy mens lives, but to save them."

It is the Commentator's opinion that the continuance, to the present time, of the penal statute of Elizabeth, against speaking in derogation of the common prayer, is not too severe and intolerant. The reasons assigned for this opinion are fully confuted by Dr. Furneaux, in his fourth letter; in the course of which he hath made some just observations on the little dependence that is to be placed on the determinations of councils and synods, and hath subjoined a learned note on the spirit and conduct of the four first general councils in particular. He has, likewise, considered Mr. Justice Blackstone's assertion, that "the reformation," in the reign of Queen Elizabeth, "was finally established with temper and decency, unsullied with party-rancour, or personal caprice and resentment."

Our Author's fifth letter is principally taken up in combating Sir William Blackstone's sentiment, that "an alteration in the constitution or liturgy of the Church of England, would be an infringement of the fundamental and essential conditions of the union between England and Scotland, and would greatly endanger that union." What Dr. Furneaux has alleged with regard to the nature of *pacta conventa* is peculiarly worthy of notice, and, therefore, we shall lay part of it before our Readers,

‘ I believe,

‘ I believe, says he, it will be admitted, that, in all *pacta conventa*, or union treaties, those conditions which are previously insisted upon by either of the contracting parties in its own favour, and in which the interest of the other is not involved, though they are ratified in ever so solemn a manner, are nevertheless alterable, with the free consent of that party who is alone interested therein. This is perfectly consonant to reason, and to the nature of such solemn pactions. Indeed, no conditions can be made so unalterable, that they cannot be reversed in the case which is here supposed; that is, where the only party interested in the condition, and who insisted upon it for his own behoof, releases the obligation, and consents to have it altered. And if this principle be allowed, the propriety of the application of it to the present case will appear, if we consider, that the union between England and Scotland, though an incorporating union in many, was not so in all, respects; and particularly that in their Ecclesiastical capacities, or with regard to their respective churches, the two nations, who were the original contracting parties, still continue separate bodies: I say, the two nations were the original contracting parties; for this should be carefully observed, that, strictly speaking, the two parliaments were not the contracting parties, but the two nations; for whom, and on whose behoof, the parliaments were only agents, or plenipotentiaries, executing an express or implied trust. And if so, either of the two churches, or nations, may authorize an alteration of any of the conditions stipulated merely in its own favour, and in which the other hath no interest; that is, the English or the Scottish nation or church may recede from the condition demanded and enacted in its own favour, even though most solemnly declared to be immutable. And on this footing, I mean, on the free consent of the party interested therein, the parliament of Great Britain may make the alterations in question.’——

‘ This is the footing upon which, I think, the case should be put; and not merely upon a competent authority in the British parliament to make alterations in the two churches. And I am of this opinion, because the parliament of Great Britain is to be considered as *guardian*, or *in trust*, for both churches; and therefore cannot have any *authority*, that is *right*, inherent in itself (for *nemo potest, quod non jure potest*) to dispense with the conditions of the union, which were previously declared to be unalterable, *in those particular respects in which the two nations still continue separate bodies*: here, I think, nothing but the consent, expressed or implied, of each of these bodies, as to the condition stipulated in its own favour, can be sufficient warrant for an alteration.

‘ Let this be illustrated by the case of the Dissidents in Poland : can it be thought, that there was an authority in the Polish diet to vacate the solemn *pacta conventa*, and the rights and privileges of the Dissidents grounded upon them ? I apprehend, the Dissidents disallow, and protest against, such a right or authority in the diet ; and, I think, with reason ; but they would have no such reason to complain of any infraction of the original settlement, if no alterations had been made but at their own request, or with their own free consent.

‘ On the whole, this state of the question appears to me to be the only one that is consistent with the general nature of government as a trust, with the sacred regard due to such *pacta conventa* as the act of union, and with the rights thereby reserved to each of the two churches ; and, on those accounts, to be much preferable to acknowledging, on the one hand, a power in the parliament to dispense with such solemn conditions, when, and as far as, *they* shall think there is sufficient ground for it ; or to holding, on the other hand, such conditions to be unalterable, whatever change of circumstances may render an alteration, in the general opinion, expedient and necessary.’

Dr. Furneaux’s sixth letter considers the celebrated Commentator’s position, that a test law, excluding Dissenters from civil offices, is essential to the idea of a church establishment ; and the seventh letter refutes the charge brought against the Dissenters, as holding principles which are destructive of the obligations of society. These letters equally merit attention with the former ones ; but as we have already extended this article to a considerable length, we shall dismiss it, with observing, that the present performance will not only give great satisfaction to the enlightened friends of religious liberty, but that it is well calculated to rectify and enlarge the ideas of those persons who have not hitherto sufficiently examined the subject. An enquiry into some of the opinions, of a political and civil nature, which are advanced in the commentaries, if conducted with the same ability, accuracy, and candor, that are displayed in the work before us, would be a most important and acceptable service to the Public.

ART. V. *The posthumous Works of a late celebrated Genius, deceased.* 12mo. 2 Vols. 5s. Almon, &c. 1770.

THE celebrated Genius whose posthumous works these are insinuated to be, is the late Mr. Lawrence Sterne ; but they are manifestly spurious, a fraudulent imposition upon the Public, and a flagrant injustice to the memory of the dead. They allude to many facts and circumstances which did not happen till  
Sterne

Sterne was dead, and the very account which the supposed Editor gives of them is wholly contradictory and absurd; he pretends that they were loose notes from which the Author designed to form a large and serious work; but that he was prevented from executing this design by an untimely and unexpected death. In the very next sentence he pretends just the contrary; that some time before the Author's death they were put into his hands to correct or cancel as he should think proper. If it is true that Sterne intended to form a large and serious work from these hints himself, it cannot be true that he put them into the hands of another person to correct or cancel: loose hints that serve as references to a man's own mind are not objects of correction by another, and to suppose that he who had written them would leave them to be cancelled before they had been used, by one who could not possibly know how far they could be useful, is too silly even to be laughed at. The supposed Editor has pretended to give an account of his Author's birth, parentage, and education; of the origin of his idea of uncle Toby, of obligations which he owed to an Irish Lieutenant whom he celebrated by the name of Le Fevre, and many other particulars, some of which are so extravagant that they are unworthy of the *English Rogue*. He represents Sterne's father as a profligate officer, totally abandoning his child to idleness and vice, taking not the least care of his education, which, till he was twelve years old, was superintended by Le Fevre who sent him to school: he says he had also an uncle, who was a profligate parson, and neglected the duties of his function, to write political pamphlets in defence of the corrupt administration of the late lord Orford, when he was sir Robert Walpole, in hopes of getting preferment: he represents Sterne as prostituting his parts and principles in the same service, and writing a defence of the minister for his uncle to own, in hopes that when sir Robert should have provided for his uncle, his uncle would provide for him. He makes Sterne accuse himself of debauching his mother's maid, by a ludicrous insinuation that the maid debauched him, and represents him as having recourse to the following expedient in order to discharge a debt to Le Fevre of two hundred pounds:

‘ I happened to be acquainted with a young man, who had been bound apprentice to a stationer in York.—He had just then finished his time, come to set up in London, and had rented a window in one of the *flagged* alleys in the city.

‘ I hired one of the panes of glass from my friend, and stuck up the following advertisement on it with a wafer:

“ Epigrams, anagrams, paragrams, chronograms, monograms, epitaphs, epithalamiums, prologues, epilogues, madrigals,

gals, interludes, advertisements, letters, petitions, memorials, on every occasion.—Essays on all subjects.—Pamphlets, for or against the ministry.—With sermons upon any text, or for any sect—to be written here on reasonable terms—

“ By A— B— Philologer.”

N. B. *The greatest honour and secrecy may be depended on.*

‘ The uncommonness of several of the above titles raised the curiosity of the public extremely.—So that besides the applications made to me for the *useful species of literature*, such as advertisements, petitions, and memorials, many more were made for the chronograms, monograms, paragrams, &c. merely to see the nature of them.

‘ At night—or to express myself more poetically—when the evening had assumed its *dusk gown*, I used privately to glide into my office, to digest the notes or heads of the day, and receive the *earnests*, which were directed always to be left with the memorandums.—

‘ The writing to be paid for on the delivery ; according to the nature, extent, or importance of the subjects.—

‘ All improper applications, immoral subjects, simoniacal proposals, or libertine overtures, were, with scorn and detestation, rejected.—*I held no office opposite to St. Peter.*—The notes of these kinds were thrown into the fire, but the *earnests* retained, as the fines of iniquity.

‘ The ocean of vice and folly, that opened itself to my view, during the period I continued in this odd department of life, shocked and disgusted me so much, that the very moment I had realized Le Fevre’s sum, and discharged the rent of my *pane*, I closed the horrid scene—or, to express myself more properly in this case—*stopped up the common sewer.*’

This surely is a sufficient specimen of the performance before us, as far as it professes to relate the life of the supposed Author ; it will perhaps also prove that the real Author is better acquainted with the dark side of life in Dublin than London : in this capital it is not a custom for stationers to hire a *window*, and let out a *pane* of it to an under-tenant, nor is there in London any place known by the name of a *flagged alley*.

A ridiculous story is somewhere told of a contrivance to defraud a man’s family of his substance by writing a bequest of it on a scrap of paper, and then having put the words into the mouth of the supposed testator after he was dead, taking them out again, in the presence of some honest persons in the secret who were to swear they were the last words that came out of his mouth : the Author of this performance, except the perjury, has done worse, for he has put words into the mouth of a dead man, to deprive him and his family of  
what

what is supposed to be of more value than money, their good name.

As to the essays, sentiments, and characters, the greater part are trifling and common place, but there are some not wholly destitute of merit ; of this number are the following :

‘ 42. The definition of the Godhead is, *that his intelligence requires no reasoning.—Neither propositions, premises, nor deductions, are necessary to him.—He is purely intuitive.—Sees equally what every thing is, or is possible to be.—All truths are but one idea only.—All space but a single point, and eternity itself but an instant.*

‘ This is a truly philosophic idea of the Godhead ; and is suited to it alone, in one very peculiar sense—that any Being less than infinite, would be rendered miserable by such endowments.—Reasoning, investigation, progressive knowledge ; hopes, completions, variety, society, &c. would be at an end.’

‘ 70. A certain person had once done me a signal piece of service, but had afterwards behaved himself very unworthily toward me.—An occasion soon occurred, which put it into my power to requite his ill offices ; and I was urged to take advantage of it, by a friend of mine—or rather, an enemy of his.

‘ I objected, that this man had formerly obliged and served me.—True, he replied ; but surely his ill behaviour since that time, has sufficiently cancelled both the service and the obligation.

‘ By no means.—Merchants accompts are never to be admitted into the higher and more liberal commerce of friendship. A person who has once obliged, has put it out of his power ever after to disoblige us. The scripture has inculcated a precept to *forgive our enemies*.—How much stronger then must the text imply the *forgiveness of our friends* ?

‘ The *disobligation*, therefore, being thus cancelled by religion, leaves the *obligation* without abatement, in moral.—A kindness can never be cancelled—*not even by repaying it.*

‘ 165. A lie is *desperate cowardice*.—It is to *fear man*, and *brave God*.’

It would be difficult to enlarge this Extract, and we cannot pretend to say, that what we have taken already from this book is to be found no where else, for the Author has inserted a fabulous story of one Gleichen a German count, said to have obtained a dispensation from the Pope to have two wives, upon his bringing home a Turkish lady who had delivered him from captivity, to the wife whom he had left behind him when he left Europe. This story is to be found both in Bayle and Moreri, though our Author relates it with an air of importance, and as an historical fact that is worthy of credit.

ART. VI. *A Chronological Series of Engravers from the Invention of the Art to the beginning of the present Century.* 12mo. 3s. Cambridge printed, and sold in London by T. Davies, &c. 1770.

THE principal design of this Series is to assist the collector of prints in arranging them; by inserting not only the name of the artist and the time when he wrought, but in general, an account where he was born, who was his master, and what were his subjects, his manner, his merit, and the signature by which his works were distinguished. Many of these particulars however are frequently wanting, and sometimes all of them; the name only of the artist being inserted as having lived sometime in the century, without specifying the year, or any other particular.

In the preface the Author has attempted to trace the Art of Engraving to its source, but without success; Italy, Germany, and Holland, have respectively put in their claims, which still remain undetermined.

The Italians say, that the art of taking prints from an engraved plate was discovered in 1460, by Tomaso Finiguerra, a goldsmith of Florence, who communicated it to Baccio Baldini, another goldsmith of the same city. Baldini engraved several plates from drawings of Alessandro Boticelli, and was afterwards assisted by Andrea Mantegna, who improved the art, which from Italy travelled into Flanders, where it was first practised by Martin Schoen. They say also that Boticelli himself published prints of prophets and sybils about 1460, and that he undertook to adorn the 7th edition of Dante, which was printed in 1481, with cuts at the head of the chapters; of which he finished but three.

The Germans pretend, that the art was not only discovered but practised among them long before the time of Finiguerra; they produce a print by one Hirschvogel, in 1445, another by one H. S. in 1455, and say that the art was practised by Luprecht Rust, who was Schoen's master, as early as the year 1450. Some of their writers, according to this Author, say, that the art was invented by Francis à Bocholt, but he does not mention the time when Bocholt is said to have lived; they pretend that the immediate followers of Bocholt were Israel à Meckenick, and Martin Stock, and that Stock was Albert Durer's master.

The Dutch in their turn pretend, that the art of taking off impressions on wood was discovered by Lawrence of Harlem, who died between the years 1435 and 1440; and that of engraving on copper and taking impressions from plates of that metal,

metal, by Peter Schoeffer, who had a printing office at Mentz ; that Mentz being taken in 1462, and Schoeffer's printing office broken up, the workmen deserted and carried the art into Germany and Italy. Our Author, by no means able to regulate the confusion in which various accounts have involved the origin of this art, seems to think that it was discovered in Germany ; he has therefore begun his Series with Martin Schoen, whom he places at Colmar in Germany, and supposes to have wrought from the year 1460 to 1470.

His reason for allotting this period to Schoen, however, does not appear, for he says, that his prints have no date : he has not admitted Boticelli, nor Stock, nor Ruft, nor Meckenick into his catalogue ; he says indeed, that not a single work either of Meckenick or Stock has been produced, and that there is not even a record of any work by Ruft. But admitting that there is no record of any work by Ruft, and that therefore he has no claim to stand in the list, the Author should not have rejected either Boticelli or Meckenick, for he acknowledges, in a note, that Boticelli executed designs for the three first books of Dante, to say nothing of his prophets and sybils ; and, in another note, he has given a very particular account of Meckenick, who, he says, was at Munster Eiffel near Meckenheim in the electorate of Cologne, and *worked* at Bucholt, whence he was sometimes called Israel de Bocholt, and by some supposed to be the same with the Francis Bocholt, said by the Germans to have invented the art. Our Author says, that we have books, consisting of cuts representing scripture histories, with explanations under each, printed from wooden blocks, before the printing with moveable types was thought of ; many judicious writers however are of another opinion, particularly Meerman, in his *Origines Typographiæ* \* ; as our Author himself has observed. He proceeds to tell us, that we have a considerable number of books printed both with moveable types and blocks, *and* adorned with wood-cuts before the year 1490. The literal meaning of this passage is, that these books *exclusive of the cuts*, were printed partly from words cut on blocks, and partly from moveable types ; which perhaps is not the writers sense. In a note upon this passage he gives a list of "the most remarkable books printed *from blocks*, with figures." He probably means just contrary to what he says ; books printed not from blocks, but from moveable types ; for among them is Caxton's Myrrour, printed in 1480 ; there was no reason to tell us that the figures, which he calls *wood cuts*

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\* See Review, vol xxxiv. p. 498.



in the text, were printed from blocks, because they could be printed from nothing else, and yet perhaps this was what the Author intended, by words that convey a very different sense.

Our Author supposes the invention of etching to have been about forty years posterior to that of engraving, and says it was known to Albert Durer, whose works he refers to the year 1494.

The invention of mezzotinto is given to prince Rupert †; the common story, says our Author, is this: ‘ Prince Rupert, in his retirement at Bruffels, after the catastrophe of his uncle, going out early one morning, observed a centinel at some distance from his post, very busy in doing something to his piece: the prince asked what he was about; he replied, that the dew which had fallen in the night, had made his fusil rusty, and that he was scraping and cleansing it. The prince looking at it was struck with something like a figure eaten into the barrel, with innumerable little holes closed together like friezed work in gold or silver, part of which the fellow had scraped off.’—From an accident so trifling, the fertile genius of the prince is said to have conceived the method of engraving called mezzotinto, though others ascribe it to the soldier. Mr. Walpole, in his account of engravers, says, that ‘ the prince concluded that some contrivance might be found to cover a plate with such a grained ground of fine pressed holes, which would undoubtedly give an impression all black, and if scraped away, in proper parts, the smooth superficies would leave the rest of the paper all white. Communicating his idea to Warner Vaillant, a painter whom he maintained, they made several experiments, and at last invented a steel roller cut with tools, to make teeth like a file or rasp with projecting points, which effectually produced the black grounds; these being scraped away, and diminished at pleasure, left the gradations of light. The art was improved by Blooteling, who found out the application of the chissel for laying grounds, which much exceeded the roller. George White afterwards made use of a graver for forming the black spot in the eyes, and sharpening the light, which in preceding mezzotintos, he observed, had never been distinct. Smith carried the art far towards perfection, but even he has been exceeded by several now living, some of whom, among other improvements, have added that of uniting etching to mezzotinto.’

As a specimen of this work we have given the *fifteenth* century complete.

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† The era of this invention is fixed to the year 1649.

1. MARTIN SCHOEN : *of Colmar in Germany.*

\* According to some he was Albert Durer's master ; others say that he died when Albert was actually on the road for that purpose : but these are only conjectures. He is called Hupse Martin by the Germans, and Buon Martino by the Italians. His engravings are without date.

\* His two brothers Paul and George, eminent goldsmiths, probably engraved with him : another brother, Bartholomew, was an engraver ; one of his pieces bears date 1479.

2. ANDREA MANTEGNA : *of Padua.*

\* Born 1451. He became a celebrated painter, was one of Correggio's masters ; and considerably improved the new art of engraving. He died 1517.

3. ANTONIO POLLAIUOLI : *of Florence.*

\* Born 1426, and died 1498.—There is a large piece by him of 6 naked figures fighting ; the back ground a forest.

4. HORATIO SANTI : *an Italian.*

\* He engraved after Pompeio d' Aquila.

5. MICH. WOHLGEMUTH : *a German.*

\* Born at Nuremberg 1435. He was Albert Durer's master in painting ; is thought to have invented etching ; and died 1519.—Mark M. W. or W. only.

6. ALBERT DURER : *of Nuremberg.*

\* Born 1470. We have by this celebrated master 104 engravings on copper, 6 on tin, a great number on wood ; and 6 etchings. He died 1528.

\* His wife Agnes Frey is supposed by some to have executed several small pieces, representing the miracles of Christ ; but this is mere conjecture.

\* His son Albert was a sculptor, and probably an engraver. —Matthew Grunewald of Aschaffembourg, who died 1510, engraved in Albert Durer's manner.

7. ——— MAIR.

8. MATTHEW ZAGEL.

\* Ornaments in a long form.

This catalogue of the British engravers is given separately, for the sake of those who may chuse to keep the works of our countrymen by themselves.

The Series may be of some use to curious persons ; but it does not seem to have been compiled with the judgment and accuracy which appear in Granger's Biographical History : a work of somewhat a similar kind, to which, probably, it owes its origin.

ART. VII. *Ionian Antiquities*. Published, with Permission of the Society of DILETTANTI \*, by R. Chandler, M. A. F. S. A.—N. Revett, Architect.—W. Pars, Painter. Folio, Imperial Paper. 11. 11s. 6d. unbound. Printed by Spilsbury and Haskell, and sold by Doddsley. 1769.

THE study of antiquities, and the useful researches of the learned in this noble science, may be emphatically stiled, in the seaman's language, fishing upon the wrecks caused by the storms and devastation of time. And, similar to this allusion, Lord Bacon somewhere compares the solicitude of the antiquarian, to preserve the monuments of remote ages, and trace the footsteps of ancient wisdom and ingenuity, to the provident care of those who are industrious to save, from the all-devouring and all-obliterating ocean, the valuable planks and timbers of ships which have been cast away.

The world in general, and the lovers of architecture in particular, have, within our own time, been much obliged to several connoisseurs of this country, whose good taste, and enterprising spirit, have happily manifested themselves in their most curious discoveries, and just observations, relating to the elegance and magnificence of the earlier ages, and the amazing perfection to which they, as it were *all at once*, carried the arts of Building, Painting, and Sculpture.

Since the commencement of our Review we have seen, with admiration and pleasure, the accounts published of the Ruins of Palmyra † and Balbec ‡, by Messrs. Dawkins and Wood; the Antiquities of Athens §, by Messrs. Stuart and Revett; those of Pæstum §, by two different authors; and now we have the present account of the remains of ancient Architecture in Ionia; a country which almost rivalled Attica itself, for the splendor of its public edifices.

The account given of this work by the Publishers is as follows:

On a report of the state of the Society's finances, in 1764, it appeared that they were in possession of a considerable sum

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\* In 1734. some gentlemen who had travelled in Italy, desirous of encouraging, *at home*, a taste for those objects which had contributed so much to their entertainment *abroad*, formed themselves into a society, under the name of *The Dilettanti* (an Italian word commonly used to signify a lover of music, painting, &c.) and agreed upon such regulations as they thought necessary to keep up the spirit of their scheme.

† See Review, vol. ix. p. 439.

‡ ————— vol. xviii. p. 59.

§ ————— vol. xxviii. p. 302.

§ ————— vol. xxxix. p. 132.

above

above what their current services required. Various schemes were proposed for applying part of this money to some purpose which might promote taste, and do honour to the Society \*; and, after some consideration, it was resolved, that persons properly qualified should be sent, with sufficient appointments, to certain parts of the East, to collect informations relative to the former state of those countries, and, particularly, to procure exact descriptions of the ruins of such monuments of antiquity as are yet to be seen in those parts.

Three persons were accordingly elected for this undertaking: Mr. Chandler, of Magdalen College, Oxford, Editor of the *Marmora Oxoniensia*, was appointed to execute the classical part of the plan; the province of architecture was assigned to Mr. Revett, who had already given a satisfactory specimen of his accuracy and diligence, in his measures of the remains of antiquity † at Athens; and the choice of a proper person for taking views, and copying bass reliefs, fell upon Mr. Pars, a young painter of promising talents.

These gentlemen embarked, June 9, 1764, on board a ship bound for Constantinople; and were landed at the Dardanelles on the 25th of August. Having visited the Sigæan promontory, the ruins of Troas, with the islands of Tenedos and Scio, they arrived at Smyrna on the 11th of September. From that city, as their head-quarters, they made several excursions.

In August 1765, they arrived at Athens; where they staid till June 1766; visiting Marathon, Eleasis, Salamis, Megara, and other places in the neighbourhood. Leaving Athens, they proceeded by the little island of Calauria, to Træzene, Epidaurus, Argos, and Corinth. Thence they visited Delphi, Patræ, Elis, and Zante; and on the 31st of August they set sail for Bristol, and arrived in England on the 2d of November following.

The materials they brought home were not thought unworthy of the Public. The Society directed them to give a specimen of their labours, from what they had found most worthy of observation in Ionia; ‘ a country, as our Editors express it, in

\* Our Authors have candidly observed, that a serious plan for the promotion of arts was not the only motive for forming this Society. Friendly and social intercourse, say they, was undoubtedly the first great object in view. But, they add, while, in this respect, no set of men ever kept up more religiously to their original institution, it is hoped this work will shew that they have not, for that reason, abandoned the cause of *Virtù*, in which they are also engaged, or forfeited their pretensions to that character which is implied in the name they have assumed.

† In conjunction with James Stuart, Esq;

many respects curious, and perhaps, after Attica, the most deserving the attention of a classical traveller.—Athens, it is true, as these ingenious Gentlemen farther observe, having had the good fortune to possess more original genius than ever was collected in so narrow a compass at one period, reaped the fruits of literary competition in a degree that never fell to the lot of any other people, and has been generally allowed to fix the æra which has done most honour to science, and to take the lead among the ancient Greek republics in matters of taste.’

They add, ‘ however it is much to be doubted, whether, upon a fair enquiry into the rise and progress of letters and arts, they do not, upon the whole, owe as much to Ionia, and the adjoining coast, as to any country of antiquity. The *knowledge of Nature* was first taught in the Ionic school: and as *Geometry*, *Astronomy*, and other branches of the *Mathematics*, were cultivated here sooner than in other parts of Greece, it is not extraordinary that the first Greek *Navigators*, who passed the Pillars of Hercules, and extended their *Commerce* to the Ocean, should have been Ionians. Here *History* had its birth, and here it acquired a considerable degree of perfection. The first writer who reduced the knowledge of *Medicine*, or the means of preserving health, to an *Art*, was of this neighbourhood: and here the father of *Poetry* produced a standard for composition, which no age or country have dared to depart from, or have been able to surpass. But *Architecture* belongs more particularly to this country than to any other, and of the *three Greek orders* it seems justly entitled to the honour of having invented the two first, though one of them only bears its name; for though the temple of Juno at Argos suggested the general idea of what was afterward called the *Doric*, its proportions were first established here. As to the other arts which also depend upon *Design*, they have flourished no where more than in Ionia; nor has any spot of the same extent produced more painters or sculptors of distinguished talents.’

From the high reputation so justly acquired by *Vitruvius*, our Editors are fully justified in their farther observation, that among the remains of antiquity which have hitherto escaped, in any degree, the injuries of Time, there are none in which our curiosity is more interested than the ruins of those buildings which were distinguished by that great writer (and some other ancient authors) for their elegance and magnificence. Such are the temples of BACCHUS at Teos; of MINERVA at Priene; and of APOLLO DIDYMÆUS near Miletus. These were the principal objects of their examination, and are the capital ornaments of the present volume: and, as our Editors properly remark, however mutilated and decayed these buildings now are, yet, surely, every fragment is valuable that pre-

serves,

serves, in some degree, the ideas of symmetry and proportion which prevailed at that happy period of taste.

‘ This far, ‘ we are informed, the society have thought proper, both in justice to the public, and to the Authors of the present work, to give a short account of the original occasion of the undertaking, and of the manner in which it has been hitherto conducted. They have directed the plates of this *specimen* \* to be engraved at their expence, in hopes that it may encourage the Editors to proceed upon the remaining materials of their voyage, which will be put into their hands with that view.’

The subject of the first chapter, is the Temple of Bacchus at Teos; of the beautiful front of which, our Authors have given us an elevation; partly collected from the ruins, and where these were insufficient, completed from the descriptions of Vitruvius. The disorder in which this ruin lies, is, we are informed, ‘ so great, that no fragment of a column; or portion of the cell, is found unmoved from its original place. No vestige of the plan could be discovered, much less could the aspect or species of the temple be determined from its present state. But these two articles are supplied from Vitruvius, who, in describing the Eustylos, gives this temple as an example, calling it an *Octa Stylos*, by which he means the *Dipteros*, specified by the number of columns in the front.’

The period when this temple was erected, cannot, our Editors apprehend, be exactly ascertained; yet it is fixed that the architect was Hermogenes, who, with Tarchesius and Pytheus, asserted that the Doric order was improper for sacred edifices. The objections to it are stated by Vitruvius, who remarks that Hermogenes was so convinced, that he changed his plan after the marble was ready; and with the materials prepared for constructing a Doric pile, erected this Ionic temple.—This architect is also recorded as the Author of a treatise on the Ionic temple of Diana at Magnesia; a *Pseudodipteros*.—From the eulogium bestowed on its architect, the temple of Bacchus at Teos may justly, it is said, arrogate an additional importance; being respectable as the sole, though imperfect monument of so eminent a master; and useful, both as an evidence and illustration of his principles.

Our Editors have traced the ancient history of the Teians, and also given a brief descriptive sketch of their country as it now appears, illustrated by an elegant perspective view of

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\* The present publication consists only of the materials allotted for the *first volume* of these *Ionian Antiquities*.

Segigeck and the peninsula of Teos \*. The second engraving connected with this chapter is the entire elevation of the front of the temple of Bacchus, already mentioned; and which is the only plate of the kind in this publication. The 3d, 4th, 5th and 6th plates delineate the bases, capitals, cornices, architraves, &c. &c. all the several parts, and members of the architectural ornaments being twice exhibited, first in their out-lines, and then shaded, in order to give a more complete idea of their effect. There are also proper head and tail-pieces, exhibiting some bas-reliefs observed by these learned and intelligent travellers.

The temple of MINERVA POLIAS at Priene, is the subject of the second chapter. Priene was situated on the south side of a mountain called Mycale. It now commands an extensive view over a fine plain intersected by a winding water-course approaching near to the walls, and by the river Mæander. The alteration in the topography of this tract, gradually produced in a long series of time, is a very remarkable and striking circumstance; and our Authors have observed, that it will afford curious matter to be enlarged on in the journal of their travels: the account being connected too much with the different traverses they made through the plain, as well as too prolix to be inserted here.—At present, therefore, they only remark, in general, ‘that Priene, though now seen as an inland city, was once on the sea, and had two ports; the plain between it and Miletus was a large bay; and the Mæander which now prolongs its course much beyond, once glided smoothly into it.’

These changes, it is added, are ‘so great as to bewilder and perplex the traveller, and may be assigned as the probable reason why so remarkable a portion of ancient Ionia is at present so little visited or known; the only tour through this tract as yet given to the public, being that which was undertaken in 1673, by certain English merchants from Smyrna †. It would be ungenerous to censure the journey as superficial and unsatisfactory, while it merits so much applause for the liberal design and communicative spirit of the party, which thus opened a way hitherto almost unfrequented, for the benefit of future enquirers.—Priene fell by accident into their route, and is mentioned as a village called Sanfon, the name by which, and Sanfon-Calefi, it is still known. The antiquities noted by them are

\* Teos was seated on the south side of the isthmus of a small peninsula, which terminates on the West, in a low sharp point. It is no longer inhabited; and the port, so famous in history, is choked up. The place is now called Bodrum.

† Published by Wheler, in 1682, as also by Spon.

ruins, in general, a pillar, and a defaced inscription. It is now quite forsaken.'

Our Authors inform us, that the whole space within the walls (of which almost the entire circuit remains standing, in some places several feet high) is strewed over with rubbish or scattered fragments of marble edifices. The ruined churches, say they, are monuments of the piety of its more modern inhabitants; as the vestiges of a theatre, of a stadium, and more particularly of a splendid heap † in plate I. are of the taste and magnificence of its more flourishing possessors.

In the chapter relating to Teos, it is remarked, that Xerxes destroyed all the temples in Ionia, except at Ephesus.

'How soon the Priénéans, after that fatal æra,' say our Authors, 'began to rebuild this, and what progress they had made before Alexander's time, or whether it still lay in ruins when he entered upon his expedition, is uncertain; but, we are told, 'this mighty conqueror, who (according to Justin) regarded Asia as his patrimony, and with this idea had prohibited the pillage on his first landing, was as studious to adorn as the flying Persian had been ready to deface it, not only founding new cities, but restoring the pristine splendour of the old, and re-erecting the temples which the other had thrown down! That Priene had her share in his favour, is evinced by a valuable record, happily preserved by a stone which belonged to one of the Antæ, now lying at the east end of the heap just mentioned, in large characters, most beautifully formed and cut. This inscription our Authors have copied, and its translation is this:

KING ALEXANDER  
DEDICATED THE TEMPLE  
TO MINERVA CIVICA.

This memorial, it is observed, may perhaps be deemed decisive, with respect to the age of the fabric, but, say our judicious antiquarians, 'it should be remembered, that Alexander was ambitious of inscribing such works; and it will be unfair to conclude that this was not begun, if not far advanced, when he entered Asia; since on his arrival at Ephesus, in his way hither, it is related, that finding the temple of Diana, which had been destroyed by Herostratus, rebuilding under the direction of Dinocrates, he offered the Ephesians to defray all their past expences, for the gratification which it appears

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† The ruins of the temple of Minerva Polias. It appears, indeed, from the view here given, in the first plate belonging to chap. II. to be a most splendid and magnificent assemblage of fragments of noble columns, elegant cornices, &c. &c. affording equal matter of admiration and regret!



he procured at Priene, to wit, the privilege of inscribing it as the Dedicator: and this, trifling as it may seem, was then esteemed so honourable and important, that he could not obtain it, even on terms so very liberal and magnificent.'

The architect of this august temple was Pytheus, or, as elsewhere named, Phileos; of whose genius this ruin, as well as the high character given of him by Vitruvius, bears noble testimony. But glorious as this fabric was, when entire, it presented, we are told, 'another object of admiration to the Heathen traveller; for Pausanias, after affirming that Ionia was adorned with temples, such as no other province could boast, and enumerating the principal, adds, "you would be delighted too, with that at Priene, on account of the statue."'  
L. vii. p. 533.

In describing and illustrating the engravings appropriated to this part of the work, of which there are 12 in number (with out-lines and shadings, as before mentioned, in the article of the temple at Teos) the ingenious writers have remarked a circumstance which deserves particular attention; though it is modestly offered only in the form of a conjecture, viz. speaking of the inscriptions on some of the stones, they observed the degrees of magnitude in the letters; from whence it may be inferred that regard was had to *perspective*, the greater being higher and more remote, the smaller nearer to the eye; so that at the proper point of view for reading, all might appear nearly of the same proportion. This is a hint to which our architects and sculptors would do well to attend, with respect to inscriptions on public buildings, and monuments of considerable altitude.

We are sorry to learn that many of these inscribed stones were much too ponderous to be turned up, or moved aside by any strength or power that our travellers could apply: which, as they observe, is the more to be regretted, as the legends of several are not at all injured. They assure us that they carefully copied those portions to which they could gain access; but these, as not relating to the history of the temple, are reserved for publication in their *Collection of Inscriptions*.

The scite of this temple is covered with ruins, so confusedly heaped together, that neither the number of its columns in front can be distinguished, nor the breadth of its intercolumniations measured; and, consequently, neither the aspect nor species be determined: but our Authors conclude it to be evident, from what remains, that the cell was surrounded with columns, of which the diameters and intercolumniations (supposing them any breadth between the pycnostylos and diastylos) being compared with the extent of ground occupied by the ruin, the front of the temple appears not to have exceeded an

an hexastylos, and therefore the aspect was undoubtedly the peripteros.

We come now to the 3d and concluding chapter of this work, which relates to the temple of Apollo Didymæus, near Miletus.—In the preceeding chapter, our Authors gave us a view of the plain before Priene, with a brief account of the change which has happened between it and Miletus; and now they present to their readers another very curious view from the latter city toward the sea, with references and explanatory notes; for all which they gratefully acknowledge themselves indebted to the liberality of Mr. Wood.

The temple of the *Branchidæ*, or, as it was afterward named, of *Apollo Didymæus*, with the oracle, was seated on the promontory called *Posideium* at the distance of 18 or 20 stadia from the shore, and 180 from the city of Miletus; and both are recorded as occupying this spot before the Ionic migration. The appellation *Branchidæ* was derived from a very noted family, so called, which continued in possession of the priesthood until the time of Xerxes, deducing its pedigree from the real or reputed founder and original proprietor Branchus. Several of these sacred tribes flourished in Greece, and intermixed, as this did, fable with their genealogy, raising their progenitor, to conciliate a greater respect from the people, far above the level of common humanity. The story told by the Branchidæ is indeed, as our Authors observe, sufficiently ridiculous, to need an apology for the repetition of it; they have, however, given it, as it stands related by Varro; not impertinently urging in excuse, that a tale equally extravagant, is the subject of a noble ode in Pindar, (*Olymp. VI.*) written to commemorate the antiquity and renown of the prophetic family at Olympia, the once celebrated *Jamida*.—We refer to the book for this story, and the other curious legends collected by our Authors, relating to Branchus, and the prophetic ministration of himself and his descendants in the oracular temple of Apollo at Miletus: the ceremonies used at their lustrations, the mode of consulting the oracle, the juggling tricks of the priestesses, &c. &c. but we cannot omit the remark with regard to the bright god of verse, and his wonderful talent of extemporary versification. Apollo, both at Branchidæ and Delphi, displayed his prescience verbally. ‘The talent of extemporary versification was supposed to be derived from him, and the *Pythia*, for many ages, gave her responses in verse; but prophane jesters (like those who, in our days, are wicked enough to scoff at the melodious compositions of Thomas Sternhold, John Hopkins, and others) affirming that of all poets the god of poetry was the most wretched, she consulted his credit by condescending to use prose; and these replies were converted into metre by bards serving

in the temple. From the specimens yet extant, we may safely pronounce the genius of the god to have been as contemptible in Asia as in Greece, disgracing in both, the heroic measure, the chief vehicle of his predictions: and there likewise, he seems to have retreated behind a substitute; for, in an inscription relating to this temple, we find the prophet and poet recorded as distinct persons.

Our Authors have collected various passages from the ancient historians to shew that the oracle of Apollo acquired a very early and extensive reputation at Branchidæ; and was particularly consulted by Croesus, who was profusely munificent upon those occasions, dedicating his choicest treasure to a vast amount, in the same manner as at Delphi.

The Persians, under Xerxes the son of Darius, afterward despoiled this temple and oracle of all their wealth, and then destroyed it by fire, as he in like manner consumed all the other temples of Ionia, except those at Ephesus, as before observed; urging as an example, the treatment which \* Sardis had experienced from the Ionians when in their possession.—The Branchidæ, who sided with the Persians, became, on his miscarriage, the voluntary companions of his flight, to avoid the punishment due to their treachery and sacrilege.

Our Authors are of opinion that the Milesians were too much impoverished and depressed to attempt directly the restoration of their temple; nor is it certain when they began to rear the fabric now in ruins: but the architects, it is here said, were Peonius an Ephesian, and Daphnis of Miletus. The former, with Demetrius, a servant of Diana, was said to have completed her temple at Ephesus, which also was of the Ionic order, and had been planned, but not finished, by Ctesiphon the Cnossian, and his son Metagenes, the Authors of a treatise on it.—With respect to the time in which Peonius lived, our Authors have made the following observations:

‘ The age in which Peonius lived, some perhaps will imagine, may be discovered from the history of the Ephesian temple. But it should be remembered, the edifice he completed was that which was begun or intended in the reign of Croesus; for many of the pillars were presented by him; this being the temple which rose on the contribution of all Asia, and was 200 years about; as also, that spared by Xerxes, and of which Strabo declares Cherisiphron was the original architect, that it was enlarged by another person, and finally burned by Herodotus—on the night when Alexander was born. The Ephesians displayed great zeal for its immediate restoration; selling the old pillars, and bestowing even the ornaments of female

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\* Herod. Lib. vi. c. 7.

dress to render it superior in magnificence to the other : and this was the structure of which Alexander offered to defray the whole expence for the honour of inscribing it. The architect was the famous projector who proposed to Alexander, after perfecting this temple, to form mount Athos into a statue of him, in the attitude of making a libation, with a river issuing from a beaker in one hand, running into a patera held in the other, and then visiting two cities to be founded one on each side †. Peonius, therefore, is to be placed toward the end of the 200 years above mentioned ; but it is not exactly known when that term commenced or expired.\*

Our Authors now proceed to give an account of the fine statue of Apollo Didymæus, or Philesius, as he is sometimes styled ; and of the very eminent master\* who formed it : but for this we must refer to the book—and return to the temple.

‘ With what magnificence and prodigious spirit this new edifice was designed, may in some measure, as we are here informed, be collected from the present remains. Strabo has termed it “ the greatest of all temples ;” adding, it continued without a roof on account of its bigness. Pausanius mentions it as one of the wonders peculiar to Ionia ; and Vitruvius numbers this among the four temples which had raised their architects to the summit of renown.’—Here the learned and ingenious Gentlemen enter on a very curious and entertaining account of the sacred springs of Apollo ; the vicinity of a spring or fountain being deemed a necessary adjunct to all his oracular seats. We have also the remarkable story of the cruel extirpation of the race of the Branchidæ, the descendants of those who had fled with Xerxes, as before mentioned ; and who had settled among the Bactri, in a region remote from Greece, and the dread of punishment. The sins of the fathers, however, were visited on the children, in a manner which will for ever reflect the greatest odium on the memory of the perfidious tyrant, who, after receiving their submission, put them all to the sword, and erased even the vestiges of their town, so that the city remained a bare solitude and barren waste.

Our Authors proceed, in the next place, to investigate the famous silence of the oracle at the Milesian temple, when it was deserted by the Branchidæ ; and of its resumption of its prophetic and oracular faculties : also of the principal officers and chief priests of the temple ; of their craft in their modes of divination ; of their poets, and persons of inferior rank—

† See Strabo, p. 640.—In Vitruvius the name of the architect who made this proposal to Alexander, is Denocritus.

\* Canachus, a Sicyonian, who had been a scholar of Polycletus the Argive.

who, altogether, settling with their families on the spot, formed a village within the peribolus of the temple, and were supported by the concourse of votaries.—We are now led farther into the history of the Heathen oracles, though still with an eye to that of Apollo Didymæus, which continued in some repute long after Paganism itself began to decline. After its first decline the emperor Julian was greatly solicitous to reinstate the god in the full possession of his Ionian territory; which, however, he was constrained to yield up to Christianity soon after the death of the royal apostate. Christianity, in its turn, has been forced to give way to Mahometanism; and now it seems not improbable that the Turkish empire, in this part of the world, may be subverted by the Russians, by a vicissitude, stranger, and less to have been expected, than any that Ionia hath yet experienced.

As to the vestigia of ancient Miletus, and the Didymæan temple, including also those of its later inhabitants the Christians, and, since them, the Turks, they are thus mentioned:

‘Some broken pillars and pieces of wall mark the situation of one or more Greek churches, by which we found the cross cut on two fragments. The ruin of a small ordinary mosque, unroofed, stands near the temple, with part of a flight of steps on the outside, once leading to the minaret; and another was erected on the large heap seen in the *view*, [a very fine engraving, for which we must refer to the work itself] a fragment of the wall remaining, with steps also annexed.’—Other Turkish ruins are also mentioned, at Miletus, and elsewhere.

‘The vestiges of the town, beside many wells, consist in low walls and rubbish, spreading to some extent about the temple, with a round building nearer to the sea, probably intended for a beacon or watch-tower. All these were very mean, though composed, it is likely, of materials supplied by the temple, and broken or made portable by fire; the cavities, over which several of the furnaces were constructed, being visible close by.—Indeed, it may be conjectured, from the prodigious quantity of marble destroyed or consumed, that the lime or cement so procured was the staple commodity of the place, and that, as the ancient inhabitants were maintained by the prosperity of the temple, the latter subsisted, for a time, on the ruin. However, the vastness of the heap in general, with the many stones of great magnitude, the majesty of the columns yet entire, with the beauty of the numerous capitals, and ornamental members thrown down, and as remarkable for the delicacy of their workmanship as for the amazing elegance of their design, is still such as must impress even the tasteless spectator with reverential regret; and excited, not unworthily, in the journalist of the tour from Smyrna, to whom its name

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and history were unknown, a persuasion that this fabric had certainly been one of the seven wonders of the world.'

We have now only to mention the engravings belonging to this last and most important division of the work. There are ten in number, beside the head and tail-pieces, which are very beautiful plates. Two of these are the *views* already referred to; the rest contain plans, profiles, sections, &c. &c. doubly exhibited, as in the other plates, appertaining to the buildings which are the subjects of the two preceding chapters: the explanations also proving, in like manner, the great skill and accuracy of the Commentators.

We shall take leave of this curious and valuable work, with expressing our earnest hopes that this account of Ionian Antiquities, together with the other great and noble publications of a similar kind, mentioned in the beginning of the present article, will contribute much toward improving and fixing our national taste in architecture, by directing it to those admirable models furnished by ancient Greece and Rome, and will help to drive out from among us the frivolous *quirks* of workmanship, *grotesque* forms, and *tintinnabular* trumpery, we have borrowed from the Chinese, whose gaudy designs are so infinitely inferior to the manly style and elegant simplicity, of those majestic piles which were the glory of the greatest and wisest nations that ever inhabited the earth.

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ART. VIII. *Thoughts on the Cause of the present Discontents.*  
8vo. 2s. 6d. Doddsley. 1770.

THIS Author justly observes that his subject is delicate, for that 'if a man happens not to succeed in such an enquiry, he will be thought weak and visionary; if he touches the true grievance, there is a danger that he may come near to persons of weight and consequence, who will rather be exasperated at the discovery of their errors, than thankful for the occasion of correcting them. If he should be obliged to blame the favourites of the people, he will be considered as the tool of power; if he censures those in power, he will be looked on as an instrument of faction.'

He proceeds, however, to observe that in all exertions of duty something is to be hazarded, and that when the affairs of a nation are distracted, it is the duty of private people to step something out of their sphere. He allows that to complain of the age we live in, to murmur at the present possessors of power, to lament the past, and conceive extravagant hopes of the future, are the common dispositions of mankind; but yet as all times have *not* been alike, the general infirmity of human nature should be distinguished from the particular distemperature of our own air and season.

Of our present state he draws a very disadvantageous picture. 'That government, says he, is at once dreaded and contemned; that the laws are despoiled of all their respected and salutary terrors; that their inaction is a subject of ridicule, and their exertion of abhorrence; that rank, and office, and title, and all the solemn plausibilities of the world, have lost their reverence and effect; that our foreign politics are as much deranged as our domestic oeconomy; that our dependencies are slackened in their affection, and loosened from their obedience; that we know neither how to yield nor how to enforce; that hardly any thing above or below, abroad or at home, is sound and entire; but that disconnexion and confusion, in offices, in parties, in families, in parliament, in the nation, prevail beyond the disorders of any former time: these are facts universally admitted and lamented.'

He observes further, that 'this state of things is the more extraordinary, because the great parties which formerly divided and agitated the kingdom are known to be in a manner entirely dissolved. No great external calamity has visited the nation; no pestilence or famine. We do not labour at present under any scheme of taxation new or oppressive in the quantity or in the mode. Nor are we engaged in unsuccessful war; in which, our misfortunes might easily pervert our judgment; and our minds, sore for the loss of national glory, might feel every blow of fortune as a crime in government.'

The cause of the present popular discontent is then considered. It is the opinion of our ministers, 'that the increase of our trade and manufactures, that our growth by colonization and by conquest, have concurred to accumulate immense wealth in the hands of some individuals; and this again being dispersed amongst the people, has rendered them universally proud, ferocious, and ungovernable; that the insolence of some from their enormous wealth, and the boldness of others from a guilty poverty, have rendered them capable of the most atrocious attempts; so that they have trampled upon all subordination, and violently born down the unarmed laws of a free government; barriers too feeble against the fury of a populace so fierce and licentious as ours. They contend, that no adequate provocation has been given for so spreading a discontent; our affairs having been conducted throughout with remarkable temper and consummate wisdom. The wicked industry of some libellers, joined to the intrigues of a few disappointed politicians, have, in their opinion, been able to produce this unnatural ferment in the nation.'

If this account is true, says our Author, it is very discouraging, for it resolves itself into this proposition, "That we have a good ministry but a very bad people." It is however

sometimes

sometimes asserted that a steady perseverance in the present measures, and a rigorous punishment of those who oppose them, will infallibly, in course of time, put an end to our disorders.

Our Author is of another opinion: he says that particular punishments are the cure for accidental distempers of the state; but that they aggravate those which arise from the settled mismanagement of the government, or from a natural ill disposition of the people.

To shew that the present discontent does not arise from the ill disposition of the people he lays down as a general principle, that the ill disposition of the people alone has never made popular discontents very prevalent: that the people have no interest in disorder, and that no revolution in a great state was ever produced by popular caprice, for that the people never rise against government from a desire of attacking it, but from an impatience of sufferings.

He next examines what the people may now be supposed to suffer; and observes, it is not to be argued that we endure no grievance, because our grievances are not of the same sort with those under which we laboured formerly; not precisely the same with those which we bore from the Tudors, and revenged on the Stuarts. Attempts against the constitution will naturally vary in their mode according to times and circumstances. A great deal of the furniture of ancient tyranny is worn to rags, and the rest is entirely out of fashion, nor is it to be supposed that any statesman will fall into the same snare that proved fatal to his predecessors. If an arbitrary imposition is now to be attempted, it will not certainly bear the name of *ship-money*, nor will an extension of the forest laws be now the mode of oppression.

Since the revolution no designs have been entertained against the being of parliament. On the contrary, those who have been most devoted to the will of the court have been most forward in asserting the high authority of the House of Commons; thus the power of the crown, almost dead and rotten as prerogative, has grown up anew, with much more strength, and far less odium, under the name of Influence: this operates without noise or violence; this converts the very antagonist into the instrument of power; contains in itself a perpetual principle of growth and renovation, and is equally augmented both by the distresses and prosperity of the country.

The great principle which this Author endeavours to establish, as the foundation of his hypothesis, seems to be, that subjects of great natural interest, or great acquired consideration, have, since the Revolution, a kind of inherent independent right to be ministers of this kingdom, or in other words,



to govern it under the sanction, but not according to the direction of the king for the time being.

Whether this is not implied in the following extract, is submitted to the judgment of the Reader.

‘ At the revolution, the crown, deprived, for the ends of the revolution itself, of many prerogatives, was found too weak to struggle against all the difficulties which pressed so new and unsettled a government. The court was obliged therefore to delegate a part of its powers to men of such interest as could support, and of such fidelity as would adhere to, its establishment. Such men were able to draw in a greater number to a concurrence in the common defence. This connexion, necessary at first, continued long after convenient; and properly conducted might indeed, in all situations, be an useful instrument of government. At the same time, through the intervention of men of popular weight and character, the people possessed a security for their just portion of importance in the state. But as the title to the crown grew stronger by long possession, and by the constant increase of its influence, these helps have of late seemed to certain persons no better than incumbrances. The powerful managers for government, were not sufficiently submissive to the pleasure of the possessors of immediate and personal favour, sometimes from a confidence in their own strength natural and acquired; sometimes from a fear of offending their friends, and weakening that lead in the country, which gave them a consideration independent of the court. Men acted as if the court could receive, as well as confer, an obligation. The influence of government, thus divided in appearance between the court and the leaders of parties, became in many cases an accession rather to the popular than to the royal scale; and some part of that influence which would otherwise have been possessed as in a sort of mortmain and unalienable domain, returned again to the great ocean from whence it arose, and circulated among the people. This method therefore of governing, by men of great natural interest or great acquired consideration, was viewed in a very invidious light by the true lovers of absolute monarchy. It is the nature of despotism to abhor power held by any means but its own momentary pleasure; and to annihilate all intermediate situations between boundless strength on its own part, and total debility on the part of the people.

‘ To get rid of all this intermediate and independent importance, and to secure to the court the unlimited and uncontrolled use of its own vast influence, under the sole direction of its own private favour, has for some years past been the great object of policy. If this were compassed, the influence of the crown must of course produce all the effects which the most sanguine partizans of the court could possibly desire. Government might then be carried on without any concurrence on the part of the people; without any attention to the dignity of the greater, or to the affections of the lower sorts. A new project was therefore devised, by a certain set of intriguing men, totally different from the system of administration which had prevailed since the accession of the house of Brunswick. This project, I have heard, was  
first

first conceived by some persons in the court of Frederick prince of Wales.

‘ The earliest attempt in the execution of this design was to set up for minister, a person, in rank indeed respectable, and very ample in fortune; but who, to the moment of this vast and sudden elevation, was little known or considered in the kingdom. To him the whole nation was to yield an immediate and implicit submission. But whether it was for want of firmness to bear up against the first opposition; or that things were not yet fully ripened, or that this method was not found the most eligible; that idea was soon abandoned. The instrumental part of the project was a little altered, to accommodate it to the time, and to bring things more gradually and more surely to the one great end proposed.

‘ The first part of the reformed plan was to draw a line which should separate the court from the ministry. Hitherto these names had been looked upon as synonymous; but for the future, court and administration were to be considered as things totally distinct. By this operation, two systems of administration were to be formed; one which should be in the real secret and confidence; the other merely ostensible, to perform the official and executory duties of government. The latter were alone to be responsible; whilst the real advisers, who enjoyed all the power, were effectually removed from all the danger.

‘ Secondly, *A party under these leaders was to be formed in favour of the court against the ministry*: this party was to have a large share in the emoluments of government, and to hold it totally separate from, and independent of, ostensible administration.

‘ The third point, and that on which the success of the whole scheme ultimately depended, was *to bring parliament to an acquiescence in this project*. Parliament was therefore to be taught by degrees a total indifference to the persons, rank, influence, abilities, connexions, and character, of the ministers of the crown. By means of a discipline, on which I shall say more hereafter, that body was to be habituated to the most opposite interests, and the most discordant politics. All connexions and dependencies among subjects were to be entirely dissolved. As hitherto business had gone through the hands of leaders of Whigs or Tories, men of talents to conciliate the people, and to engage their confidence, now the method was to be altered; and the lead was to be given to men of no sort of consideration or credit in the country. This want of natural importance was to be their very title to delegated power. Members of parliament were to be hardened into an insensibility to pride as well as to duty. Those high and haughty sentiments, which are the great support of independence, were to be let down gradually. Point of honour and precedence were no more to be regarded in parliamentary decorum, than in a Turkish army. It was to be avowed as a constitutional maxim, that the king might appoint one of his footmen, or one of your footmen, for minister; and that he ought to be, and that he would be, as well followed as the first name for rank or wisdom in the nation. Thus parliament was to look on, as if perfectly unconcerned; while a cabal of the closet and back stairs was substituted in the place of a national administration.’

Upon

Upon this extract several observations occur, first, that it does not seem fair to impute the love of absolute monarchy to those who contend that the power which our constitution allows the king to *delegate*, it allows him to *exercise*. And secondly, that by the constitution of this country, whatever accidental corruptions may have been produced by influence, all the right, power, and authority of the minister is, and can only be, in virtue of the right, power, and authority of the king with respect to the government of this country. And therefore that the power of ministry independant of the king, is unconstitutional, and an innovation.

However, the principle, supposed by this Author to be the foundation of the present general discontents, "that the king has a right to govern by a minister, and is not constitutionally obliged to govern jointly with him, or rather to suffer the minister to govern for him in his stead," not being here a proper subject of dispute, we shall trace the account which our Author gives of the measures which were founded upon it.

He supposes nothing to be done by the crown for obvious reasons, but imputes all to some favourites, against whom any charge may be brought with impunity.

'In the first place, says he, they proceeded gradually, but not slowly, to destroy every thing of strength which did not derive its principal nourishment from the immediate pleasure of the court. The greatest weight of popular opinion and party connexion were then with the Duke of Newcastle, and Mr. Pitt. Neither of these held their importance by the *new tenure* of the court; they were not therefore thought to be so proper as others for the services which were required by that tenure. It happened very favourably for the new system, that under a forced coalition there rankled an incurable alienation and disgust between the parties which composed the administration. Mr. Pitt was first attacked. Not satisfied with removing him from power, they endeavoured by various artifices to ruin his character. The other party seemed rather pleased to get rid of so oppressive a support; not perceiving, that their own fall was prepared by his, and involved in it. Many other reasons prevented them from daring to look their true situation in the face. To the great Whig families it was extremely disagreeable, and seemed almost unnatural, to oppose the administration of a prince of the house of Brunswick. Day after day they hesitated, and doubted, and lingered, expecting that other counsels would take place; and were slow to be persuaded, that all which had been done by the cabal, was the effect not of humour, but of system. It was more strongly and evidently the interest of the new court faction, to get rid of the great Whig connexions, than to destroy Mr. Pitt. The power of that gentleman was vast indeed and merited; but it was in a great degree personal, and therefore transient. Theirs was rooted in the country. For, with a good deal less of popularity, they possessed a far more natural and fixed influence. Long possession of government, vast property, obligations of favours given and received, connexion  
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of office, ties of blood, of alliance, of friendship (things at that time supposed of some force) the name of Whig, dear to the majority of the people, the zeal early begun and steadily continued to the royal family; all these together formed a body of power in the nation, which was criminal and devoted. The great ruling principle of the Cabal, and that which animated and harmonized all their proceedings, how various soever they may have been, was to signify to the world, that the court would proceed upon its own proper forces only; and that the pretence of bringing any other into its service was an affront to it, and not a support. Therefore, when the chiefs were removed, in order to go to the root, the whole party was put under a proscription, so general and severe as to take their hard-earned bread from the lowest officers, in a manner which had never been known before, even in general revolutions. But it was thought necessary effectually to destroy all dependencies but one; and to shew an example of the firmness and rigour with which the new system was to be supported.

In this extract, government is said to have been in possession of whig ministers, not as delegates of the crown, but as it were in their own right; and it appears that the taking it out of their possession was, in this Author's opinion, a most alarming encroachment upon public liberty. Thus, says he, for the time, were pulled down, in the persons of the Whig leaders and Mr. Pitt, *the two only securities for the importance of the people, power arising from popularity, and power arising from connection.*

He says that 'since the revolution till the present reign, the influence of the crown has always been employed in supporting ministers of state, and in carrying on the public business according to their opinions,' in other words, that since the revolution, the minister has been king, and the king minister; the minister has not been an instrument by which government was administered according to the king's opinion, but the king has been an instrument by which government was administered according to the opinion of the minister: and till this mode of government is again restored, this Author thinks the state will continue in the most eminent danger.

He proceeds to give many instances in which the will of the ministry has been over-ruled by the will of the court, which he considers as the radical grievance. To the over-ruling power he gives the name of *Backstairs Cabal*, and insinuates that government is no more administered according to the opinion of the king now, than when it was administered according to the opinion of a responsible ministry. The king, it should seem, desired nothing more than to govern or rather implicitly to let a ministry govern, like his post-revolution predecessors, but he had those about him who wished to draw to themselves, by the aggrandizement of a court faction, a degree of power which they never could hope to derive from natural influence or honourable service. But this system he says has not arisen from

Lord Bute; 'we should have been tried with it if Lord Bute had never existed, and it will want neither a contriving head nor active members when Lord Bute shall exist no longer.'

He supposes then, not that the king is administering government by a ministry according to his own opinion, which however upon this Author's principles would be a dangerous attack upon the British constitution, but that government is implicitly left to a court faction instead of a ministry, a kind of middle power, which executes its purposes by its creatures, according to a will of its own, alike independent of the crown and the minister. This he calls a system of favoritism; the infusion of which into a government, which in great part of its constitution is popular, has raised the present ferment in the nation. The discretionary power of the crown, says he, in the formation of a ministry, abused by bad or weak men, has given rise to a system, which, without directly violating the letter of the law, operates against the spirit of the whole constitution.

But he supposes our situation to be still worse than if the Backstairs Cabal directed the measures of the visible ministry. He supposes, that the ministry is left to take such measures as they think proper, and that the Cabal, for some reason best known to themselves, intercept the support which should render them effectual, rescind and change them at pleasure, so that if by chance any of the ministers who stand before the curtain, possess or affect any spirit, it makes little or no impression; foreign states well knowing that they are mere shadows, and have nothing to do in the ultimate disposal of things.

This indeed is a matter wholly independent of the question by whose opinion government shall be administered, whether by that of the crown with the advice of the council, by that of the Cabal of a favorite, or by that of a responsible ministry. This is rather the non-administration than the administration of government. Government cannot be the object of those who neither direct, nor acquiesce in the direction of others, but a mere wanton exertion of capricious power; and it is certainly of infinite importance to this and every other nation, that some plan of government should be regularly and steadily carried into execution by whomsoever conceived, and that the rulers *in fact*, whether hidden or seen, should not suffer declarations to be made, or measures adopted, in which they do not concur and which therefore they will not support; the active power wherever it is seated, should be uniform and consistent, every public measure should be its own act mediately or immediately and not first left to the discretion of others, and then overruled.

Many instances are given of national disadvantage supposed to have resulted from this fatal and absurd practice, particularly the following :

Lord Shelburne directed Lord Rochfort, our ambassador at Paris, to remonstrate against the attempt upon Corsica ; the remonstrance was treated with contempt, because it was known that Lord Shelburne would not be supported : Lord Rochfort returned full of anger ; Lord Shelburne, who gave the orders was obliged to give up the seals, and Lord Rochfort, who obeyed the orders, received the seals, but immediately went into another department of the same office, that he might not be obliged officially to acquiesce in one situation, under what he had officially remonstrated against in another.

The Americans are convinced by sufficient experience that no plan, either of lenity or rigour can be pursued with uniformity and perseverance, and therefore turn their eyes from Great Britain, where they have neither dependence on friendship, nor apprehension from enmity and look wholly to themselves.

The Author proceeds to give some account of the success of the Cabal, in obtaining a concurrence of parliament in their measures, and makes the following observations on the nature and character of the House of Commons :

‘ The House of Commons was supposed originally to be *no part of the standing government of this country*. It was considered as a *control*, issuing immediately from the people, and speedily to be resolved into the mass from whence it arose. In this respect it was in the higher part of government what juries are in the lower. The capacity of a magistrate being transitory, and that of a citizen permanent, the latter capacity it was hoped would of course preponderate in all discussions, not only between the people and the standing authority of the crown, but between the people and the fleeting authority of the House of Commons itself. It was hoped that, being of a middle nature between subject and government, they would feel with a more tender and a nearer interest every thing that concerned the people, than the other remoter and more permanent parts of legislature.

‘ Whatever alterations time and the necessary accommodation of business may have introduced, this character can never be sustained, unless the House of Commons shall be made to bear some stamp of the actual disposition of the people at large. It would (among public misfortunes) be an evil more natural and tolerable, that the House of Commons should be infected with every epidemical phrensy of the people, as this would indicate some consanguinity, some sympathy of nature with their constituents, than that they should in all cases be wholly untouched by the opinions and feelings of the people out of doors. By this want of sympathy they would cease to be an House of Commons. For it is not the derivation of the power of that House from the people, which makes it in a distinct sense their representative. The king is the representative of the people ; so are the lords ; so are the judges. They all are trustees for the people, as well as the Commons ; because no power is given for the sole sake of

the holder; and although government certainly is an institution of divine authority, yet its forms, and the persons who administer it, all originate from the people.

A popular origin cannot therefore be the characteristic distinction of a popular representative. This belongs equally to all parts of government, and in all forms. The virtue, spirit, and essence of a House of Commons consists in its being the express image of the feelings of the nation. It was not instituted to be a controul *upon* the people, as of late it has been taught, by a doctrine of the most pernicious tendency. It was designed as a controul *for* the people. Other institutions have been formed for the purpose of checking popular excesses; and they are, I apprehend, fully adequate to their object. If not, they ought to be made so. The House of Commons, as it was never intended for the support of peace and subordination, is miserably appointed for that service; having no stronger weapon than its mace, and no better officer than its serjeant at arms, which it can command of its own proper authority. A vigilant and jealous eye over executory and judicial magistracy; an anxious care of public money, an openness, approaching towards facility, to public complaint: these seem to be the true characteristics of an House of Commons. But an addressing House of Commons, and a petitioning nation; an House of Commons full of confidence, when the nation is plunged in despair; in the utmost harmony with ministers, whom the people regard with the utmost abhorrence; who vote thanks, when the public opinion calls upon them for impeachments; who are eager to grant, when the general voice demands account; who, in all disputes between the people and administration, presume against the people; who punish their disorders, but refuse even to enquire into the provocations to them; this is an unnatural, a monstrous state of things in this constitution. Such an assembly may be a great, wise, awful senate; but it is not to any popular purpose an House of Commons.

I shall, continues this Author, conclude the principle of parliament to be totally corrupted and its ends defeated, when I see two symptoms, 1st, A rule of indiscriminate support to all ministers, because this destroys their very end as a *controul*, and 2dly, The setting up any claims adverse to the right of free election. He then observes that the junto who call themselves the *king's friends*, made a hardy attempt all at once to *alter the right of election itself*; to put it into the power of the House of Commons, to disable every person disagreeable to them from sitting in parliament, without any other rule than their own pleasure. An attempt was also made to supersede the mode of judicature by juries, and to carry offences, whether real or supposed, into legislative bodies, who should establish themselves into courts of *criminal equity*, a name given by Lord Bacon to the Star Chamber, by which measure all the evils of the Star Chamber would be revived.

When the House of Commons was thus made to consider itself as the master of its constituents, one thing only was wanting

wanting to screen it against all possible future deviation towards popularity; an unlimited fund of money to be laid out according to the pleasure of the court; an opportunity to effect this was taken upon an application to parliament for payment of the debts of the civil list, when the money was voted *previous to the inspection of any account* by which the grant could be justified, upon pretence that it is a law of parliament, when any demand comes from the crown that the house must go immediately into a committee of supply.

When this was done, the ministry, in the speech from the throne, after thanking parliament for the relief so liberally granted, inform the two houses, that they will *endeavour* to confine the expences of the civil government, *not* within the limits which the law has prescribed, but within such limits as the *honour of the crown can possibly admit*; thus they gave themselves, under a lax and indeterminate idea of the honour of the crown, a full loose for all manner of dissipation and corruption; and the power of discretionary disqualification by one law of parliament, and the necessity of paying every debt of the civil list by another law of parliament, if suffered to pass unnoticed, must, says this Author, establish such a fund of rewards and terrors, as will make parliaments the best appendage and support of arbitrary power that ever was invented by the wit of man.

As a remedy for these disorders of the state, the Author does not recommend either shorter parliaments, or the exclusion of placemen, for the inefficacy of both which, he assigns many reasons: he does not indeed prescribe any remedy, but having brought the subject to a more public discussion, he leaves the sagacity of others to work upon it, observing, that it is not uncommon for medical writers to describe diseases very accurately, on the cure of which they can say but little. In general, he recommends a strong political connection among the persons who do not approve the present system of government, and a mutual effort to place each other in situations of advantage, with a view to encrease the joint power; he earnestly exhorts them to give their own party the preference in all, and by no means to accept of any proffers of power in which the whole body is not included; not to desert the cause upon particular measures, but to stand by each other till they can pluck up the root from which general mischief will for ever proceed.

We have made this article longer than our political articles generally are, but the importance of the subject, and the celebrity of the supposed Author, whose abilities are easily traced in every page, make an apology unnecessary.



ART. IX. *Observations on a Pamphlet, intitled, Thoughts on the Cause of the present Discontents.* By Catherine Macaulay, 8vo. 1s. Dilly.

**I**N this little tract, Mrs. Macaulay charges the Author of the *Thoughts* with being the mouth of a faction which has lost its power by his present majesty's having displayed the independent greatness of his situation, as deploring the emancipation of our prince from a state of splendid vassalage, which was thought necessary to a timid predecessor in a new established sovereignty, as the only grievance that exists amongst us, and the only one which he wishes to see removed.

She says, and without doubt she says truly, that the only constitutional and effectual check upon the executive part of government, whether mediately or immediately administered, is a House of Commons, and not any faction or party which has been so long a substitute in the king's stead, that it now clamorously pleads a kind of prescriptive right for what the Author of the *Thoughts* calls the *possession of power*.

The only method of removing the present grievances, and preventing future, is, in her opinion, the restoration of the House of Commons to its original independence, and consequently, to its original office and duty. The disorders attending frequent elections she thinks is a shallow pretence; take away, says she, from the representative, by a quick rotation of the office, every corrupt prospect of private advantage, and the violent contention for seats in parliament both on the side of government, and individuals will sink into the quiet coolness of nomination for parish officers. If triennial parliaments will not serve the turn, change the whole, or the half of your parliament yearly, and deprive your representatives of a corrupt and standing interest in the legislature, by rendering every member incapable of a reelection under a certain number of years.

But allowing this remedy to be effectual, it is not easy to conceive the means by which it must be applied: the duration of parliament can only be changed by statute, and where will the House of Commons be found that will pass a bill to annihilate the private emolument of its members? However, let us not despair too soon, the same union recommended by the Author of the *Thoughts*, among the party that is out, as the means of sufficient strength to dispossess the party that is in, may, among honest and disinterested men, set both parties at defiance, and restore to the people their share in our government, not by an imaginary community of interest with any ministry, but by representatives fairly and freely chosen from their own body.

This pamphlet is hastily and negligently written, but it is full of truth and good sense, wholly free from party views and  
party

party spirit, and is a seasonable warning not to enter into any dangerous or vigorous measures against the conduct of our present governors, without exacting a political creed from leaders, who, under the specious pretence of public zeal, are to all appearance only planning schemes of private emolument and private ambition.

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ART. X. *Astronomical Observations, made in the new Observatory at Cambridge, in the year 1767 and 1768, with an Account of several Astronomical Instruments.* By the Rev. Mr. Ludlam. 4to. 10s. 6d. Boards. Cadell. 1769.

**A**Midst the many unpleasing prospects, which these unhappy times present to a Briton, it is a satisfaction to find, that true science still lifts her head, flourishing, unhurt, amidst the general decline of our principles and manners, and promising to secure to us some of those laurels which a long series of illustrious ancestors have transmitted to us. In the noblest parts of science, natural and moral philosophy, the reputation of the present age is little inferior to that of any which have preceded it; not even in astronomy, where the fame of a Newton may seem to eclipse all other merit; for we still may promise ourselves the most important and useful improvements, while, aided by geometry, we continue to tread in the sure paths of experiment and observation.—This laudable spirit of philosophizing is happily promoted by that assistance which wealth can bestow, in the erecting observatories, furnishing them with their expensive apparatus, and liberally providing for the maintenance of those who shall be chosen to conduct the observations. The present publication is (if we are not mistaken) the first-fruits of the observatory at Cambridge. The name of the Author is sufficient to recommend the work to those who are conversant with the philosophical world, nor will their expectations be disappointed in the perusal.

The first part is a regular and well disposed series of astronomical observations from the 9th of July, 1767, to the 5th of August, 1768; to these are added some observations (taken by Hadley's quadrant) of the distance of the moon from the sun or stars, in order to try the utility of a method of determining the longitude, recommended by Dr. Halley, revived by Mr. Maskelyne, and now patronized by government. These observations are followed by remarks upon them, which are introduced by a description of the instruments, and the manner of using them; in which the clearness, precision, and minuteness of the Author is greatly to be praised. Though his publication has nothing which is not valuable, this perhaps will be found to be of not the least utility; as it is but seldom that philosophers

will condescend to explain to the world the instruments by which themselves are so much assisted, or give any detail of the application of them; and in the few, who may be thus condescending, it is very rarely that we meet with those talents which are necessary to execute this public service in an intelligible and satisfactory manner.

The Author proceeds to give some of the uses which may be made of the observations in ascertaining the latitude of the place, and the obliquity of the ecliptic. But it is to be observed that there does not appear to be that correspondence in the results, which might be expected from the accuracy of meridian observations, taken in a proper and well furnished observatory, and conducted by so excellent a philosopher and mechanic as Mr. Ludlam. This will appear from the following summary in P. 57.

#### Latitude of Cambridge.

Mean of 11 latitudes deduced from observations near the solstices	-	-	-	-	52	12	53
Latitude from the observation of the polar star	-	-	-	-	52	12	38 4
Mean of the latitudes from D° of 3 circumpolar stars	-	-	-	-	52	12	25 4
Mean of D° from D° of 3 zenith stars	-	-	-	-	52	12	24 5
Mean of D° from D° of 8 other stars	-	-	-	-	52	12	40 1

Mean of 26 latitudes - - - - - 52 12 36 3

Here the greatest difference from the mean of 26 latitudes is 17 seconds, the difference between the least and greatest of the above latitudes is nearly 30 seconds, and the difference between the least and greatest of the 26 latitudes is 1 min. 13 sec. If therefore the mean of several observations be subject to a probable error of 17 seconds, and two single observations differ from each other by so much as 1 min. 13 sec. and this with all the advantages which an observatory supposes; what can be expected from a single observation at sea? And how much may those be deceived who promise themselves so much from the present lunar method of determining a ship's longitude!

But the following article in the remarks on the observations, adds greatly to this suspicion. Mr. Ludlam has annexed the longitude of Cambridge according to twelve different computations of Mr. Lyons from the observed distances of the moon from the sun and stars in the preceding collection, as taken by Hadley's quadrant. These distances are not the result of a single observation, but the means of 3, 5, 6, 7, 8, 9 observations; and yet the greatest difference of the longitudes determined by them from the mean of the 12 longitudes is no less than 54' 42", and the difference between the least and greatest is 1° 28'. Mr. Ludlam allows that distances may probably not be taken so exactly at sea as these were, and that the computation of the time cannot be so near the truth as that shewn by a fixed regulator,

regulator, yet concludes that the utility of the method may be inferred from these trials. But surely the very contrary is the just inference. If with the advantage of observing at land, aided by Mr. Ludlam's excellently contrived stand, and that great desideratum, the determination of the time from a fixed regulator, so great an error is incurred as  $54' 42''$ , what utility is to be expected from the application of this method at sea? Where, not to mention the other disadvantages, the time alone, especially in nocturnal observations (which will necessarily occur the most frequently) is subject to such uncertainty, as is enough to overfet the whole operation, and destroy all confidence in it. There is at present no method of determining the time at sea, not even in the day, and much less at night, which can form any basis for the discovery of the ship's longitude by whatever method. If thereto be added all the other probabilities of error, it is to be feared, it is perhaps to be demonstrated, that the medium error by the lunar method at sea is much nearer to two degrees than one.

The remainder of the volume is a very valuable present to the public, containing many new, ingenious, and useful observations and theorems in astronomy, and mechanics as subservient to the uses of astronomy. The stand for placing an Hadley's quadrant in the plane of a great circle passing through the centre of the moon and star, is a piece of elegant machinery, and the description of it does the Author almost equal honour with the construction. Next follow the descriptions of a transit telescope of tin, of a wooden pendulum, and of telescopes with several eye glasses. The theorems for the rectifying of some astronomical observations, the improvement of pendulums and clock-work, are all of the most useful tendency, and shew the Author's great knowledge both in the geometric and analytic art. His account of the properties of Hadley's quadrant, though new and ingenious, is not, in our opinion, so easy and obvious as what we have formerly seen given to the public on the same subject.

The last of Mr. Ludlam's papers is one given into the Board of Longitude on the subject of Mr. Harrison's time piece, containing a short view of the improvements made or attempted by it, and Mr. Ludlam's judgement of the machine; which is given with great candour and generosity. Though Mr. Ludlam does not decide positively on the merits of Mr. Harrison's watch, but rather inclines to doubt its utility for the purpose intended, yet the public will probably infer, from that degree of perfection to which Mr. Harrison confessedly attained, and the testimony which Mr. Ludlam so often bears to the singular abilities of this wonderful mechanic, that his attempts towards the solution of that difficult problem, the longitude, have been too coldly received, and perhaps too hastily dropped in favour of a method

method which a little experience will probably discover to be impracticable.

The public will not expect that we should make any extracts from the various articles which compose this useful publication; but we will venture to recommend it as a valuable addition to the philosophical knowledge of this kingdom.

ART. XI. *Philosophical Transactions*, Vol. LVIII. for the Year 1768, continued: See the Review for March, p. 191.

#### ANTIQUITIES.

**T**HIS class wholly consists of five papers written by the Rev. John Swinton, B. D. F. R. S. &c. which contain descriptions of some inedited Punic and Etruscan coins, accompanied with interpretations of the inscriptions, and observations upon them. In the 31st article, Mr. Swinton attempts the interpretation of a inscription on a Punic coin, which he supposes to have been struck in the isle of Gozo, and which has never hitherto been explained. In the 37th is contained an elucidation of an Etruscan coin of *Pæstum*, in Lucania, emitted from the mint there, about the time of the social war. The 38th article contains some remarks upon a *denarius* of the Veturian family, with an Etruscan inscription on the reverse, never before published. In the 39th Mr. S. gives a description of a Punic coin belonging to the isle of Gozo, hitherto attributed to that of *Malta*: and in the 40th, he gives us some observations on an inedited coin, 'adorned' with two Punic characters, which may, as he apprehends, be 'safely pronounced *Aleph* and *Koph*, and must be considered as forming the first part of the name of some noted city, either in Sicily or Africa.' Mr. S. very sagaciously retreats into a corner of this very spacious field of conjecture; and not being 'able to prevail with himself to attribute this coin to any town in Africa,' he fixes upon the celebrated city of *Agrigentum* in Sicily, the most antient part of which was denominated *Axpa* or *Acra*; in which place he supposes it to have been struck.

The Author has shewn great learning and ingenuity in support of his lessons of the inscriptions on these different coins: but the Reader must be possessed of a taste perfectly congenial to his own, and be endued with no inconsiderable portion of true antiquarian gravity and irresistibility, whose features will not unbend a little on observing the air of importance, and solemnity of diction, with which he treats the discovery of a hitherto unobserved form of a Punic character; the bringing to light the true name of an Italian general; which had been most miserably mis-spelt for many ages; or the complete restoration of a crippled Samnite element, deprived, by the ruthless tooth of time, of all its members except its tail.

## MATHEMATICS and MECHANICS.

Article 3. *An Essay on the Force of Percussion*, by William Richardson, M. D. communicated by William Heberden, M. D. F. R. S.

The Author of this Essay endeavours to throw some light on the celebrated question, whether the *force* of percussion be in proportion to the mass multiplied into the simple velocity, or into the square of the velocity. Few mathematical questions, we shall observe, have been more copiously or strongly agitated than this; each side of which has been most tenaciously and acutely maintained by mathematicians of the greatest name, for near a century past. In support of the mathematical reasonings and metaphysical principles employed in this dispute, experiment has been appealed to by the controvertists on both sides: but experiment has seemed to give its decision alternately in favour of each of the parties. The question has by others, with great propriety, been considered as, in great measure, a mere dispute about words; and nothing, it has been said, was wanting to reconcile the disputants, but to define their terms, and particularly to agree in affixing a precise meaning to the word, *force*; for it is certain that the partisans of both doctrines, notwithstanding their difference of opinion on this question, would all give the same solution to a mechanical problem proposed to them.

The intention of the Author of this paper is, to inquire whence the diversity of appearances, and the different effects produced in the experiments made with a view of determining this question, have proceeded; and particularly in those where the force of percussion has been deduced from the impressions made in soft bodies. He suspected that the various results of these experiments might arise from the nature of *cohesion*; and that 'while the force of percussion produced an effect on the whole mass of matter which receives the stroke, in proportion to the *velocity* of the impinging body, it might, at the same time, in separating the *cohering* parts from each other, produce an effect in proportion to the *square of the velocity*.' He was led into this way of thinking by observing that 'a chord, which would bear a very strong pull, might easily be broken by giving it a sudden jerk; as also that the weight of a hammer did not contribute so much in driving a nail, as the quickness of the motion given it by the driver.' He accordingly constructed an apparatus, in order to ascertain the truth or falsity of this supposition; determining first to make experiments on such soft bodies (clay, for instance) as have a considerable degree of cohesion; and then to try the same body either dried, or converted into brick, and reduced into powder, and by these means, in a great measure, deprived of that quality. From  
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the whole of the evidence given on these trials, he concludes, that the impressions made in soft bodies, by hard ones striking into them, vary from each other, according to the degree of cohesion in the respective bodies; and that the impressions would be in exact proportion of the velocities, could their form be perfectly retained by bodies quite void of cohesion: having found the impressions made in clay to be as the squares of the velocities; while those made in brick-dust varied very little from the proportion of the velocities acquired.

Article 15. *The Application of Dr. Saunderson's Theorem for solving unlimited Equations, to a curious Question in Chronology: By Mr. James Horsfall, F. R. S.*

The question solved in this paper is, what is the next year of our Lord before the year 1900, in which Easter-day will happen on the 22d of March; the earliest day of the year on which it ever can happen? By the application of the above-mentioned theorem, the author finds that there is but one year in the 19th century, which will have the conditions required in this problem; and that is the year 1818.

In the 26th article, Mr. John Landen communicates a specimen of a new method of comparing curvilinear areas, by which the computation is facilitated, and many such areas may be compared, as have not yet appeared to be comparable by any other method. In the last article of this class, Mr. John Robertson, Lib. R. S. treats of the theory of *circulating* decimal fractions, or of those decimal fractions which have the same figure, or series of figures, repeated or recurring, sometimes *ad infinitum*. Cunn, Malcolm, and other writers have given rules for working questions, where fractions of this kind occur; by which the operations are greatly shortened and facilitated: and some of them have shewn the principles on which these rules are founded. The Author exhibits these principles in a different, and in a more general and concise manner.

#### ASTRONOMY.

Article 4. *An Essay on the Connexion between the Parallaxes of the Sun and Moon; their Densities, and their disturbing Forces on the Ocean: By Patrick Murdoch, D. D. F. R. S.*

In a paper printed in vol. liv. part 2d, of the Transactions, the Author had made mention of a rule which he had used for computing the sun's parallax. That rule, however, though it gave a solution near the truth, the Doctor observes, was in part founded on authority; which, however respectable, ought to be cautiously admitted in inquiries of this nature. This paper contains the result of the Author's farther and more accurate consideration of the subject; in which he employs only such principles as are founded on the established theory, and deduced from the best observations.

**Article 16.** *A Determination of the Solar Parallax, attempted by a peculiar Method, from the Observations of the last Transit of Venus: By Andrew Planman, Professor of Natural Philosophy in the University of Abo, &c. &c.*

In a dissertation published in 1763, the Author first explained his peculiar method of determining the solar parallax, from the transit of 1761. We shall only observe, with regard to this article, that among the sources of error in the many and discordant observations of this *phenomenon*, made by astronomers in the same place, and using telescopes whose magnifying powers were nearly equal, the Author assigns a principal rank to their different manner of estimating the precise times of the internal and external contacts, in consequence of the appearance of a protuberance, which disturbs the circular figure of Venus at these two phases, and which he imagines to be produced by the refraction of the sun's rays in their passage through the atmosphere, with which he supposes that planet to be surrounded.

**Article 47.** *Observations of the Transit of Venus over the Sun, and the Eclipse of the Sun, on June 3, 1769; made at the Royal Observatory: By the Rev. Nevil Maskelyne, B. D. F. R. S. and Astronomer Royal.*

The observations of this very capital *phenomenon* here related, were made at the royal observatory by the astronomer royal and six other gentlemen, furnished with excellent telescopes, and favoured with a very serene sky. Without entering into a detail of the times of the different phases, we shall endeavour to give a general view of the most remarkable appearances.

Mr. Maskelyne observed the time of the external contact, with an uncertainty apparently not exceeding five seconds; and that of the internal contact, with a seeming uncertainty of only three seconds: nevertheless the differences between the observations were greater than he expected; considering that all the telescopes employed might be reckoned pretty nearly equal, excepting a six feet reflector, used by Mr. Hitchins, to the superior excellence and distinctness of which, he principally attributes the difference of 26 seconds, by which that gentleman saw the internal contact before him. Mr. M. seems inclined to attribute these differences, in general, to the small elevation of the Sun and Venus above the horizon, and the consequent undulation of their limbs; and hopes that the like differences may not have occurred in places where the observations have been made in greater altitudes of the Sun and Venus: otherwise, he observes, 'the Sun's parallax will not be deducible from the transit of Venus with that accuracy which has been expected.'



Mr. M. could not perceive any part of Venus's circumference before she entered upon the Sun, nor any *penumbra*, or dusky shade, preceding her first impression on the Sun's limb; which last appearance had been observed by Mr. Hirst in the transit of 1761: but when Venus was a little more than half immersed into the Sun's disc, he saw that part of her circumference, which was not yet entered upon the Sun, illuminated by a vivid, but narrow and ill-defined border of light. To Mr. Dollond 'it appeared rather reddish, and in 'all respects like irregular, refracted light.' Near the time of the internal contact, the regularity of Venus's circular figure was disturbed, towards the place where that *phasis* should happen, by the addition of a protuberance, bearing a considerable proportion to the diameter of Venus, dark like that planet, and projecting outwards. This protuberance, by its projection beyond the regular circumference of Venus, retarded, during the space of 52 seconds, the formation of the thread of light, which otherwise ought to have appeared at the time of the actual internal contact of the *regular* circumference of Venus with that of the Sun. At the beginning of the 50th second, a considerable part of the Sun's circumference, (equal to 1-third or 1-fourth of the diameter of Venus) remaining still obscured by this protuberance, a fine stream of light flowed gently round it from each side, and met at the end of the 52d second. But though Venus and this protuberance were now both within the body of the Sun, the latter was still seen, nor did it wholly vanish till within about 20 seconds more; when Venus's circular figure was entirely restored.

The ingenious Author does not inquire, how justly the existence of an atmosphere surrounding Venus may be inferred, from the appearance of the luminous border observed in that part of her circumference which had not yet entered upon the Sun: but the protuberance, which disturbed her circular figure at the internal contact, he considers as probably caused by the enlargement of the diameter of the Sun, and the contraction of that of Venus, produced by the irregular refraction of the rays of light through *our* atmosphere, and by the undulation of the two limbs, viewed, at so small a height as five degrees, through the vapours of the horizon.

Mr. M. did not see any ring of light round Venus soon after her total ingress, and neglected to attend to this *phenomenon* after the planet was farther advanced on the Sun's disc: but Mr. Hitchins observed it, equal in breadth to half her semidiameter, 'excessive white and faint,' but brightest towards her body, and gradually diminishing in splendor at greater distances from it. This was observed likewise by Mr. Dunn, Mr. Dollond, and Mr. Nairne. An appearance of the same kind was noticed by  
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some observers in the preceding transit, and may, in our opinion, be justly considered as an optical deception, taking its rise from the same causes which produce the *accidental*, or imaginary colours first described by Dr. Jurin, and afterwards more particularly by M. Buffon; which are not actually painted on the bottom of the eye (as in some cases they are seen even after it is shut) and which are produced by the forcible action of light affecting the sentient principle in a particular, but generally determinate manner, and are mere creatures of the imagination. An illusion perfectly similar to this, and doubtless arising from the same cause, may easily be experienced by any person who will for some time view, with the same attention with which these observers inspected Venus, a circular spot of ink, or a black patch placed on a sheet of white paper; where it will be seen surrounded by a circular border, exceeding in whiteness the other parts of the paper, and resembling the luminous ring observed round her circumference both in this and the former transit.

The eclipse of the Sun, on the following morning, was fortunately observed to great advantage, and will furnish the means of settling the longitudes of those places situated in the northern and eastern parts of the world, where it may have been observed, and consequently render the observations of the transit, made in such places, more useful and valuable. Several inequalities in the circumference of the moon seen upon the Sun's disc during this eclipse, were distinctly discerned by all the observers.

Articles 23 and 24. *A Discourse concerning the Menstrual Parallax, arising from the mutual Gravitation of the Earth and Moon; its Influence on the Observation of the Sun and Planets; with a Method of observing it: By John Smeaton, F. R. S. with an introductory Paper, by the Astronomer Royal.*

In this discourse, to use the words of Mr. Maskelyne, the Author 'points out the time of observing the menstrual parallaxes of the planets, in those circumstances in which they will be greatest; and at the same time shews how to obviate the error, which would otherwise arise from the inaccuracy of their theories, (which must be necessarily used in the calculation) by correcting them from other observations, made on purpose, before and after the first mentioned observations.'

Article 25. *A Description of a new Method of observing the Heavenly Bodies out of the Meridian: By J. Smeaton, F. R. S.*

This may be considered as an appendix to the preceding paper; though the method described in it may be applied to celestial observations in general. The instrument, which the Author here proposes for observing the heavenly bodies out of the meridian, is a transit-telescope, mounted on a vertical axis, and so constructed as likewise to describe correctly an almican-

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ther and azimuth circle, and which is capable of being retained in any position. This new method of observation, out of the meridian, though the author does not esteem it equal to those in which the common, or Dollond's micrometer are employed, he apprehends to be very little inferior to them, and much superior to any other method now in practice, in these cases. But we must refer the astronomical reader to the paper itself, for the description of the manner in which he employs the transit-telescope for this purpose.

In the 30th article are contained several astronomical observations, made in several parts of the kingdoms of Naples and Sicily, together with others, some of them corresponding ones, made at the Royal Observatory at Greenwich. In the 43d are given several observations of the celestial bodies, made in the forks of the river Brandiwine in Pennsylvania, by Messrs. Mason and Dixon, for the purpose of determining the going of a clock sent thither by the Royal Society, in order to find the difference of gravity between the Royal Observatory at Greenwich, and the place where the clock was set up in Pennsylvania: and in the 46th article are contained some astronomical observations made at Swetzingen, in the years 1767 and 1768, by Father Christian Mayer.

[To be concluded in our next.]

## MONTHLY CATALOGUE,

For MAY, 1770.

### POLITICAL.

Art. 12. *Fugitive political Essays*, which have appeared in the *Public Advertiser* during the last Winter, 1769 and 1770, under the several Names of *Old Slyboots*, *Faction*, *Horienfus*, *A Lover of Consistency*, &c. 8vo. 3s. sewed. Richardson and Urquhart.

*OLD Slyboots* is undoubtedly to be numbered among the ablest writers that have appeared on the side of administration, in the party contests of the last winter. His productions, however, are so well known to the public, that there is no occasion for our attempting their character. The account he gives of his motives for entering the political lists, and of the particular manner in which he has chosen to maintain the combat, will be seen in the following extract from his preface to the present collection of his fugitive essays.

Alarmed at the audacious conduct of a desperate faction, who with a brutality unnatural as that of Nero's, seemed determined to rip up the bowels of their mother-country; the Author of the following Essays thought it incumbent upon him, as an honest man, and a good citizen, to step forth in defence of the best of kings, and best of constitutions. The plan, which he proposed to himself, was simply this: to lay before the people the characters, views, and interests of those hypocritical patriots, who were abusing them with specious professions

essions of public spirit, and a zeal for liberty. In the execution of this plan, he was necessarily drawn to personal reflections; in which, however, he has avoided every thing, that might embitter, or embroil domestic life. He has never entertained the public with false and scandalous descriptions of a bad husband, or a bad father; nor has he made natural frailties, or accidental misfortunes the subject of invective and ridicule. If he has treated with asperity some particular characters, for whom he formerly professed no small degree of respect and reverence; let them consult their own hearts, and ask themselves, whether it be not a proper chastisement for their notorious apostacy? His conscience acquits him of ever having swerved from his principles, or party; as it does of all mean and mercenary views, in writing these Essays.

For the present, we find, that Old Slyboots, the winter-campaign being over, is gone into summer-quarters. In the essay which concludes this volume, and which we remember to have read not many days ago, in the newspaper wherein these productions have originally appeared, he thus bids a temporary adieu to his diurnal readers.

‘It is now above six months since my readers and I became first acquainted; during which period I hope they have not found me a very bad companion, considering the dull and unentertaining road that we have travelled together. *Mere politics*, I know, to the generality of palates, are at best inspid, and often nauseous; for which reason I have endeavoured to season them well with ridicule, and to convey them in the most agreeable vehicles that I could possibly find out:

*Così all'egro Fanciul porgiamo aspersi  
Di soavi licor gli orli del vaso.*

‘As the business of the present session of parliament is now pretty well over, I shall take leave of my readers for this summer season; promising them faithfully, if I am alive and well, to meet them again at the approach of the winter. Indeed, it is the business of every honest man, who loves his king and his country, to do his utmost to counteract the poison of sedition, which a desperate faction are every day infusing with so much industry into the minds of the people; and while I am employed in this truly benevolent and upright purpose, I shall be little solicitous what the profligate tools of a ruined party think or speak of me. Conscious of the goodness of my cause, and the rectitude of my intentions, I have not condescended to take the least notice of all that abuse and scurrility which the popular faction have thrown out against me from day to day. I know that calumny and falsehood are the constant refuge of bad writers; who, when they cannot reason, are sure to rail. They conceal the poverty of their arguments under a black effusion of gall; just as the scuttle-fish, when he is closely pursued, and hard put to it, is said to throw out a quantity of matter like ink, and under that obscurity escapes his adversaries.’

Those who are fond of literary cudgel-playing, will, no doubt, be glad to see this master mount the stage again, at the return of the season for these trials of political skill; and there is no doubt but the same managers know their interest too well not to engage him.

Art. 13. *A Narrative of the Proceedings upon the Complaint against Governor Melvill.* 8vo. 1s. 6d. Becket.

It is very difficult for us, at so great a distance, to form a competent idea of the real merits of the contest that hath for some years past subsisted in Grenada, between the jarring parties, by which that colony, as well as most of the other governments appertaining to the British empire, is so unhappily rent and divided.

We have, in several articles \*, briefly mentioned the several appeals to the public, made on both sides; from whence such of our Readers as have not perused the publications at large, may acquire a general notion of the nature of those intestine commotions which have given birth to the present narrative.

From this tract they will further learn, that the complainants (the gentlemen in the Roman Catholic interest) against Governor Melvill, did at length urge their point so far as to bring the affair to an hearing before the Lords of the Committee of his Majesty's council, in February last; but this, it is more than intimated, was only matter of form. In short, we are frankly given to understand that the issue of the enquiry had been predetermined; that Mr. Melvill, then in England, attended their lordships with his dispatches in his pocket, ready to set out on his return to his government, the moment the examination should be over; and that, accordingly, in half an hour after the hearing, and before any report could have been made to the King, the governor triumphantly set off for Plymouth, to embark for Grenada.

We will not say that in *resentment* of this procedure, but rather in *justification of themselves*, the accusing party have published this report, with the necessary documents, &c. in which it is professedly and boldly undertaken to shew, that 'the Lords of the Committee of his Majesty's Council, to whom the complaint against Governor Melvill was referred, acted partially and unfairly in the manner of examining into that matter; that consequently the report they may have made to his Majesty, is not to be depended on;—that from the answers of Governor Melvill the charges † were fully proved against him: and, consequently, that the persons who advised his Majesty to send back Mr. Melvill to Grenada, as governor, were equally disregarding of the dignity of the crown, as of the rights of the people.'

In the introductory discourse just quoted, we observe some very free and very severe strictures on the general subject of the present administration of the affairs of our colonies, which this exasperated Author represents as most alarmingly defective and ill conducted.—How far his representations are just, or candid, we cannot pretend to determine; but we hope these complainants have *made the worst of it*, as men under *their* circumstances of disappointment and chagrin may naturally be supposed to have done.

\* See Review for January last, p. 67. *et seq.* also February, p. 151, &c.

† *Viz.* 'That he had been guilty of sundry illegal, grievous, cruel, oppressive, and unjust acts toward his Majesty's subjects, contrary to the known laws of the land, and derogatory to the high trust, &c.'

Art. 14. *Letters to the Earl of Hillsborough*, Secretary of State for the Colonies; the Marquis of Rockingham, and the Archbishops and Bishops; on the late Subversion of the political System of the glorious Revolution; and the manifest Violation of the Act of Settlement, by authorising and appointing Persons professing the Roman Catholic Religion, to hold legislative and executive Offices in the Government of his Majesty's Islands of Grenada and the Grenadines, which are a Part of the Empire of Great-Britain. Originally printed separately, in the Public Advertiser, and now collated and reprinted with Corrections, Emendations and Additions: particularly, a prefatory Address to the Protestants of the three Kingdoms, and the Colonies, to whose serious Consideration these Letters are earnestly recommended. By Pliny, junior. 8vo. 1 s. Wilkie.

This advocate, who pleads on the other side of the question, expatiates with great warmth, and highly applauds the conduct of Governor Melvill, whom he considers as the champion of the Protestant interest in Grenada. That gentleman, as we observed in the preceding article, is returned to his government, notwithstanding the strong opposition made by the other party, to his being sent back in that character. Nevertheless we learn, from this collection of letters which have already appeared in the public papers, that the gentlemen in the Roman Catholic interest have been fortunate enough to get what are here called the *precipitate* measures of lieutenant-governor Fitzmaurice, in their favour, *effectually countenanced here, and established* \*. The alarm, therefore, now is, that the Roman Catholics are gaining such ground in some of the colonies, as must greatly excite the apprehensions of every true friend to the Protestant religion, and our civil liberties. 'We now see,' says Pliny junior, 'a Roman Catholic bishop established at Quebec, and a Romish priest pensioned at Halifax: in the island of Grenada, two privy-counsellors, three members of the common-house of representatives, a judge in the court of common-pleas; and justices of the peace in every parish of the island of Grenada, all Roman Catholics and Frenchmen, appointed and actually exercising their functions at this time; while the Protestant subjects, who alone are intitled to these offices, are universally discountenanced, suspended from their public employments. and otherwise punished for supporting the laws and constitution of their country.'

Our Author traces the cause of all this supposed regard for the church of Rome, to what he apprehends to be its original source. 'That you,' says he, [addressing himself to 'the Protestants of the three kingdoms, and the colonies'] 'may not charge me with sounding a *false alarm* in your ears, I must remind you, that almost every odious, every detestable, every unpopular public measure, relative to the administration of government, obstinately persisted in during the reigns of the Stuarts, has been as impolitically revived, and as tenaciously pursued since the 25th of October 1760, through the secret influence, or open violence of the earl of Bute, and his agents. I need

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\* What these particular measures were, may be seen in our former Reviews, referred to in the notes to the preceding article.

not repeat our general grievances, they are too recent and too well known: our poor countrymen in New-England are still bleeding with the wounds given to our constitution, by the fatal innovation of standing armies. The freedom of representation: the force of argument: the strength of manly eloquence: the conviction resulting from public debates, are all lost at home in parliament; and nothing more remains to complete the desolation, but to give the rod of persecution into the hands of the ancient, bloody scourgers of this kingdom. This work is already begun at Quebec, and in the island of Grenada, as will appear by the following letters; and all who are conversant in history, know very well what hasty strides Popery and arbitrary power have always made, when they once gained footing in Protestant states. The first act was performed at Quebec: the second at Grenada: the catastrophe will soon follow, and the piece will be tragically completed in England, if we tamely acquiesce in the first part of the representation in the colonies. Will you not then rescue the constitution of your country, from the hands of an unfortunate woman (educated in the arbitrary principles of a petty Germanic court) who has called to her aid (merely to gratify her personal hatred to the English) a dark, designing, subtle Scot, inheriting the soul of Machiavel, who favours the Romish religion as the pillar of absolute monarchy, and whose ultimate view most probably is, the restoration of the Stuart line to the throne of these realms.'

But, surely, this is going too far! We hope this writer hath less of the spirit of divination or prophecy, than he appears to have of zeal, however intemperate, for the good cause of LIBERTY: a cause which, we trust, we have as much at heart as any Briton or Protestant whatever; although we cannot join in, or give our approbation to, these violent attacks on persons in high station, or in power, upon every slight, and perhaps, *fullacious* appearance \* against them. Whatever their conduct be, candour and decency, as well as justice, require that it be candidly and decently examined, and not outrageously condemned, without a previous hearing, and fair trial. The days in which we now live are hot and boisterous; but the time will come, perhaps, when we shall look with shame and sorrow on the injury that may have been done to innocent characters and blameless conduct. We speak not merely in reference to any particulars in the disputes which have given rise to the present article, but from the general view of the licentious illiberal behaviour of writers and agents on both sides of every public question. What outrage, what madness, what execration, and what crimination on all sides!—But, for the honour of our country, we hope the testimony borne by each party against the other is equally false; for, if it were true †, it may fairly be inferred, that never before hath so worthless, so abandoned a race existed: and

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\* With respect to gentlemen in the administration of the Colonies, the abuse and obloquy cast upon them, by *both* parties in the present dispute, afford a strong presumption in favour of their *impartiality*, at least.

† The preface to the papers collected by *Old Slyboats*, and the preface to these Letters of *Pliny junior*, form a very striking contrast, in this respect.

we need not hesitate to pronounce, that it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for such a degenerate and wicked nation.

Art. 15. *The Constitution defended, and Pensioner exposed, in Remarks on the False Alarm.* 8vo. 1s. Dilly.

This Writer is not so great a master of the pen as Dr. J——n, the supposed author of the *False Alarm*; but he, nevertheless, makes some observations on that famous ministerial performance:—a performance from which, it is to be feared, no addition will be made to that reputation so justly acquired by the ingenious writer of *The Rambler*.

M E D I C A L.

Art. 16. *Oratio Anniversaria, a Gulielmo Harveio instituta in Theatro Collegii Medicorum Londinensium, habita festo Santi Lucae.* Ox. 1769. 4to. 1s. White.

Dr. Swithin Adee is the Author of the present anniversary oration, which contains abundance of good orthodox, Warwick-lane, college doctrine, delivered in elegant Latin. The poem annexed, entitled, *Meadus*, in commemoration of Dr. Mead, was first published without the Author's name in 1755, and was commended by us in the XIIIth volume of our Review. The Rev. Mr. Bartholomew gave an English translation of this poem, of which also our Readers will find an account in our XIVth volume. See the General Table of Contents to each volume.

Art. 17. *The Natural History of Lac, Amber, and Myrrh.* With a plain Account of the many excellent Virtues these three Medicinal Substances are naturally possessed of, and well adapted for the Cure of various Diseases incident to the Human Body. And a Restorative Balsamic Tincture, which in many extraordinary Cases gives speedy Relief, as are fully described in the following Treatise. By John Cook, M. D. of Leigh, in Essex. 8vo. 6d. Woodfall, &c.

Know all men, by this *Natural History*, that Mr. John Jacob, opposite the Monument, London, prepares, under the direction of Dr. John Cook, three *Essences*, and a *Balsamic Tincture*:—and that these *Essences* are unparalleled *Essences*; and that this *Balsamic Tincture* is an unparalleled *Balsamic Tincture*.

Art. 18. *The Family Practice of Physic: or, a plain, intelligible, and easy Method of curing Diseases with the Plants of our own Country. The Asthma with Bittersweet. The Gravel with Uva Ursi. The Dropsy with Bark of Elder. Bleedings with Juice of Nettles. And other Disorders with simple Medicines prepared from such Plants: Which are safe and effectual in any Hands: to be had at a small Price in all Places in Town or Country; and accompanied with such Directions that any Person may use them successfully for himself or Family: saving to all, the Danger of rough Medicines; and to the Poor, the Expence of Physicians and Apothecaries.* By J. Hill, M. D. 8vo. 2s. Baldwin. 1769.

Dr. Hill's design in this publication, we apprehend, may be fully set forth in his own words.—'It has always appeared to the Author of these pages, that Britain produced remedies for all its own diseases.



In an unremitted course of attention to this subject for a great number of years, proofs of that useful truth in regard to several different diseases have occurred: these he has published as they came to his knowledge; and with them plain directions how to treat the several disorders; not different in general from those of other writers; but happily confirmed by his own repeated experience.

The number being now considerable, it may be useful to place them in one view before the general eye together; directing the manner of giving such as are to be used in their native state; and the regimen and rules of life to be observed with those of which the Author has made preparations. This will be done upon the plan of the different treatises, published at the time of their several discoveries; or in abstracts from them. The medicines are appointed to be sold by reputable persons in all quarters of the town and country, that it may be in every one's power, with convenience and safety, to seek his relief, at the price of a few shillings.

For those who may wish to see the particular cases treated more at large, the several distinct tracts are republished; and where the Author's assistance is desired, it is at every one's command.

## P O E T I C A L.

Art. 19. *A Birth Day Offering to a young Lady from her Lover.*  
4to. 6d. Doddsley.

A very genteel easy piece of gallantry, in which there are many pretty lines, and, amongst the rest, the following, addressed to Time:

' Ev'n here, as health and beauty fail,  
While lillies o'er the rose prevail,  
Long e'er thy menac'd ills can harm,  
Though every hour should steal a charm:  
Long e'er, by twenty stars a day,  
The spangled heav'n would wear away.'

If we are not mistaken, we have seen these verses advertised in the name of George Canning, Esq.

Art. 20. *Pride and Ignorance: A Poem.* By Edward Nicklin,  
Gent. 4to. 2s. 6d. Baldwin.

Edward Nicklin, Gent. is a bastard of Sir Richard Blackmore's: he has all his thunder, without his lightning. Hear how he roars:

' Loud clamour rising rends the vast concave,  
The cowards howl amidst the shouting brave.  
The wounded groan, the dying bite the ground,  
The cannons bellow, and the hills resound!  
The spouting flames from dread battalions flash,  
And rock the vallies with an hideous crash.  
The flying bullets whizz across the plain,  
Alarm the ear, and——  
What?

—— Thirst for blood in vain.'

Edward Nicklin, Gent. rise up Sir Edward Nicklin.

Art. 21. *A Turkish Tale: In five Cantos.* 12mo. 1s. Becket.

This poem, which is unmeaningly called a Turkish Tale, gives us a new system with respect to the origin of evil. The creator it seems, as soon as he had finished Eve, made her a chambermaid, of very bad materials, and her name was Vixen. From a little unfortunate

fortunate *crim. con.* with Adam, this Vixen propagated her vile disposition, and a great deal of her blood still remains among us. The tale is well enough told, and the Author appears to have abilities that deserve a better subject.

DRAMATIC.

Art. 22. *Almeyda; or, the Rival Kings: A Tragedy.* By George Edmond Howard. Dublin printed, London reprinted. 8vo. 1 s. 6 d. Robinson and Roberts.

The first idea of this performance was certainly conceived from an oriental tale written by Dr. Hawkesworth, intitled *Almorán and Hamet*, but of which Mr. Howard makes no mention.

The tale appears to have been written to prove and illustrate this principle, "that if the vicious were assisted by supernatural powers to effect their wishes, they would, instead of procuring happiness, become proportionably more miserable." The vices of *Almorán* having exhausted nature for delight in vain, he repined at the bounds within which he was confined, and regretted the want of other powers as the cause of his disappointment. In this disposition a genius appears to him and tells him that if as weak only he has been wretched, thenceforth he shall be happy, for to thy powers, says he, mine shall be superadded; a series of prodigies then takes place at the will of *Almorán*, which, by their natural effects, render him at once more guilty and more wretched: but the machinery, which is thus essentially necessary to the story, is in the tragedy left out, yet some of the events and situations which it was contrived to produce, are supposed to be produced without it, and have therefore no adequate cause. Other events and situations are also introduced, in which there is neither nature nor art, and the whole performance, as *Dryden* says of a dream, is "a medley of disjointed things;" the parts taken separately are equally incongruous; there being neither unity nor propriety in the manners, characters, or sentiment. An ambassador from *Circassia* to *Persia*, is represented as bringing his daughter *Almeyda*, a blooming beauty of sixteen, through the gazing multitudes of the metropolis, in what the Author calls a *burnished* car; and *Almorán* is supposed to become enamoured of her by seeing her bathe at an open fountain, in a garden commanded by the windows of his palace; thus is the story of *David and Bathsheba* translated from a rude people in a barbarous age, to a country where luxury is carried to the last refinement; where no woman of condition travels but in a close litter, nor bathes but in the secret recesses of a palace, the avenues to which are secured by every art of suspicion and jealousy. In the tale, *Almeyda* is supposed to be seen in consequence of a fire in the palace, which forced her into the garden to preserve her life; in the play, the incident of the fire is preserved, though it is wholly unnecessary for the purpose it was invented to answer. *Almorán* is represented as rash, irascible, and impetuous; *Hamet* as deliberate, gentle, and peaceable; *Almorán* as a tiger, and *Hamet* as a lamb; yet the fiery *Almorán*, when a band of *Tartars* has invaded his dominions to ravage and plunder them, advises to parley, and treat; but the gentle *Hamet* cries out in a rage for slaughter and revenge. The gentle *Hamet* too, when he receives notice from his brother to meet

him with the nobles of his court, treats the poor fellow who happened to be the messenger with insult and menaces, "vassal away, nor more provoke your fate." Almorán having in the second act declared before all the nobles and chief officers of his court, that he is determined to rule alone, communicates this resolution in the third act as a great secret to his minister during a private conference.

When Almorán declares that he will no more hold any council with his brother or his nobles, till "the crown is his own *unpartnered*," Hamet replies, that he is determined to maintain his right. This contest between rival kings, nothing but the sword can determine; the resolution of each therefore to maintain his share in the government, is a resolution to appeal to the sword; yet we find Hamet just afterwards most pathetically descanting on the miseries of a civil war, and determining to perish himself, rather than bring them upon his people. In the very next scene he determines to incur the evils of a civil war, rather than give up his right; and declares, that he takes this resolution not for his own sake, but that of his people: thus with respect to Hamet, does this divided kingdom resemble prince Volscius's boots; Volscius had one boot on and the other off, and sometimes determined to draw on that which was off, and sometimes to put off that which was on: so Hamet now determines to divest himself of his share of royalty, and then to assume his brother's, "or He or I, says he, must fall, both cannot live." This, as Bayes says, is among the little things that set off or marr a play. Hamet, who is represented as a devout Mahometan, undertakes to rescind liberties which the prophet allowed, and to prohibit polygamy; and it appears that the kingdom, instead of being in the mixed state which might be supposed to result from a government jointly administered by two different characters, is represented at the same time, as in a state of absolute freedom and absolute slavery: we find in one page, that all was tyranny in consequence of Almorán's vices, and in the next, that all was equity in consequence of the virtues of Hamet.

In one scene, we learn that Omar, the preceptor of Hamet, was stabbed, and buried; soon afterwards, we find him alive, and he accounts for his resurrection, by telling the old story of a sexton coming with a candle and lanthorn to rob the body. The wound that was supposed to be mortal, and produced an appearance of death till he was buried, is immediately forgotten, and Omar is found haranguing the people in behalf of Hamet, making a procession upon their shoulders, and abetting the cause of his pupil with great activity and vigour; yet at the critical hour when contest is to decide the quarrel, we find him hidden in a cave disguised like a hermit, and carrying about him a medicine of his own preparation, to recover ladies who have been terrified into fits.

The other incidents and characters of this tragedy are equally inconsistent and absurd; yet the Author has at least one admirer, for we find prefixed to his performance some verses under the name of Philip Doyne, Esq; in which he is addressed as the rival of Shakespeare, born to restore a sinking stage, and inspire virtue by controuling the passions.

Art. 23. *Heſter: A Dramatic Poem.* 4to. 2 s. 6 d. Fleckney.  
A fulſome dedication, a pert advertisement, a contemptible poem.

S I L L Y.

———— I feel, indeed I do,  
For the beſt ſiſter, all a brother can.

G R O S S.

———— She repays  
His paſſion with the mutual warm return  
Of glowing luſt —

N O N S E N S E.

———— Light even as nothing.

R I D I C U L O U S.

———— Give them a cruſt, then on to toil  
And danger —

V E R Y T R U E.

Of honeſt glory, *he who robs me, wrongs me.*

L A W.

Art. 24. *The whole Proceedings in the Cauſe on the Action brought by the Right. Hon. Geo. Onſlow, Eſq; againſt the Rev. Mr. Horne, April 6, at Kingſton, for a defamatory Libel, before the Right Hon. Sir William Blackſtone, Knt. one of the Juſtices of his Maſteſty's Court of King's Bench.* Taken in Short Hand (by Permiſſion of the Judge) by Joſeph Gurney. 8vo. 1 s. Davies. 1770.

The pleadings of the council, in this cauſe, on the *effect* of a verbal or even a literal inaccuracy, are curious. Mr. Onſlow was nonſuited in a cauſe of great expence and expectation, becauſe, in the paper that was read, it was '11 July,' whereas, in the record, it was 'the 11th.' And, in another count, there was *pounds* for *pound*. Such variations appear immaterial in themſelves; but with reſpect to the exactneſs required by the law, in proceedings not upon the *purport* but the *tenor* of a libel, this rigid formality ſeems to be very right: and the diſtinction between tenor and purport is now well underſtood and aſcertained.

#### RELIGIOUS and CONTROVERSIAL.

Art. 25. *Diſtreſſes Admoniſhed:* or, Some Remarks on a Letter \* from the Author of *Pietas Oxoniensis* to the Reverend Dr. Adams at Shrewſbury; occaſioned by the Publication of his Sermon preached at St. Chad's, entitled, *A Teſt of true and falſe Doctrines.* By a PARISHIONER of St. Chad's. 8vo. 1 s. White, &c.

The vicar of St. Chad's is here defended with great judgment and temper, by an able and (as it appears from the reſpectful terms in which he ſpeaks of Dr. Adams) a moſt affectionate friend, who declares he hath entered into this controverſy without the Doctor's conſent, or even his knowledge †. It is our opinion that he hath

\* See the 29th article of our Catalogue for laſt month.

† 'You cannot,' ſays our Admoniſher, 'expect a learned and accurate reply from a plain man, who is not Maſter of Arts in either of our famous Universities: but he hath read ſomething, and thought much; and cannot bear to ſee ſo worthy and reſpectable a perſon as the vicar of his pariſh treated with ſeverity, inſolence, and contempt, without animadverting upon it.'

vindicated Dr. Adams from every charge brought against him by the Letter-writer, in such a manner as will fully satisfy every liberal-minded, impartial reader. We think he hath, moreover, with equal justice, reason, and propriety, admonished his antagonist, on account of his uncandid treatment of the good vicar, and for endeavouring, by prejudicing the parishioners of St. Chad's, &c. against their truly pious and learned pastor, to obstruct his usefulness in that station which he hath so worthily filled for about forty years past.

Art. 26. *The Admonisher admonished.* Being a Reply to some Remarks on a Letter to the Reverend Dr. Adams, of Shrewsbury. By the Author of *Pietas Oxoniensis*. 8vo. 6d. Dilly.

Staunch to his ORTHODOXY, the Author of *Pietas Oxoniensis* still keeps the field; and, indeed, however liberal the notions, and forcible the reasoning of his antagonist, we are not surprised at this Writer's firmness. Men are seldom convinced by the arguments of those who have opposed them in the way of disputation: for, in controversy it is, generally speaking, rather a trial of skill, a contest for victory, than a dispassionate search after TRUTH, that impels and animates both parties.

This Writer puts us in mind of Lewis the XIV. who never failed to sing *Te Deum* after a battle, whether he won or lost it; for he exults, in the very out-set of this performance, on the overthrow of his antagonist, who, in his apprehension, has unhappily defeated himself, or rather, to use our Author's own words, 'yielded every inch of ground' to his competitor, 'without opposition.'

'You cannot be ignorant, Sir,' says our Author, 'that the grand point I endeavoured to establish, throughout my whole piece, was the irreconcilable variance between the doctrines contained in Dr. Adams's sermon and those of the church of England; and therefore I observed, in the beginning of my letter, that the question was not so much whether the scriptures and the church were of accord, as whether the Doctor and the Church were of accord.'

Now the present Author apprehends, that from the quotations he makes out of the admonisher's pamphlet, nothing can be clearer than the admonisher's 'hearty aversion to the principles of the Reformation [*Calvinism* he means] and the doctrines of the established church;' and yet, he adds, 'O amazing inconsistency! whilst you vindicate your minister for his disbelief of the doctrines of the church, and whilst both you and he think those doctrines to be contrary to scripture, you take upon you to defend his subscription to them, even though he is obliged to declare that he believes them from his heart to be entirely agreeable to the word of God.'

But though, totally differing, as these gentlemen do, in their sentiments relating to the doctrines of the church, and the nature of the clergy's subscription to the articles, so that we might as soon expect to see oil and water unite, as any agreement between them on these subjects, this Writer very honourably does his competitor the justice to acknowledge, (after pushing on the argument with spirit to what he no doubt thinks a decisive conclusion against both the Reverend Doctor and his very sensible advocate), that he 'never saw so able a defence of so bad a cause,' as that which the admonisher hath made, in his late publication. But he immediately subjoins this draw-back upon

upon his candid concession:—‘yet truth,’ says he, ‘in the weakest hand, will ever be found an over-match for all the attacks of subtlety and deceit.’ This is commonly said, and we sincerely wish it were always found to be so.

Notwithstanding the severity of our Author’s charge against Dr. Adams, and, indeed, not against him only, but all of the clergy, who, like him, do not see, as our Author does, *the strict harmony subsisting between our articles, homilies, and liturgy, and the SACRED oracles of truth*; and who are therefore equally guilty of ‘prevarication,’ and of holding in one hand ‘a real’ and in the other ‘a convenient creed:’ notwithstanding the narrowness and harshness of all this, we are pleased with the handsome manner in which he expresses himself, with regard to the minister of St. Chad’s, in the concluding paragraph of this reply, *viz.*

‘To the credit of the Rev. Dr. Adams, I desire to acknowledge, that—although I am persuaded in my conscience that his system of divinity is as repugnant to scripture as it is to the church of England, yet, as a man of learning and benevolence, a gentleman and friend to society, I really honour and esteem him.’ This testimony does honour to the character of the bearer of it, as a gentleman also. What follows is equally becoming: ‘although I too deeply feel the corruption of my own heart, to deny that there is a vein of satyr which now and then may bleed rather too freely, yet I most solemnly declare that I am in perfect charity with Dr. A. as well as with you, Sir, my unknown antagonist; and therefore conclude myself, &c.’—What pity it is, that gentlemen of such respectable parts, and laudable endowments, do not immediately shake hands, and be sincere and cordial friends for the future! sensible, as men of improved and liberal minds ought to be, that differences about modes of faith, or articles and tests of human imposition, are unbecoming the dignity of their elevation above the ignorant *vulgar*:—in favour of *whom*, too, and for *their* comfort, be this truth acknowledged, that one bad habit subdued, or one virtue acquired, is worth all the *learning and orthodoxy* in the universe, with all their train of creeds and canons, and all the *ans and isms*, that ever disgraced the annals of religion.

Art. 27. *A short Explanation of some of the principal Things contained in the Revelation of St. John.* Shewing, from the xith chap. that the Fall of the Tenth-part of Turkey, by the oppressed Witnesses of Christ is begun, under the Protection of the Empress of Russia. All Things being now ripe for the Fall of Popery, the Appearance of some powerful inspired Person is shewn to be *speedily expected*, to reform the Protestant Church to the primitive Purity; which, according to the xivth Chap. and other places, is to be propagated among the Romanists, and supported by Wars, till they are united in the same Faith, and in a religious War against the Turks; which is to commence quickly after the Fall of the Tenth part of Turkey by the Witnesses, and be carried on by the Christian Powers, till it terminates in the Destruction of the Mahometan Anti-Christ, and in the Restoration of the Jews in the Millennium.

8vo. 1s. Owen, 1770.

If any of our Readers are not satisfied with the title-page, we refer them to the Pamphlet itself.—Publications of this sort frequently remind

remind us of the notable observation of an eminent Divine of the established church—'That the Book of Revelations always finds its expositors mad, or leaves them so.'

Art. 28. *Sermons on Several Occasions.* By Thomas Ashton, D. D. Rector of St. Botolph, Bishopsgate, Fellow of Eton College, and late Preacher to the Honourable Society of Lincoln's Inn. 8vo. 6s. bound. Whiston. 1770.

Most of these sermons were preached on occasion of public fasts, thanksgivings, &c.—The subjects, of course, are trite; which renders it difficult even for a preacher of taste and learning to advance any thing that is new or peculiarly striking. Dr. Ashton's sermons, however, are distinguished from most compositions of this kind, by a liberality of sentiment, and a clear and easy flow of language.

#### M I S C E L L A N E O U S.

Art. 29. *Of the Truth. The sublime Doctrine of the new Birth, Reformation, and the necessary Means thereto; or the Truths and Errors of Alexander Pope, and Bishop Warburton, in the Book entitled An Essay on Man, considered and put in a clear Light. A Book that no Man or Head of a Family, that value their present and eternal Peace, should be without.* By Richard Biggs, of the City of Bath. 12mo. 1s. Hazard in Bath. 1770.

It has been the fate of many great men to perish by very despicable means. The warrior Pyrrhus fell by the hand of a poor old woman; the warrior Warburton falls by the arms of a poor old gardener—for such, we have been told, is this Richard Biggs of the city of Bath; who, on account of his being the oracle of the alehouses, is honoured with the title of Bishop Biggs—How Bishop Biggs has encountered Bishop Warburton in the field of scientific battle, and totally put him to the rout, the following passages afford a very melancholy proof:

' POPE.

' For Me kind Nature wakes her genial power,  
Suckles each herb, and spreads out every flower:  
Annual for Me the grape, the rose renew  
The juice nectareous, and the balmy dew.  
For Me the mine a thousand treasures brings,  
For Me health gushes from a thousand springs:  
Seas roll to waft Me, suns to light Me rise,  
My footstool earth, My canopy the skies.

' BISHOP WarBURTON.

' If there is any fault in these lines, it is not in the general sentiment, but a want of exactness in expressing it. It is the highest absurdity to think, that earth is man's footstool, his canopy the skies, and the heavenly bodies lighted up principally for his use; yet not so, to suppose fruits and minerals given for that end.

BISHOP BIGGS

Surprising, that a man should thus blunder! It is the highest absurdity, says he, as Man is placed on this earth, that, therefore, it may be said, in a limited sense, to be his footstool; and, as he is covered with the skies, that, therefore, in a comparative sense, it may be said to be his canopy; and, as the heavenly bodies are the necessary means

means of producing the fruits of the earth, by which man lives, it is absurd to say they were designed for his use, as the end of them, the fruits they were productive of, was designed for him! Can God be said to design a thing for a use, and not to design the necessary causes for the same use?

POPE.

Each seeming want compensated of course,  
Here with degrees of swiftness, there of force.

BISHOP WARBURTON.

It is a certain axiom in the anatomy of creatures, that in proportion as they are formed for strength, their swiftness is lessened; or as they are formed for swiftness, their strength is abated.

BISHOP BIGGS.

It seems the poet meant of different species, or species in general; but this is only true, according to the Bishop's meaning, of particulars of the same species. The horse is stronger and swifter than the bull or cow.——*Arge, jaces!*

Art. 30. *Genuine Copies of the Love-letters and Cards which have passed between an illustrious Personage and a noble Lady, during the Course of a late Amour.* Published by a Proctor of Doctor's Commons. 8vo. 1 s. 6 d. - Brown.

An impudent, bare-faced attempt to impose on the public.

Art. 31. *The Case of Ireland being bound by Acts of Parliament in England, stated. With a new Preface.* 8vo. 3 s. Hingeston.

Molyneux's famous tract reprinted, with some prefatory observations relative to the present state of affairs in Ireland; which highly deserve the attention of every reader, who, as a citizen of the world, wishes well to mankind; and, as a subject of the British empire, would rejoice to see every part of it happy in the possession of its native rights, and in the full enjoyment of all the benefits of a well-framed, though now, perhaps, impaired constitution.

Art. 32. *Letters from Lothario to Penelope.* 2 Vols. 12mo. 5 s. sewed. Becket.

The Compiler of these letters appears to be a person of taste and sense; but as the letters themselves consist of little more than collections, or epitomes, of pieces already published, they hardly come within the province of our Review.

Art. 33. *Some Account of the British Dominions beyond the Atlantic: containing chiefly what is most interesting and least known with respect to those Parts: particularly the Important Question about the North-west Passage is satisfactorily discussed: with a large Map; in which the said supposed Passage, and all the Arctic Regions, are more fully delineated than ever before.* By William Doyle, L. L. B. 8vo. 2 s. 6 d. sewed. Domville, &c.

The first scheme of Mr. Doyle is to reform geography, by altering the great divisions of the world, and imposing new denominations on them: thus instead of four quarters, as they are called, Europe, Asia, Africa, and America, he proposes three grand divisions, by the names of *Ogygia*, *Atlantis*, and *Australia*.

Of



Of these, *Ogygia* is to comprehend Europe, Asia, and Africa, or the old world; *Atlantis* to comprehend America, restricted to South America; *Sebastia*, including North America from Hudson's Bay southward to Darien; and *Hyperborea*, including all to the north of Hudson's Bay with Iceland: under the name of *Australia*, he classes all those southern parts as yet imperfectly discovered in the Pacific Ocean. Subordinate to these great outlines, he proposes our American Colonies to be classed under the names of *Neanglia*, *Jacobea*, and *Misia*, or *Midenfia*.

But if our ideas of all these parts are sufficiently clear, by the long established and universal usage of the names already admitted, why must we endeavour to perplex the language of mankind, for the sake of a few etymological conceits? Our Author indeed might give as a reason, that then it would be necessary for every body to have his glossary. He proposes that his new geography should be spread by some news papers adopting it; but who would read it? Or if he found mankind in so teachable a disposition, how many generations would it require, before all the world was taught? And when effected, what would the lesson be worth to the learners? However, as he has in this work made a beginning, we wish him success, begging only some respite for ourselves.

In order that the possessions of the European powers might be accommodated to his allotments and new geographical divisions, he proposes certain exchanges of dominions among the European powers to effect a contiguity of empire; for which the work may be consulted. When the powers of Europe have carried these barterers into execution, so that among other changes, we have obtained a clear title to all the northern isles and continent, which he calls *Hyperborea*; one excellent effect is to result, by transporting all convicts, fraudulent bankrupts, and even *suspected* persons who escape legal conviction, thither. 'In short, he adds, a knave should not be left in Britain!' The sooner this happy scheme is executed, the better; only it may be left to his consideration, whether this might not leave the mother country too thin of inhabitants? And when the Author publishes the remainder of this grand work, the present being (at the end) called the first part only, it would be equally happy could he suggest a plan to repair this loss in population, by producing none but honest men in future. When this is done, no less is due to such a great genius, than to eternize his memory by dropping the name of Great Britain, and giving the regenerated island the name of *Doyliia*.

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\* Even conundrums do not escape our Author's notice in this great undertaking. Some of our Readers may, perhaps, have heard a vulgar saying, *as jure as God's in Gloucester*: to verify this, he would establish a bishopric at Gloucester in New Jersey! or if this situation is inconvenient, he would have another Gloucester founded for that purpose. On this occasion he may be reminded that the Devil is also said *to look over Lincoln*: but what use he may convert this to, is referred to his mature reflection.

He urges many reasons against the probability of a navigable north-west passage into the great Southern Ocean, not altogether to be rejected: he produces De Fonte's journal\*, as the most decisive in its favour; and concludes, after specifying his doubts of it, that at most it will only shew, that there is a communication between the two seas, navigable by boats.

Art. 34. *A short Narrative of the horrid Massacre in Boston, perpetrated in the Evening of the 5th of March, 1770, by the Soldiers of the 29th Regiment, which, with the 14th Regiment, were then quartered there. With some Observations on the State of Things prior to that Catastrophe.* 8vo. 2s. Printed by Order of the Town of Boston; London reprinted by Dilly, Bingley, &c.

Of the particulars of the unhappy affair which gave being to this Narrative (corroborated by a collection of 96 authentic affidavits) the public has been made sufficiently acquainted by the news-papers; and we have nothing to observe, on the subject, except to express our surprize that, considering the odious occasion on which the troops were sent to Boston, tumults between them and the inhabitants did not sooner happen, and that greater mischief has not been done than the killing and wounding only *eleven* of the town's people.

Art. 35. *Reflections; occasioned by reading a scurrilous Paper, intitled, No. 134. North Briton. With Remarks in Vindication of the Army.* 8vo. 6d. Millan.

A judicious defence of the general institution and character of the military, against the popular invectives of a political writer.

## S E R M O N S.

I. *Innocent Blood crying to God from the Streets of Boston.*—A Sermon occasioned by the horrid Murder of Messrs. Samuel Gray, Samuel Maverick, James Caldwell, and Crispus Attucks, with Patrick Carr, since dead, and Christopher Monk, judged irrecoverable, and several others badly wounded, by a Party of Troops under the Command of Capt. Preston, on the 5th of March, 1770, and preached the Lord's Day following. By John Lathrop, A. M. Pastor of the second Church in Boston. 4to. 6d. Dilly.

\* \* The echo of Dr. Free's inflammatory sermon on the *massacre* in St. George's Fields.

II. On occasion of the Death of the late Alexander Earl of Eglintoune. By Alexander Cunyngham, Minister at Symington. 8vo. 6d. Glasgow printed, and sold by Drew in Middle-Row, Holborn.

†† His lordship was the preacher's patron; and the sermon is dedicated to the countess of Eglintoune, mother to the deceased: an eulogium on the character of this unfortunate nobleman will, therefore, naturally be expected, with some severity of expression toward the person who was so unhappily instrumental to his lordship's untimely end. But, surely, the circumstances of Lord E.'s death, which many consider as, in a great measure, accidental, were not so extraordinarily dreadful as to justify Mr. Cunyngham in pronoun-

\* See Review, vol. xxxix. p. 240.

cing them 'too deep for tragedy itself!' when the *pathos* is overdone, it becomes mere *rant*, and will rather excite a smile than force a tear.

## CORRESPONDENCE.

**I**N these days of *civil dudgeon*, when *men fall out they know not why*, it is no wonder that the MODERATION of the Monthly Reviewers hath drawn upon them the censure of the IMMODERATE and UNCANDID, of different parties. Letters have been lately received, from persons who appear to be friends to the *ins*, complaining of our partiality to the *outs*; while, on the other hand, *remonstrances* from the *outs* scruple not to charge us with writing under ministerial influence. One discerning correspondent, in particular, who signs ALBANUS, expresses his displeasure that "the *English* literary journals are conducted only by *Scotchmen*, the avowed tools of arbitrary power." To these notable accusations of *both* parties, we need only reply, that we are very happy in receiving such incontestible proofs of our IMPARTIALITY; and that while hasty zealots, and superficial scribblers continue to pester the public with their crude productions, the Reviewers (whether Scotch or Irish, Welch or English) will invariably continue, as in duty bound, to speak of them as they seem to deserve; without the least regard to the cause or party that such unfortunate advocates may happen to espouse.

B. N.'s favour is a very odd composition.—We never before heard of the pamphlet he mentions, intitled, "A Second Letter," &c. in which, he intimates, the Reviewers have received some *correction*. The person who collects the new publications for us, hath, since the receipt of B. N.'s letter, enquired after this pamphlet, but in vain: the Bookfellers know nothing of it.

NORFOLCIENSIS complains of our omitting the prices of *foreign* books, in our *appendixes*. He supposes that our importers of literature from abroad, do immediately fix the prices of the books, on their arrival; but our correspondent might have observed, that the importers never do, in their advertisements, mention the prices of those articles. We can, moreover, inform him, that the purchasers of such books, often find a considerable difference in the demand for them, at the shops of the different importing bookfellers: in short, as the prices are not fixed on this side of the water, the Reviewers have found it impracticable to gratify their Readers, in this respect, though they have always wished to do it.—With regard to the copies of foreign books procured for our own use, it is seldom that any exact or immediate knowledge can be gained of their *first cost* abroad, as such books are not always procured in the usual way of trade, but often come over by methods attended with extraordinary expences.

The same Correspondent also hints, that we sometimes omit the distinctions of *bound* or *sewed*, when we transcribe the title-pages of books.—It is very possible that the person to whose care these particulars are referred, may sometimes be remiss in minuting them down; but when he is so, which we hope is not often, it is contrary to the directions under which he acts.

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T H E

# MONTHLY REVIEW,

For J U N E, 1770.



ART. I. *Philosophical Transactions*, Vol. LVIII, for the Year 1768, concluded : See our last Month's Review.

## G E O G R A P H Y.

Articles 41 and 42. *Observations for determining the length of a Degree of Latitude in the Provinces of Maryland and Pennsylvania, in North America, by Messrs. Charles Mason and Jeremiah Dixon : with an introductory Paper by the Astronomer Royal.*

**I**N these two articles, we have an account of the first attempt which has been made by any of our countrymen, to ascertain the value of a degree of latitude with that accuracy which is now expected in astronomical and geographical observations, and which is indispensably requisite towards the discovery of the true figure of the earth. For this mensuration the public are obliged to accident, to the laudable zeal of the two observers, and to the public spirit of the Royal Society.

Messrs. Mason and Dixon having been employed by lord Baltimore and Mr. Penn, to settle the limits between the provinces of Maryland and Pennsylvania, traced out and measured, in the course of that work, some lines lying in and near the meridian, through an extent of more than 100 miles. The country which they were surveying being every where covered with trees, large openings had been cut through the woods, in the direction of the lines, about eight or nine yards wide, 'forming the straightest and most regular, as well as extensive vistas, that perhaps ever were made.' Messrs. Mason and Dixon willing to avail themselves of the inviting opportunity which here presented itself, of determining the length of a degree of latitude ; from the measure of near a degree and half, in a country which, fortunately for operations of this nature, was as level as if it had been laid out by art, submitted a plan for that purpose to the council of the R. S. offering to carry it into execution, at the expence of the society, if they thought proper. The council approved of the proposal, and sent them instructions for the

regulation of their operations. The lines, which before had been measured only by a chain, sufficiently accurate for the purpose of surveying, were on this occasion carefully and more accurately re-measured with fir rods sent from hence, together with a brass standard of five feet, with which the rods were frequently compared. The state of the thermometer was constantly attended to, in order to ascertain and correct the alterations made in the length of the rods, in consequence of the different temperatures of the air. They had likewise the use of an excellent sector of six feet radius, constructed by Mr. Bird with such accuracy, that they found they could trace out a parallel of latitude by it, without erring above 15 or 20 yards. The whole detail of their operations, which is given in this article, affords proofs of the ingenuity, industry, and accuracy of the observers; whose measure of a degree, taken on a level surface, in a continued straight line, and consequently free from the errors which might be produced from a series of triangles, appears, as Mr. Maskelyne observes, to be as well stated, and as much to be depended upon, as any that have yet been made; and will be thought a valuable addition to the other measures of the same kind which have been taken by the members of the Royal Academy of Sciences at Paris, and others in different parts of the world.

From the whole of their operations, after all proper evaluations and corrections, Mr. M. deduces the true length of a degree of latitude in the parallel of 39 degrees north, in the provinces of Pennsylvania and Maryland, to be 363,771 feet, or 68.8960 English statute miles, according to the Royal Society's brass standard, in the temperature of 62 degrees of Fahrenheit's thermometer; which are equivalent to 56,888 Paris toises of the same standard with that used in the measure of the degrees of the meridian at Peru.

As some of our readers may wish to see, under one point of view, the result of all the principal measures of a degree of latitude, which have been taken by the best observers, in different parallels, with proper accuracy, we shall extract from this article the following compendious table:

Length of a degree in Paris toises.	Mean latitude.	Names of the Observers.	Years in which the degrees were measured.
57,422	66°. 20' N.	M. de Maupertuis, &c.	1736 and 1737.
57,074	49. 23 N.	M. de Maupertuis, &c. and M. Cassini	1739 and 1740.
57,091	47. 40 N.	Pere Liefganig	1768.
57,028	45. 0 N.	M. Cassini	1739 and 1740.
57,069	44. 44 N.	Pere Beccaria	1768.
56,979	43. 0 N.	Le Pere Boscovich and Le Maire	1752.
56,888	39. 12 N.	Messrs. Mason and Dixon	1764 to 1768.
56,750	0. 0	M. Bouguer and M. de la Condamine	1736 to 1743.
57,037	33. 18 S.	Abbé de la Caille	1752.

In the introduction to this article the Astronomer Royal had supposed that in consequence of the very level disposition of the country through which this degree passes, and of the parts adjacent to it, there could be no room for suspicion that the plumb line of the sector could be materially deflected from its perpendicular position, by the *attraction* of any mountain, or even of any elevated ground of a more moderate height, though of a considerable extent: but, in a postscript to this paper, he observes that the ratio of the equatorial to the polar diameter of the earth, deduced from a comparison of this measure with that made in Peru, turns out considerably different from the ratio deduced from comparing it with the measure taken in Lapland \*. From this notable difference he infers, either that the figures of the meridians are not accurately elliptical; or that 'the inequalities of the earth's surface have a considerable effect in deflecting the plumb line from its true situation, or both.' This curious matter, he informs us, has since been more minutely considered by the Hon. Mr. Henry Cavendish, who has 'mathematically investigated several rules for finding the attraction of the inequalities of the earth; and has, upon probable suppositions of the distance and height of the *Alleghany* mountains from the degree measured, and the depth and declivity of the Atlantic ocean, computed what alteration might be produced in the length of the degree, from the attraction of the said hills, and the defect of attraction of the Atlantic.' From his calculations he finds that this degree may have been diminished no less than 60 or 100 toises, by these causes; and that the measure of the degrees taken in Italy, and at the Cape of Good Hope, may likewise have been very sensibly affected by the attraction of hills, and the defect of the attraction of the Mediterranean sea and Indian ocean.

On the whole, we may observe that in proportion as astronomers improve in the accuracy of their instruments, and in the precision of their observations, nature seems to keep pace with them, and to check their temerity in prying into her manœuvres so very *minutely*, by raising up new difficulties, and presenting to their view fresh, and, till lately, unsuspected sources of error. After having successively detected various causes of error, and ascertained the quantity of their effects, the strict veracity of the plumb line still remained unsuspected; or if, in some instances, it was supposed that it might deviate from the truth, in consequence of the general principal of gravitation, the error, it was apprehended, was too small and insigni-

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\* According to the former comparison, the equatorial is to the polar diameter as 494 to 493: according to the latter as 142 to 141.

ficant to deserve attention. Messrs. Bouger and Condamine were the first, we believe, who by experiment, among the Andes, ascertained its actual deflection from the perpendicular, on the sides of the mountain Chimboraco, to the amount of  $7\frac{1}{2}$  seconds. Father Boscovich afterwards extended this disturbing power to smaller elevations of the earth's surface. The present article seems to shew that the *negative* influence of the sea, on the one hand, conspires with the *positive* power even of distant mountains, on the other, to increase its deflection: and, in the following article, if the errors of the observer have not been added to those of the plumb line, the deviation of the latter will appear enormous.

Article 2. *Extract of a Letter from Father Joseph Leisganig, Jesuit, to Dr. Bevis, F. R. S. containing a short Account of the Measurement of three Degrees of Latitude, under the Meridian of Vienna.*

This mensuration was undertaken by command of the Empress Queen. The mean result is given in the preceding table: but the Author found a most remarkable difference in the respective value of the three degrees among themselves, as separately deduced from his observations; the least exceeding the greatest by no less a quantity than 486 French toises nearly. In an account of this mensuration which the father intends immediately to publish, he proposes to shew that this very considerable difference is to be attributed to the attraction of the neighbouring high mountains of the upper and lower Styria.

We can extract nothing interesting from the 6th article, which consists of observations made with a view of ascertaining the latitudes and longitudes of several places in the islands of St. John and Cape Breton: nor from the 33d, in which Mr. John Reinhold Forster, F. R. S. gives an account of the construction of a new and correct map of the river Volga, which accompanies this article, taken from original drawings and observations made principally by himself, in a late survey of the countries bordering on that river.

#### ELECTRICITY AND CHEMISTRY.

Article 10. *An Account of Rings, consisting of all the prismatic Colours, made by electrical Explosions on the surfaces of Pieces of Metal; By Joseph Priestley, L. L. D. F. R. S.*

Sir Isaac Newton first discovered that the difference of colours in bodies depended on the different thickness of the *lamellæ*, or fine transparent plates, fibres, or particles, of which their surfaces are composed; and that a change of colour might be produced in any body, not only by a change effected in the thickness of these plates, but likewise by a variation in their density: although a medium of any density whatever would ex-

exhibit any colour, according to the different thickness of the component parts of it. This capital discovery, by which, as the Author observes, we may in due time be led to the knowledge of the constituent parts and internal structure of natural bodies, Dr. Priestley happily, though, as he candidly owns, accidentally, hit upon a method of illustrating and confirming, by means of strong electrical explosions.

Having occasion to take a great number of explosions, in order to ascertain the lateral force of them, he observed that a plate of brass, on which they were received, from a pointed piece of metal connected with a charged battery of 21 square feet of coated glass, was not only melted, and marked with a circle by a fusion round the central spot, but was likewise tinged, beyond this circular spot, with a green colour which he could not easily wipe out with his finger. 'Struck with this new appearance, adds the Author, I replaced the apparatus, and continued the explosions; till, by degrees, I perceived a circle of red beyond the fainter colours; and, examining the whole with a microscope, I plainly distinguished all the prismatic colours, in the order of the rainbow. The diameter of the red, in this instance, happened to be one third of an inch, and the diameter of the purple about one fourth.'

The ingenious Author afterwards prosecuted and diversified this experiment. He here gives the result of his numerous trials; from which we have room only to extract these two general observations; that no difference was found in the effects, whether the explosions were made by positive or by negative electricity; and that all the coloured rings appeared almost equally well on *all* the metals indifferently.

He afterwards found that Mr. Canton had, by a different electrical process, produced all the prismatic colours; though not disposed in so regular and beautiful a manner as in the rings abovementioned. In that gentleman's experiments, fine wires of the different metals were extended over the surface of glass, which, after the explosion, was found tinged with all the prismatic colours, exhibited by metallic globules of a great variety of sizes, dispersed in all directions from the place of explosion. His experiments (in the course of which a variety of other very extraordinary appearances likewise presented themselves) also prove, that none of the metals discovers the least preference to any one colour more than another; in opposition to an opinion not long since advanced, and supported with great ingenuity in the 55th volume of the *Philosophical Transactions*.



Article 27. *Experiments and Observations upon a blue Substance, found in a Peat-moss in Scotland.* By Sylvester Douglass, Esq;

We shall extract from this article only a few particulars relating to the natural and chemical history of this substance. It was found under a stratum of common peat, having several irregular *striae* of peaty matter penetrating through it, and not entirely separable from it. When it is first taken up, it is of a white colour; but on being exposed to the air, it gradually, as it dries, becomes blue. Its smell is sensibly sulphureous, and on kindling a piece of paper on which it has been spread, it exhibits a flame resembling that of sulphur. From the Author's chemical analysis of this substance, it appears that it contains iron, and that it probably owes its colour to that metal and some vegetable astringent, which he supposes may be furnished from the oak trees, so frequently found buried in peat mosses.

Some trials were made in order to see how far it might be useful as a paint. Little is to be expected from it as an oil colour, as it becomes black on an admixture with oil; but it retains its original brightness on being mixed with gum water; and as it is naturally an impalpable powder, the Author observes that it might possibly prove a cheap and useful water colour. It is affected, however, by alcalies, especially the volatile, which abound so much in the atmosphere of towns, and by a considerable degree of heat; nevertheless he has not 'found any change produced in it, from being exposed for a considerable time to the air (of the country, we suppose) or to the heat of a room where a fire was kept constantly burning.'

Article 45. *An easy Method of making a Phosphorus, that will imbibe and emit Light, like the Bolognian Stone; with Experiments and Observations:* By John Canton, M. A. and F. R. S.

The Bolognian stone, to discover the preparation of which the celebrated Homberg is said to have made a journey into Italy, was long regarded by chemists and virtuosi as an *Unique*, with regard to its property of imbibing, and afterwards emitting the light which it had received from luminous bodies; and many volumes have been professedly written to describe its singular properties. Mons. du Faye, however, afterwards discovered that there were few fossil substances which, under proper treatment, would not exhibit the same *phenomena*, in a greater or less degree. From his numerous experiments he was induced even to infer, that it is perhaps scarce possible to find any substance, either in the mineral, vegetable, or animal kingdom, incapable of becoming a phosphorus. As that which is here described by the very ingenious Author of this article appears to us greatly to excel any which have fallen under our view; and as the process by which he prepares it may easily be repeated

peated by any one, we shall probably gratify a considerable number of our curious Readers, by giving it in his own words.

‘ Calcine some common oyster shells, by keeping them in a good coal fire for half an hour; let the purest part of the calx be pulverised and sifted; mix with three parts of this powder one part of the flowers of sulphur; let this mixture be rammed into a crucible of about an inch and a half in depth, till it be almost full; and let it be placed in the middle of the fire, where it must be kept red hot for one hour at least, and then set by to cool: when cold, turn it out of the crucible, and cutting or breaking it to pieces, scrape off, upon trial, the brightest parts; which, if good phosphorus, will be a white powder, and may be preserved by keeping it in a dry phial with a ground stopple.’

The light given by a small quantity of this phosphorus, made to adhere to a piece of wood wetted with the white of an egg, and exposed for a few seconds to the common light of the day, is sufficient to discover the time by a watch, in a room completely darkened, if the observer has kept his eyes shut for two or three minutes before. In this manner may the phases of the moon, Saturn and his ring, &c. be very agreeably represented. The light which this phosphorus receives only from a candle is very considerable; and even the momentary flash from an electrified phial, discharged near it, appears to impregnate it as strongly, and as permanently, as the light of the day.

We have not room to enumerate some other of its properties here related; but shall give the substance of some of the Author’s experiments, which tend to prove, that light is not merely a motion propagated through a fluid medium, as is maintained by some; but that it consists of particles actually emitted from the luminous body, and which, in the present instance, are attracted by and received into this substance, from whence they are afterwards discharged in a place void of light, and their emission further promoted by heat; after the action of which, and the expenditure of all its acquired light, no more light can proceed from it, until it has received a fresh stock, by being again exposed to a luminous body.

Two glass balls hermetically sealed, containing this phosphorus, having been equally exposed to the light, were then carried into a dark room. One being immersed into a basin of boiling water became much brighter than the other; but in ten minutes became dark: the other remaining visible for more than two hours afterwards. Having been both kept in the dark during two days, they were each put into a basin of boiling water. That which had parted with its light in the hot water before, was not visible; but the other appeared luminous for a considerable time. Neither of them, if kept in dark-

ness, would afterwards give any more light, by that degree of heat; but on bringing them close to an iron, heated so as to be scarcely visible in the dark, they would suddenly discharge their remaining light; but would never shine more, by the same treatment, unless they were exposed to the light again. By this heat also, phosphorus kept in the dark during six months was found to give a considerable degree of light. 'Now that a substance should either give light, or not, when its parts are agitated by the same degree of heat, according as it has, or has not, been exposed to light, for a few seconds of time, more than six months before; seems plainly, according to the Author, to indicate a strong attraction between that substance and the particles of light; by which it keeps many of them, in the common heat of the air, a long time, if not always; for the light the phosphorus gives, by being heated to a certain degree, appears to be caused by its throwing off *adventitious* particles, and not by any of its own; since its light will decrease and be entirely gone before the phosphorus will be hot enough to shine of itself, or to emit particles of light from its own body.'

It has been objected to the Newtonian doctrine, that it is impossible to conceive how light, supposing it a substance actually emitted from luminous bodies, can move through other light, in all imaginable directions, without perpetual collisions among the particles, and continual deflections from a rectilinear course. This difficulty, great as it has appeared to some, will, the Author observes, nearly vanish, when we consider that 150 particles emitted in the same direction, in the space of one second, from a lucid point, for instance, on the sun's surface, are sufficient to give the sensation of a *continued* light to the eye. On this supposition, if the great velocity of these particles be taken into consideration, it will follow that there will be a distance of more than 1000 miles between each particle constituting a part of the ray, and the particle preceding and following it, so that sufficient space will be left for others to pass in all directions. We might make still more room for the free passage of these particles, if we adopt the conclusions drawn from the Chevalier D'Arcy's experiments on the *duration* of the sensations excited by light, related in our last *Appendix*, page 508; according to which we may admit an interval of more than 20,000 miles between each particle.

ART. II. *The Amyntas of Tasso*. Translated from the original Italian by Percival Stockdale. 8vo. 3 s. 6 d. sewed. Davies. 1770.

THE invention of the pastoral drama is generally given to Tasso. He was not, however, the immediate author of it; for Agostino De' Beccari, a gentleman of Ferrara, composed something of the same kind about the year 1553, which he called the *Sacrificio*; and Tasso, undoubtedly, took the hint from him; but, at the same time, he brought his work more into the dramatic style by the regularity of his plan, and the addition of the chorus. One of his encomiasts, who calls him the inventor of the pastoral drama, says, that what *Velleius Paterculus* asserted concerning Homer, might with strict propriety be applied to Tasso, more particularly with respect to the pastoral drama, "that he followed no precedent, and that none who followed him ever came near to him." Neither part of this assertion is true. Tasso followed Beccari; and Guarini, who followed Tasso, not only came near to him, but surpassed him. It was generally allowed that the *Pastor Fido* excelled the *Aminta*; and Tasso himself was so sensible of it, that he had recourse to his wit to save his honour: "If Guarini, said he, had not seen the *Aminta*, he could not have excelled it." He had due credit for this, and it was allowed on all hands, that the honours ought to be divided between the inventor and the improver.

The *Aminta* was first played in Ferrara, in the year 1573; and, as the dramatic representation of civil life was termed the *Comedia*, this exhibition of rural interests was called the *Pastorale*. It was received with universal applause: for it had not only the recommendation of novelty, but when Nature, in her original simplicity and unmixed attachments, was painted by the glowing hand of Tasso, every heart was impregnated with the scene. That it was no more than a representation of ideal existence, romantic beyond relief, and fictitious beyond even the limits of possibility, by no means prevented its influence on the mind. The sentiments, the leading interests, the master passions, were still in nature; and the amorous genius of the Tuscans assisted the imagination of their poet, and facilitated his success.

Fontanini, in his *Aminta Difeso*, which he wrote in answer to the censures of Grimaldi, tells us that Tasso wrote this poem about the 29th year of his age. The best edition is that of Menagio, published in the year 1655, with notes: for which, however, he incurred the censure of the *Grusca*; but that censure was sufficiently removed by the defence of Carlo Dati, the intimate friend of our immortal Milton.

It is somewhat strange that of a poem of so much merit, we have as yet no translation: for this is not a translation. Mr. Stockdale has so wantonly deviated from his author, and impertinently introduced so much of his own composition, that Tasso must not be charged with any thing like the work before us. Let the following quotation stand in proof:

## ATTO TERZO.

## Scena Prima.

*Tirsi. Coro.*

*O crudeltate estrema, o ingrato core,  
O Donna ingrata, e tre fiatz, e quattro  
Ingratissimo Sesso; e tu, Natura,  
Negligente maestra, perchè solo  
Alle Donne nel volto, e in quel di fuori  
Ponesti quanto in loro è di gentile  
Di mansueto, e di cortese; e tutte  
L'altre parti obbliasti? Ah! misero,  
Forse ha se stesso ucciso——*

## ENGLISH.

*Oh! cruel Fortune; Oh! inhuman Sylvia!  
Oh! barbarous womankind! and thou dame Nature,  
How negligently hast thou formed the sex!  
How couldst thou spurn thy salutary laws,  
And e'er give birth to such incongruous beings?  
Thou hast for them thy softest matter chosen  
And wrought it to enchanting elegance,  
Bespeaking timid mildness, sweet compliance:  
Yet, strange to tell! this perfect symmetry  
Contains within a brood of savage passions;  
Angels in body, but in soul they're demons!  
Thou kind preserver of each other species,  
Hast tempted man to rush on his destruction!  
My friend Amyntas sure hath slain himself——*

The Reader will perceive that nothing here, but what is printed in italics, belongs to Tasso.

*Angels in body, but in souls they're demons!* could never fall from him: it is infinitely too coarse for his pencil. But the Translator has not only injured his original, by giving him so plentifully of his own composition, but by omitting his best and greatest beauties. The following fine image, in the same scene, is passed over without notice.

—— Egli rivolse  
I cupidi occhi in quelle membra belle;  
Che, come suole tremolare il latte  
Ne giunchi, si parean morbide, e bianche.

The Italians have a summer treat called *la Giuncata*, from which our English word *junket* is derived. It consists of milk reduced to a kind of *blanc mangé*, and served in a frail of green rushes. To this tremulous milky substance, seen through the texture of the green frail, Tasso compares the snowy trembling bosom of Sylvia, when she is discovered by Aminta bound naked to a tree. Nothing but the Translator's ignorance can excuse his omission of this most beautiful image. He appears to be totally ignorant too of the true harmony of blank verse; for the monotony of his versification is insupportable. In short, it is not easy to say which is most reprehensible, the injury done to the memory of Tasso, or the imposition upon the public, in calling this a translation of his *Aminta*. Notwithstanding this, there is merit in the chorus that concludes the second act. The Translator, though he has not entered into the harmony of blank verse, has done better in the lyric part.

ART. III. *Historical Memorials*. By Sir David Dalrymple. 4to. Edinburgh: printed by A. Murray and J. Cochrane, and sold by J. Balfour.

THESE Memorials, which their ingenious and learned Author published separately, and at different times, and which he has now collected into one volume, relate chiefly to the antiquities and history of Scotland. The first of them exhibits a very accurate detail concerning the provincial councils of the Scottish clergy, from the earliest accounts to the æra of the reformation. On this obscure subject he has thrown considerable light, and we must equally admire his industry in collecting facts, and the excellent use he makes of them. The chief circumstances which we learn from this tract, are the great power of the clergy in early times, their ignorance, their flagitious lives, and their rapacity. When he mentions their degeneracy and licentiousness, he takes occasion to make the following remarks:

‘The profligacy of the clergy was the most obvious cause of that spirit which forced on the reformation. The celibacy of ecclesiastics was originally introduced by some superstitious refinements on the law of God and Nature. Could men have been kept alive without eating and drinking, as well as without marriage, the same refinements would have prohibited ecclesiastics from eating and drinking, and thereby elevated them so much nearer to the state of angels.—In process of time this fanatical interdiction became an instrument of worldly wisdom; and thus, as frequently happens, what weak men began, politicians completed. The Scottish clergy, in obedience to their superiors, submitted to the law of celibacy. The consequences are

are well known. "*Suis ut ipsa Roma viribus ruit!*" Hence the flagitious lives of the Scottish clergy were censured by Sir David Lindsay, by the authors of "*Gude and godly ballats*," and by other writers of that class, with the utmost freedom, and even acrimony of expression. Men once become odious, may soon be rendered contemptible. Whenever the established clergy become contemptible in the eyes of the people, their existence depends upon the *state*. The clergy in 1549 were sensible of this; and, in order to stop the torrent of satire, they passed a canon of the tenor following: *Ut unusquisque ordinarius intra suam diocesim perquirat, qui apud se detinent aliquos LIBROS RYTHMORUM, seu CANTILENARUM VULGARIIUM, scandalosa ecclesiasticorum, et hominum, vel constitutionum, vituperia et probra, seu famosos libellos, aut quameunque hæresim in se continentia; et ubi comperti fuerint, prohibeantur sub POENIS ACTORUM PARLAMENTI, atque confiscentur, et comburantur, interdicaturque universaliter eorum usus, mercatura, impressio, et lectura, sub similibus poenis, c. 48.* A feeble barrier indeed!—I do not recollect that any one has hitherto observed the wide stretch which this canon makes. The act of parliament here alluded to must be that of James V. 12th June, 1535, first published by Keith, *History* p. 12. What the statute provided against the heretical opinions of Luther and his disciples, the Scottish clergy extended to all satirical ballads containing opprobrious reflexions upon themselves.

To the honour of our Author, we must observe, that in the whole of this tract he delivers his opinions with freedom and impartiality. He had no hypothesis to support, and he does not allow himself to be deceived by names and authorities.

The second tract, which appears in this collection, consists of canons of the church of Scotland, drawn up in the provincial councils held at Perth, A. D. 1242, and A. D. 1269. These our Author has transcribed from the *Concilia Magnæ Britannix*, published by Dr. Wilkins, and he has accompanied them with learned explanatory notes.

The third tract is an examination of some of the arguments for the high antiquity of *Regiam Majestatem*; and an enquiry into the authenticity of *Leges Malcolmi*. It has long been a subject of dispute among lawyers and antiquaries, whether the work which bears the name of Ranulph de Glanville, or that intitled *Regiam Majestatem*, be the most ancient; or, in other words, whether the English gave the first body of laws or the Scots: for that one of these books is an imitation or a copy of the other is universally allowed. This controversy is extremely interesting, and many able writers have delivered their sentiments concerning it. The lord chief justice Hale, Sir Henry Spelman, the celebrated Craig, Bruce, and Lord Bankton, have

have respectively given us their opinions on this head ; but in doing so they have confined themselves to general topics, and have said nothing that is decisive. The task of determining this curious and important question seems to have been reserved for Lord Hailes \*. He introduces his examination of the arguments in favour of *Regiam Majestatem*, by observing, that tho' he would not willingly derogate from the labours of others, truth obliges him to observe that, to all appearance, Skene was a careless, if not an unfaithful publisher ; and that, notwithstanding this, all parties have appealed to his edition of that work. This is a severe charge against Skene ; and, by a comparison of several MSS. of *Regiam Majestatem*, he has made it good. He has proved that the *Regiam Majestatem* refers to Glanville's treatise, and to the decretals of Gregory IX. and of Boniface VIII. and a work, supposed to be compiled in the time of David I, could not possibly appeal to writings published in the latter end of Henry the Second's reign, and in the years 1230 and 1298.

The first argument used in favour of *Regiam Majestatem*, which our Author examines, is to this purpose : ' David I. was a lawgiver ; and hence a presumption arises that *Regiam Majestatem*, which passes under his name, was compiled by his authority.' This argument, which at first sight appears very plausible, our ingenious antiquary has shewn to be of no weight or authority. From the very proofs that are given of David I. being a lawgiver, and from the particular statutes which appear to have been enacted in his reign, he has been able to draw a very strong inference, that he could not be the author of that great body of laws, intitled, *Regiam Majestatem*.

The next argument in favour of *Regiam Majestatem*, which our Author combats, is conceived in these terms : ' In the chronicle of the abbey of Kinlos, founded by David I. it is said, that this king employed several of his nobles to make a collection of the laws of their own country, and also of the most laudable customs and laws which in their travels they had observed abroad. This being done, he called a general council from all the corners of the kingdom, to digest these laws for the rule of judgment in time coming ; and, by the general consent, there was from these collections picked out that system of municipal law, commonly called *Regiam Majestatem*.' This argument our Author has entirely overthrown by what he has said concerning Ferrerius, a Piedmontese, who was the author of this chronicle, and who seems to have had no good sources

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\* The author of these pieces is a senator of the college of Justice in Scotland, and has the title of Lord Hailes.



of information, and to have been extremely inaccurate. His examination of the testimony of this writer discovers great critical capacity.

The last and most weighty argument which he examines in favour of *Regiam Majestatem* is, 'That the statute book for Scotland frequently refers to it as authentic.' These references are not all of the same age. He has therefore examined them separately; and, by adjusting the terms of the controversy which Skene and Anderson had overlooked or mistaken, and by bringing to the examination of the question a superior penetration and a masterly knowledge of Scottish affairs, he has put it, we should imagine, past a doubt that the acknowledgement of the Scottish legislature in favour of *Regiam Majestatem* is no good proof of its authenticity and authority. To have mentioned the reasonings which he has employed in this elaborate tract, would have swelled this article beyond its proper bounds; and to have given them only in part would not have answered any valuable purpose.

The enquiry which our Author has made into the authenticity of *Leges Malcolmi* must be allowed to be curious. The more ancient Scottish historians, and Skene and his followers, were of opinion that the collection called *Leges Malcolmi* contained the laws of Malcolm II. But Sir Henry Spelman and Lord Kaimes have referred them to a later period; and the last of these writers contends very strongly, that they are the laws of Malcolm III. an opinion which has been pretty generally received upon his authority. This opinion, however, our learned antiquary is disposed to combat. He imagines that these laws are the composition of a still later age, and that, instead of being authentic, they bear the certain marks of forgery. The evidences he brings in support of this proposition are clear, and seem to be so obvious, that it is surprizing they should have escaped the penetration of former antiquaries. The following observations, from his examination of these laws, may afford a specimen of his ingenuity and way of writing.

'The second chapter of *LL. Malcolmi*, treats *de feodo Cancellarij, et ejus clerici*. The author has made ample provision for both these officers. The very first fee that occurs is, *Feudum magni sigilli, viz. pro qualibet charta, centum libratarum terre et ultra; pro feodo sigilli decem librae*. Here we have a valuation of lands, and that by hundred pounds. It is remarkable, that no rate of fees is established as to charters of smaller estates; so that either the king granted none such, or they were granted without payment of any fees! two suppositions equally improbable.

‘ For discovering the amount of the different sums mentioned in this and in the following chapters, it will be necessary to enquire by what standard of money the author calculated.

‘ It seems highly probable, that in the days of Malcolm III. the people of Scotland had the same standard of money as their Saxon neighbours. Now it is certain that at the Norman conquest (a coinciding æra) the Saxon pound was about three times the weight of a pound of our present money; that there were 48 shillings in the pound, and five-pence in the shilling; consequently that a Saxon shilling was a fifth larger than ours, and a Saxon penny three times as large as ours.

‘ Hence, if the author of *LL. Malcolmi* meant, by *centum librata terra*, and *decem libra*, those denominations in Saxon money, the former implies lands of the yearly value of 4800 Saxon shillings, the latter a sum of 480 Saxon shillings; or 5400 shillings, and 540 shillings of our present standard. Most extravagant sums when the comparative value of money at the Norman conquest, and at this day, is considered.

‘ But it would appear, that the author of *LL. Malcolmi* had no idea of Saxon money, and did not calculate his table of fees by any denomination known among the Saxons. Thus, at § 5, the fees for *litera pacis domini regis de morte alicujus*, are stated thus, *clerico pro scriptura, sex solidos, octo denarios*. Here *eight pence* are mentioned as quotient parts of a shilling; which proves that the author could not mean the Saxon shilling, containing only *five* pence.

‘ And here occurs the first great difficulty in the hypothesis, that *LL. Malcolmi* are the laws of Malcolm III. That prince began to reign in 1057, full ten years before the conquest. We know not with certainty how soon after the conquest it was that the change from the Saxon to the Norman denomination of money took place: that it took place instantly, is most improbable. So that here we have the Scottish legislature calculating in the Norman manner, at a time when there is reason to believe that manner of calculating was unknown in England.

‘ What increases the difficulty is, that in c. viii. § 1, the author supposes that payments were made in money, in *Laudonia, et partibus ibidem, inter aquas de Forth et Tyne*; whereas payments, in the more northern countries, were made in cattle. Now, what is the country between Forth and Tyne? precisely the Anglo-Saxon territories, supposed to be subject at that time to the king of Scots. According to this hypothesis, we must hold, that the Saxons on the north side of Tyne used the Norman denomination of money, while they on the south side retained their own.

‘ But granting that in the days of Malcolm III. money was estimated in Scotland according to the Norman denomination,  
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the difficulty from the exorbitancy of the fees will not be removed.

‘ In c. iii. § 1, we have the daily salary of the *justitiarius*, *pro qualibet die itineris sui centum solidi*. If we understand this according to the Norman computation, it is *five pounds*; a sum ridiculously large.

‘ The mention of *iter* does of itself seem to point at a later period than that of Malcolm III. Spelman in *Gloss. voc. Iter*, asserts, that it was Henry II. of England who first established the *iters*, or ambulatory courts of the justices. Maddox does not carry their institution further back than the preceding reign, *5to. Steph. History of the Exchequer*, c. iii. p. 100. And yet it is here supposed, that the *iter justitiarij* was established in Scotland during the reign of Malcolm III. during or before the reign of William the Conqueror. As this establishment did not take place in England under William the Conqueror, nor under his sons, we may conclude that it was not a Norman establishment. We know that it was a French one: and it is highly probable that Stephen, or Henry II. introduced it from France. But it seems that, in Scotland, the improvements of interior policy were sooner introduced and perfected than in England: and it may be said, that as Glanville formed a body of laws upon the model of the Scottish *Regiam Majestatem*, so also the institution of the *iter justitiarij* may have been borrowed from Scotland. If any one inclines to strengthen his early prejudices, or to cherish his national vanity, by such an hypothesis, I cannot pretend to undeceive him.

‘ But to return: in this same c. iii. at § 3, a *colpindach*, i. e. a young cow or heifer, is valued at 30 *denarij*, or 2 s. 6 d. according to the Norman denomination of money; so that the daily salary of the *justitiarius* was equal to the value of 40 heifers, as the author was pleased to calculate it. I shall hereafter shew that the price of the heifer is beyond all bounds of probability.

‘ In the same chapter, § 5, the daily charge for maintaining six persons at a reasonable rate, *sustentatio rationabilis*, is estimated at 2 *solidi*; that is, according to the Norman computation, 4 d. each: an estimate which seems incredible.”

The last tract which appears in this collection is a catalogue of the Lords of Session, from the institution of the College of Justice in the year 1532, with historical notes. A very idle article! It fills us with regret, that a writer, who seems to possess all the learning and industry of a Camden and a Selden, and who has certainly more liberal views, should so far prostitute his attention and leisure, as to compile a meagre list of uninteresting names. He seems to have been aware that this reflection might be employed against him; and on this account  
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he has selected the following motto from Cicero : *Si delectamur quum scribimus, quis est tam invidus qui ab eo nos abducat ? Sin LABORAMUS, QUIS EST QUI ALIENÆ MODUM STATUAT INDUSTRIÆ ?* But he had forgot, and Cicero had forgot it, that it is the duty of a good citizen to answer to the community for his labours and his industry.

N. B. This Book is not yet in the shops of the London Booksellers.

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ART. IV. *Historical Extracts relating to Laws, Customs, Manners, Trade, Literature, Arts, Sciences, &c.* Translated from the New History of France, begun by Abbot Velly, continued by M. Villaret, and now under farther Continuation by M. Garnier, Professor Regius. Vol. I. 8vo. 5 s. sewed. Cañon, &c. 1769.

**H**istorical collections, judiciously formed, may be greatly useful for conveying both instruction and entertainment, especially to the minds of youth. It is commonly expected, perhaps, that works of this kind should principally consist of the characters, exploits, reflections, &c. of warriors, philosophers, statesmen, or other considerable persons in any rank of life, which might secretly instil and improve the moral feelings of the heart ; but, beside that such extracts have in different ways been often presented to the public, there is no sufficient reason for confining writers to these particular topics, since other parts of history have likewise entertainment and utility. A view of ancient forms of government, and manners of life, with the gradual progress of civilization and of arts, have an evident tendency to open and enlarge the mind, and to produce the most solid edification and improvement : and as few persons have it in their power to procure the larger volumes, and yet fewer have leisure or resolution to peruse them with attention, collections like these which are here offered may prove very beneficial. The preface informs us that they ‘ took their rise from a letter published some time since in the Gentleman’s Magazine, earnestly wishing that collections of short passages from real history, and promotive of patriotism and virtue, were committed to the press, and put into the hands of youth, in order to furnish them with subjects for exercising their thoughts to the improvement of their minds and hearts, instead of being vitiated by the frivolous reading of novels and romances, in which the evil greatly preponderates against what good may be contained in some of those compositions. I remember, it is added, the late Mr. Cave, founder of the Gentleman’s Magazine, after reading some pages of Pamela, said, *RICHARDSON is a clever fellow, but this kind of books, however purely written, by what I have observed, do more harm than good.*’ In this

manner the Author pleads in favour of his miscellanies, which have, without doubt, the farther recommendation of being selected from a work of high reputation in the literary world. They begin with the year 420, and are finished with the year 1268: but we are acquainted, that should the work be 'favoured with a reception anywise adequate to the merit of the original, or the good intentions with which it is published, a second assortment of similar materials, taken from the same store, will soon see the light.'

It cannot be expected that any clear or good idea should be formed of a history of a country from books of this nature, which, indeed, is by no means intended; and possibly, in some instances, a little obscurity and inconvenience may be occasioned, by not knowing what, in the original work, has immediately preceded particular passages; but select occurrences, manners, and customs, in different ages, with other matters of curiosity and improvement, are here brought under consideration, and may be read with some advantage, though detached from the great work of which they make a part. The numerous extracts here made are all distinguished by their own titles, and attended with a table of contents and index. Without adding farther observations we shall let the Author speak for himself, by laying before our Readers some of these extracts, from which they may form their own judgment of the nature of this performance, and of the translation.

\* 1. *Collection of Laws under Dagobert I. Anno 630.*

'One of the finest monuments of the reign of Dagobert I. is the collection of the laws of the several nations under the French dominion. It appears that in all those nations there were two sorts of persons; the *ingenus*, or free; the *serfs*, or villains. The *free* \* were distinguished into two classes; the nobles, who were called *grandeas*, or only *personnes majeures*, according to their quality; and the gentry, who were called *personnes mineures*. The fashion of soliciting for and granting patents of nobility was not then known. The great dignities were those of patrician, duke, count, and *domestic*, or master of the royal houses. The Franks paid no tribute, this mark of subjection being limited to the native Gauls, who generally were known by the appellation of Romans. It was very seldom that any considerable employment was bestowed on them, all favours being the portion of their conquerors. Never was law more exact, more definitive and punctual, than that of the Franks; it provided for every thing, leaving nothing to the judges discretion †. There is no crime for which it does not prescribe the penalty; no theft or larceny for which it does not assign the compensation; no wrong, indecency, or abuse, of which it does not scrupulously estimate the reparation. To rob a man sleeping, or to strip a dead person, to get on a horse met by chance, without the master's leave,

\* Lex Salic. Tit. 37, 43, 44.

† Lex Salic. Tit. 60.

are offences on which it lays heavy fines. Any one squeezing the hand of a free woman was to pay fifteen *sols*; twice as much if he laid hold on her arm, and four times as much on touching her breast; a regulation, the wisdom of which is certainly admirable; for the Franks, always taking their wives with them to the army, the securing them from all insults was a matter of the highest importance. Neither a like wisdom, nor a like equity, will perhaps be allowed in its ordinances relating to manslaughter. In these cases it allows of composition, or rather assigns the rate of every person's life, determining the sum by the circumstances of the action, and the station or quality of the person; concerning all which it enters into a very minute detail. If the murderer was insolvable, his relations, to a certain degree, were to make satisfaction in lieu of himself. If not able, the murderer became a slave to the deceased's family. However this jurisprudence may seem to authorize rather than punish guilt, yet it was not without some views to the public good. It preserved a man to the state; to the *deceased's* relations it added a slave, or put an advantageous composition into their hands: lastly, it laid every citizen under a necessity of having an eye to all who were united to them by the ties of blood, this law making him, in some measure, a security for their good behaviour. There was, however, a privilege of renouncing consanguinity by a juridical declaration, but the renouncer forfeited the right of inheritance; and if he happened to be killed, his fortune, or at least what the assassin was obliged to pay, went to the public treasury. In this law are likewise found very excellent regulations for the decency of marriages and the quiet of families. Children could not marry without the consent of father and mother; the future bridegroom was to offer a sum to the maiden's parents, which indeed is not fixed by the law, but is generally thought to be a *sol* and *denier*. If the future wife was a widow, three golden *sols* and a *denier* were presented to her in a court of justice, and the judges distributed them among the relations who had not partaken of the deceased husband's inheritance. But this offering was to be made in a full court, where a buckler had been lifted up, and at least three causes had been tried, otherwise the marriage was illegal. This kind of purchase gave the husband such a power, that if he squandered away his wife's portion, or any inheritances which had devolved to her, she could not claim any restitution from him.—The order of successions was regulated with the like exactness; all the estates and effects of the deceased belonged to the children only; in the want of them, the father and mother were heirs; otherwise his brothers and sisters; after them the father's and the mother's sisters; after them the nearest heir on the father's side. Adoption was allowed: it conferred all the rights of a lawful son, and was performed before the king, who confirmed it by his warrant.—It is to be observed that our kings, at their entrance into Gaul, left the Gauls two-thirds of their lands, for which they paid tribute; the other was divided among the victorious troops, in which the soldier's portion depended on that of the officer, who held by subordination to a greater person, who himself was dependant on the king. Thus was the king lord paramount over all.

Whatever wisdom and equity appear in the ancient regulations of the Franks, and other nations, beyond what we should have expected in those times, we must, nevertheless, see reason to congratulate ourselves and countrymen on our happier state, particularly in this view, that while numbers of the inhabitants (the native Gauls) received no benefit from these provisions, but were in an abject state of slavery, the free constitution under which we live extends its beneficial influence to every rank, and the lowest station shares the advantage of its laws.

Another chapter is entitled, '*State of Trade in the 8th and 9th Centuries.*'

'There was a settled trade between France and England till Charlemain, offended at the presumption of Offa, king of the Mercians, prohibited all manner of dealing between the two nations; and it was not till two years after that it returned into its former channel. In these times scarce any other trade was known than that carried on in markets or fairs; these were almost the only places for providing one's self with necessaries. Artificers and dealers lived apart dispersed in the country; the towns were chiefly inhabited by the clergy and some handicraftsmen, with few or no monks or nuns, the far greater part of the monasteries being either in the open countries or the neighbourhood of the cities. The nobility lived on their estates, or attended on the court. The *Pote* people were so far under their lord's power, as not to quit the place of their birth without his leave; the villain was annexed to the estate, and the slave to the master's house or land. Such a dispersion was little promotive of trade, which loves large and policed communities; and it was to remedy this inconvenience that our kings established so many fairs. One of the most famous was that of St. Dennis, traders resorting to it not only from all parts of France, but from Friesland, Saxony, England, Spain, and Italy. We find, however, that in more distant ages trade was not absolutely confined to those markets alone, or to European foreigners. The city of Arles, under the first reigns of the Merovingians, was in great repute for its manufactures, its embroideries, and gold and silver inlaid works, and, like Narbonne and Marseilles, frequented by ships from the Levant and Africa; but this prosperity gradually sunk under the devastations of continual wars, the Asiatics and Africans no longer coming to our ports. Such, however, is the force of original and innate dispositions, that Narbonne, Arles, and Marseilles, still retain that commercial and naval genius which had made them the staples of the universe under the Carovingians. They kept a certain number of ships trading to Constantinople, Genoa and Pisa, and Alexandria. Lewis the *Gracious* granted a charter to a body of merchants, without any other acknowledgement or obligation than to come once a year and account with his exchequer. The French appear to have little busied themselves in trade under the two first races of our kings, leaving it almost entirely to foreigners. Spain furnished them with horses and mules; Friesland with party-coloured mantles, upper garments furred with marten, otter, and cat's-skin; England with grain, iron, tin, lead,

leather,

leather, and hounds; the East and Africa with drugs, exquisite wines, and Egyptian paper, the only sort used in France till the 11th century, and olive oil, which at that time was so scarce in our climates, that at a council held at Aix-la-Chapelle, monks were permitted to use bacon oil. If foreigners imported only common goods to France, its exports were answerable, consisting usually of potter's ware, brasiery, wine, honey, madder, and salt. The collection of the capitularies contain many ordinances relating to commerce in general. The slave trade, and that of wines, silver, costly vessels and jewels, were then very common in France. By some ordinances, markets are not to be set up without a licence from the king, nor to be held on Sundays or great festivals; others inflict a severe penalty on selling a slave clandestinely, or a Christian to Jews and Pagans. Some forbid all sales by night; others enjoin the same measures and weights to be used all over the French empire. A Jewish trader paid the tenth part of his profit, and a Christian the eleventh. These imposts, with the several tolls and duties on imports and exports, made a considerable part of the royal revenue.

*State of the Coinage and Money. Anno 869.*

The calm which France now enjoyed, was improved in making useful regulations. The edict of Pistes is the most curious monument remaining concerning the monies of the first and second race\*. It acquaints us with the only places which had the privilege of coining under Charles the Bald; it gives us to know that, on the 1st of July, all the counts or governors of those towns were to send their viscounts to Senlis, with their monatarii or coiners, and two responsible men having lands within their jurisdiction, each to receive five pounds of silver out of the king's private treasury, together with a weight, and thus begin to make good monies. The smallness of the sum will unquestionably be thought strange in an age when kings, and even private persons, reckon only by millions; but a few short and plain reflections will remove the amazement. Pecuniary payment was not the only payment used under our first kings. The gold and silver received from the people was refined and kept in bullion in the prince's treasury, where it was issued by weight. This custom was of Roman origin, and observed even by private persons till the reign of Philip the Handsome. Nothing more common in the instruments of those times than payments and fines of pounds and marks of gold and silver, so that money was wanting only for retail trade, and that was the reason of so little being coined; as this makes any pieces of the first, second, and beginning of the third race to be esteemed as valu-

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\* Pharamond is generally placed at the head of the first or Merovingian race of the kings of France; but, little being known of him, the president Henault begins it with Clovis as the real founder of the monarchy, A. D. 481. The second or Carlovingian race began in Pepin, A. D. 751, and failed in 987. The third or Capetian race, of which the founder was Hugues Capet, in the year 987; and his descendants still sway the French sceptre through an uninterrupted succession of very near eight hundred years, a prosperity which no other family in the universe can boast.



able curiosities; so that these particulars being known, the above-mentioned order affords not the least cause of surprize. It even appears from several monuments and accounts, that there was then in France very nearly as much money as at present. The deception lies in estimating the worth of the ancient money, by that which we have been pleased to set on ours. We wonder at a council of Toulouse, rating at only two *sols* a measure of three bushels of wheat, the same of barley, a measure of wine, and a lamb, which was the contribution due from every priest to his bishop; and that seemingly petty sum the bishop received as a *modus*. What a wonder at twenty-four pounds of bread selling for no more than a single *denier* in Charlemain's reign! but that *sol* was very different from ours, and that *denier* would, according to our reckoning, be now equal to thirty *sols*. The price of bread, therefore, was at about five *liards*, which is pretty near the present common price in good years. Thus, whenever our ancient history speaks of money under any name whatever, our first care must be to look into the value of it at that time, that we may form an estimate of it comparatively with ours.

After several observations and comparisons of this nature, it is added: 'An acquaintance with these changes, little less frequent than those of our fashions, is especially necessary for understanding the valuations of our old coins with regard to the present. The eight ounce silver mark has, for a long time, been worth 49 *livres*. The *livre*, which in Charlemain's time was the representative sign of 12 ounces, would be, in our time, worth 73 *livres* 10 *sols*: the worth of a *sol*, which was the twentieth part of a *livre*, would be 3 *livres*, 13 *sols*, 6 *deniers*; that, supposing a city to have borrowed 150 *livres* in the emperors reign, if obliged to pay at the same intrinsic value (it) would be indebted near 460 *louis d'ors* of our money. A monastery, to which that prince had granted a perpetual pension of 400 *livres*, on the royal treasury, would now, if paid according to the foundation, have an annual income of 29,400 *livres*. This computation shews, that of all the European monies the *English pound sterling* has deviated the least from the primitive standard.'

One Chapter, or Section, is entitled '*Satyr*, being a Sketch of the Wit of those Times, and of several Princes then reigning. Anno 1252.'

'About this time died one of those brave knights against whom the most malignant envy could not bring the least reproach: a poet, who revered him, composed the panegyric on his virtues, which on the other hand was a severe satyr on great personages; and being a sketch both of the wit and of the princes of those times, it may not be unacceptable: here it follows in its literal plainness: "In this doleful lay I will lament Blacus, and well, indeed, may I lament his death. The most cordial friend! the most worthy lord! with him all the virtues have taken their flight. This is such an afflictive stroke, that I do not know any expedient for the vast loss but to take that noble heart of his, and share it among those barons who have none, and they will have heart sufficient. The first piece should be eaten by the emperor of Rome, if he is for recovering those lands which the Milanese have wrested from him, in spite of all his bulky Germans could do. We would likewise counsel the illustrious king of France to partake of it, that he may retrieve Castile,

Castile, which he is so fillily losing; but should his good mother know it, he won't touch it; for all the world sees what a dutiful child he is, how very obedient to all she says, never doing any thing that may displease her. King of England, eat thou a lusty gob, for no heart hast thou, and then thou wilt be a hero, and regain those provinces, which, sie upon thy cowardice and negligence! thou hast shamefully suffered to fall into the French hands. The king of Castile should eat two shares, having two kingdoms and not capable so much as to govern one; but when he is for eating, let him too get out of his mother's sight: should it come to her ears, she would give him a sound warming. I would have the king of Arragon not be sparing of this animating heart: he has two blots in his escutcheon, one got at Marseilles, and the other at Milan; and this is the only way to make all clean and bright again. The king of Navarre shall not go without a good bit; for, by what I hear, he was better thought of when a count than now on the throne, to which he has been so fortunately raised. A sad thing, indeed! when they whom God has exalted are brought low by their base want of courage. The count de Toulouse must think that he has no small need of it, if he is pleased to call to mind what he has been, and what he is now: and he should eat it with a good will, for his own heart is known to be such a poor thing, that it will never help him to recover his losses.'

We shall close the article with just adding the short account, given in a note, of an artifice employed by Lewis IX. in his abundant zeal to increase the number of illustrious adventurers in the Croisade.

'It was customary, at solemn festivals, for kings to give the court lords furred hoods, or great coats, which they immediately put on. These are what the ancient household accounts call *liveries*, being *liures*, i.e. delivered to the person by the king himself. Lewis ordered a greater number, and much finer, than usual to be got ready against Christmas-eve, and on these he caused privately to be put large Crosses, embroidered in gold and silk; and, for the better carrying on this innocent deceit, care was taken to leave only such a light in the apartments as one could just see one's way. The monarch distributes the garments, and every one with respectful thanks kisses the royal hand at receiving his, and immediately puts it on: all then proceed, following the king to the first mass, which was before day-break. The reader conceives (*the*) great surprize when, at the first dawning of light, they saw on those before them, and afterwards on themselves, that sign, in their account sacred, of an engagement which they had not the least thought of contracting. The king's meaning was soon understood, and though only a sport which could not be construed obligatory, such was the complaisance of these lords, that they were pleased to look on themselves as irrevocably listed. After mass the whole company joined in the laugh with this dexterous *Fisher of Men*, as he was afterwards surnamed, and all persons of rank flocked to congratulate him on so notable a draught.'

ART. V. *The Deserted Village; a Poem.* By Dr. Goldsmith.  
4to. 2s. Griffin. 1770.

**I**N a dedication of this poem to Sir Joshua Reynolds Dr. Goldsmith says, ‘ I know you will object (and indeed several of our best and wisest friends concur in the opinion) that the depopulation it deplores is no where to be seen, and the disorders it laments are only to be found in the poet’s own imagination. To this I can scarce make any other answer than that I sincerely believe what I have written; that I have taken all possible pains, in my country excursions, for these four or five years past, to be certain of what I alledge, and that all my views and enquiries have led me to believe those miseries real, which I here attempt to display.’

He says also, ‘ in regretting the depopulation of the country, I inveigh against the increase of our luxuries; and here also I expect the shout of modern politicians against me. For twenty or thirty years past, it has been the fashion to consider luxury as one of the greatest national advantages; and all the wisdom of antiquity in that particular, as erroneous. Still however, I must remain a professed ancient on that head, and continue to think those luxuries prejudicial to states, by which so many vices are introduced, and so many kingdoms have been undone.’

There can be no doubt that luxury produces vice, and vice misery; but luxury is, notwithstanding, essentially necessary to national greatness, for of a great nation neither virtue nor happiness is a characteristic. It is indeed true that nations have been undone by luxury; but it is also true that no nation can subsist without it.

The word luxury, applied to nations, has perhaps never been defined. It seems to be, indefinitely, the pleasures arising from the gratification of artificial wants; and it will be found extremely difficult to draw a line between the artificial wants that should be admitted, and those that should be rejected. That they do not add to the happiness of life might perhaps be easily demonstrated, by comparing the state of those who supply them with that of those to whom they are supplied: it will appear that more is suffered by those who are employed in the gradual transmutation of ore into a service of plate, than is added to the enjoyment of a meal which is eaten from it. But no nation can be populous without employing more than agriculture can employ, and no nation that is not populous can be strong. Luxury, in a political view, is good when it provides employment for more than the inhabitants of a country; it is evil when it leaves part of the inhabitants unemployed. That luxury, at least in its consequences, may prevent employment in a particular country where it is carried farther than in  
other

other countries, might easily be proved : it might also easily be proved that it does not always produce population in the same degree that it produces employment : it produces a factitious necessity, which is not, like the necessities of nature, easily supplied. It therefore renders marriage inconvenient, and consequently prevents population. So far therefore we are ancients with Dr. Goldsmith, and cannot agree with modern politicians in their opinion, that national advantage is always in proportion to national luxury.

That luxury is at present depopulating our country, not only by preventing marriage, but driving our villagers over the Western Ocean, we may perhaps be disposed to deny with the best and wisest of Dr. Goldsmith's friends, but we do not therefore read his poem with the less pleasure. As a picture of fancy it has great beauty ; and if we shall occasionally remark that it is nothing more, we shall very little derogate from its merit.

The Author writes in the character of a native of a country village, to which he gives the name of Auburn, and which he thus pathetically addresses :

‘ Sweet AUBURN, loveliest village of the plain,  
Where health and plenty cheered the labouring swain,  
Where smiling spring its earliest visit paid,  
And parting summer's lingering blooms delayed,  
Dear lovely bowers of innocence and ease,  
Seats of my youth, when every sport could please,  
How often have I loitered o'er thy green,  
Where humble happiness endeared each scene ;  
How often have I paused on every charm,  
The sheltered cot, the cultivated farm,  
The never failing brook, the busy mill,  
The decent church that topt the neighbouring hill,  
The hawthorn bush, with seats beneath the shade,  
For talking age and whispering lovers made,  
How often have I blest the coming day,  
When toil remitting lent its turn to play,  
And all the village train from labour free  
Led up their sports beneath the spreading tree,  
While many a pastime circled in the shade,  
The young contending as the old surveyed ;  
And many a gambol frolicked o'er the ground,  
And flights of art and feats of strength went round,  
And still as each repeated pleasure tired,  
Succeeding sports the mirthful band inspired ;  
The dancing pair that simply sought renown  
By holding out to tire each other down,  
The swain mistrustless of his smutted face,  
While secret laughter tittered round the place,  
The bashful virgin's side-long looks of love,  
The matron's glance that would those looks reprove.

*Thel*

These were thy charms, sweet village; sports like these,  
 With sweet succession, taught even toil to please;  
 These round thy bowers their chearful influence shed,  
 These were thy charms—But all these charms are fled.

‘ Sweet smiling village, loveliest of the lawn,  
 Thy sports are fled, and all thy charms withdrawn;  
 Amidst thy bowers the tyrant’s hand is seen,  
 And desolation saddens all thy green:  
 One only master grasps the whole domain,  
 And half a tillage stints thy smiling plain;  
 No more thy glassy brook reflects the day,  
 But choaked with sedges, works it weedy way.  
 Along thy glades, a solitary guest,  
 The hollow sounding bittern guards its nest;  
 Amidst thy desert walks the lapwing flies,  
 And tires their echoes with unvaried cries.  
 Sunk are thy bowers in shapeless ruin all,  
 And the long grass o’ertops the mouldering wall.’

In this extract there is a strain of poetry very different from the quaint phrase, and forced construction, into which our fashionable bards are distorting prose; yet it may be remarked, that our pity is here principally excited for what cannot suffer, for a brook that is choaked with sedges, a glade that is become the solitary haunt of the bittern, a walk deserted to the lapwing, and a wall that is half hidden by grass. We commiserate the village as a sailor does his ship, and perhaps we never contemplate the ruins of any thing magnificent or beautiful without enjoying a tender and mournful pleasure from this fanciful association of ideas.

He proceeds to contrast the innocence and happiness of a simple and natural state, with the miseries and vices that have been introduced by polished life:

‘ A time there was, ere England’s griefs began,  
 When every rood of ground maintained its man;  
 For him light labour spread her wholesome store,  
 Just gave what life required, but gave no more.  
 His best companions, innocence and health;  
 And his best riches, ignorance of wealth.

‘ But times are altered; trade’s unfeeling train  
 Usurp the land and dispossess the swain;  
 Along the lawn, where scattered hamlets rose,  
 Unwieldy wealth, and cumbrous pomp repose;  
 And every want to luxury allied,  
 And every pang that folly pays to pride.  
 These gentle hours that plenty bade to bloom,  
 Those calm desires that asked but little room,  
 Those healthful sports that graced the peaceful scene,  
 Lived in each look, and brightened all the green;  
 These far departing seek a kinder shore,  
 And rural mirth and manners are no more.’

This is fine painting and fine poetry, notwithstanding the absurdity of supposing that there was a time when England was equally divided among its inhabitants by a rood a man : if it was possible that such an equal division could take place, either in England or any other country, it could not continue ten years. Wherever there is property, there must of necessity be poverty and riches.

We come now to the following beautiful apostrophe to Retirement :

‘ O blest retirement, friend to life’s decline,  
Retreats from care that never must be mine,  
How blest is he who crowns in shades like these,  
A youth of labour with an age of ease ;  
Who quits a world where strong temptations try,  
And, since ’tis hard to combat, learns to fly.  
For him no wretches, born to work and weep,  
Explore the mine, or tempt the dangerous deep ;  
No surly porter stands in guilty state  
To spurn imploring famine from his gate,  
But on he moves to meet his latter end,  
Angels around befriending virtue’s friend ;  
Sinks to the grave with unperceived decay,  
While resignation gently slopes the way ;  
And all his prospects brightening to the last,  
His heaven commences ere the world be past !’

But this passage, though it is fine, is fanciful. Does he who retires into the country to crown ‘ a youth of labour with an age of ease,’ use no knife, eat no sugar, and wear neither shirt nor breeches ? If he does, for him the mine must be explored, the deep tempted, and

‘ The pale artist ply the sickly trade.’

The following description of the parish priest would have done honour to any poet of any age :

‘ Near yonder copse, where once the garden smil’d,  
And still where many a garden flower grows wild ;  
There, where a few torn shrubs the place disclose,  
The village preacher’s modest mansion rose.  
A man he was, to all the country dear,  
And passing rich with forty pounds a year ;  
Remote from towns he ran his godly race,  
Nor ere had changed, nor wish’d to change his place ;  
Unskilful he to fawn, or seek for power,  
By doctrines fashioned to the varying hour ;  
Far other aims his heart had learned to prize,  
More bent to raise the wretched chap to rise,  
His house was known to all the vagrant train,  
He chid their wanderings, but relieved their pain ;  
The long remembered beggar was his guest,  
Whose beard descending swept his aged breast ;

The ruined spendthrift, now no longer proud,  
 Claimed kindred there, and had his claims allowed ;  
 The broken soldier, kindly bade to stay,  
 Sate by his fire, and talked the night away ;  
 Wept o'er his wounds, or tales of sorrow done,  
 Shouldered his crutch, and shewed how fields were won.  
 Pleased with his guests, the good man learned to glow,  
 And quite forgot their vices in their woe ;  
 Careless their merits, or their faults to scan,  
 His pity gave ere charity began.

‘ Thus to relieve the wretched was his pride,  
 And even his failings leaned to Virtue's side ;  
 But in his duty prompt at every call,  
 He watched and wept, he prayed and felt, for all.  
 And, as a bird each fond endearment tries,  
 To tempt its new fledged offspring to the skies ;  
 He tried each art, reproved each dull delay,  
 Allured to brighter worlds, and led the way.

‘ Beside the bed where parting life was layed,  
 And sorrow, guilt, and pain, by turns dismayed,  
 The reverend champion stood. At his control,  
 Despair and anguish fled the struggling soul ;  
 Comfort came down the trembling wretch to raise,  
 And his last faltering accents whispered praise.

‘ At church, with meek and unaffected grace,  
 His looks adorned the venerable place ;  
 Truth from his lips prevailed with double sway,  
 And fools, who came to scoff, remained to pray.  
 The service past, around the pious man,  
 With ready zeal each honest rustic ran ;  
 Even children followed with endearing wile,  
 And plucked his gown, to share the good man's smile.  
 His ready smile a parent's warmth expressed,  
 Their welfare pleas'd him, and their cares distressed ;  
 To them his heart, his love, his griefs were given,  
 But all his serious thoughts had rest in heaven.  
 As some tall cliff that lifts its awful form  
 Swells from the vale, and midway leaves the storm,  
 Though round its breast the rolling clouds are spread,  
 Eternal sunshine settles on its head.’

The simile of the bird teaching her young to fly, and of the mountain that rises above the storm, are not easily to be paralleled, and yet the construction of the last is not perfect. *As*, in the first verse, requires *so*; in the third, either expressed or implied : at present the construction is, ‘ As some cliff swells from the vale, sunshine settles upon its head, though clouds obscure its breast. *So* cannot be admitted here, or, if it could, one part of the simile would be exemplified by another, and not the context by the simile, a very small alteration will remove the inaccuracy :

So lifts some tow'ring cliff its awful form,  
Swells from the vale, and midway leaves the storm;  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head.

The rest of the poem consists of the character of the village schoolmaster, and a description of the village alehouse, both drawn with admirable propriety and force; a descant on the mischiefs of luxury and wealth, the variety of artificial pleasures, the miseries of those, who, for want of employment at home, are driven to settle new colonies abroad, and the following beautiful apostrophe to Poetry. Having enumerated the domestic virtues which are leaving the country with the inhabitants of his deserted village, he adds,

' And thou, sweet Poetry, thou loveliest maid,  
Still first to fly where sensual joys invade;  
Unfit in these degenerate times of shame,  
To catch the heart, or strike for honest fame;  
Dear charming nymph, neglected and decried,  
My shame in crowds my solitary pride.  
Thou source of all my bliss, and all my woe,  
That found'st me poor at first, and keep'st me so;  
Thou guide by which the nobler arts excel,  
Thou nurse of every virtue, fare thee well.'

We hope that, for the honour of the Art, and the pleasure of the Public, Dr. Goldsmith will retract his farewell to poetry, and give us other opportunities of doing justice to his merit.

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ART. VI. *A Theosophic Lucubration on the Nature of Influx, as it respects the Communication and Operations of Soul and Body.*  
By the honourable and learned Emanuel Swedenborg. Now first translated from the original Latin. 4to. 2 s. 6 d. Lewis, &c. 1770.

**T**HIS mystical title will lead our readers to expect somewhat rhapsodical and chimerical in the work itself; and they will not be disappointed. It is a curious performance, and discovers some good sense and learning in the writer, at the same time that he appears to be a visionary and enthusiast. Several other Latin works have been published by him, but this *Lucubration*, though printed, the translator tells us, was never before published. He addresses it particularly 'to the honourable and learned Universities of this realm, and offers it to the public, chiefly, he says, as a means to introduce the knowledge of the other Latin works of this writer, which though long ago printed, remain yet as a treasure hidden in a field.'

We cannot but express our doubt whether such a publication would be attended with many real and solid advantages. Perhaps



haps it would rather tend to confuse the mind, and be a source of endless conceit and fancies.

In a letter affixed to this book, dated from London, 1769, and written by Baron Swedenborg himself, he gives the following account, 'I was born at Stockholm in the year of our Lord 1689, Jan. 29. My father was bishop of Westgothia, and of celebrated character in his time: He was also a member of the society for the propagation of the Gospel, formed on the model of that of England, and appointed president of the Swedish churches in Pensilvania and London by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of assessor in the Metallic College, in which office I continued from that time 'till 1747, when I quitted the office, but still retain the salary annexed to it, as an appointment for life: The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which *the Lord had called me*. About this time a place of higher dignity in the state was offered me, which I declined to accept lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonara, from which time I have taken my seat with the nobles of the Equestrian order, in the triennial assemblies of the states. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, *as I belong to the society of angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment*, whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipzig, in three volumes, folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.'

He afterwards gives an account of his family connections, among which are the archbishop of Upsal, the bishop of Ostrogothia, and the bishop of Westmannia and Dalecarlia, the two last of whom are his nephews. After which he proceeds, 'I converse freely and am in friendship with all the bishops of my country, who are ten in number, and also with the sixteen senators and the rest of the grandees, who love and honour me, as knowing that *I am in fellowship with angels*. The king and queen themselves, as also the three princes their sons, shew me all kind countenance; and I was once invited to eat with the king and queen at their table (an honour granted only to the peers of the realm, and likewise since that with the hereditary prince.

prince. All in my own country with for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against, and should any thing of that kind befall me elsewhere, it will give me no concern. Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them but as matters of low estimation when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant in a personal appearance in the year 1743, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels, and this privilege has continued with me to this day. From that time I began to print and publish various unknown *arcana* that have been either seen by me or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense of the scriptures, and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for. Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment, or wrong prejudices with regard to my personal circumstances.

To this relation which the author himself gives, we may join the following short extracts from the translator's preface, 'That Baron Swedenborg's life, qualifications and high pretensions, have passed through a strict scrutiny in his own country; as to every part of his character, moral, civil and divine, is not to be doubted; and that he maintains dignity, esteem and friendship there with the great, the wise and the good, I am well informed by a gentleman of that nation now residing in London; and from whose mouth I could relate an instance of the author's supernatural knowledge as well known in the court of Sweden, and not to be evaded or called in question, if the fact be as is related; but as I have not the author's leave for this, I think not myself at liberty to mention it.—The extensive learning displayed in his writings evinces him to be the scholar, and the philosopher; and his polite behaviour and address bespeak the gentleman: He affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of heading a sect, that wherever he resides on his travels, he is a mere solitary and almost inaccessible, though in his own country of a free and open behaviour; nor does he persuade any to leave that establish-  
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ed church to which they belong : 'Till very lately he has not set his name to any of his theological works : He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing *in the least bordering upon the enthusiast* in his conversation or writings, in the latter of which he delivers facts in the plain stile of narrative, speaks of his converse with spirits and angels with the same coolness that he treats of earthly things, as being alike common to him ; he proves all points of doctrine from scripture testimony ; always connects charity and good life with true faith, and is upon the whole as rational a divine as ever I read.' Thus does the anonymous translator plead in favour of his author. He informs us that he has conversed with him at different times, in company with a gentleman of a learned profession and of extensive intellectual abilities ; that they both consider their acquaintance with the author and his writings as one of the greatest blessings of their lives, and think he may properly be called the living apostle of these days.

We apprehend that Baron Swedenborg is to be classed with Jacob Behmen, our countryman William Law, and other mystic writers. Jacob, if we remember right, talks of the hot, cold, dry qualities of the soul, and if he means any thing, we suppose means something of the same kind with the present author, who appears, however, to be much his superior in learning and abilities.

Publications of this kind do not commonly merit any particular attention, but as this gentleman's character and pretensions are of a very singular and extraordinary nature, we thought that something more than a general account was suitable to the nature of our own work and would be acceptable to our readers : for which reason we shall add the following marvellous relation of what is said to have passed in one of the strange reveries of our learned visionary. 'After this lucubration was finished, I prayed that the Lord would please to grant me an interview with the disciples of Aristotle, with those of Descartes, and also with those of Leibnitz, to the end that I might hear from them their tenets concerning the communication and operations of the soul and body ; and in answer to my prayer, nine persons presented themselves to my view, three of each class, and ranged themselves in order, the Aristotelians towards my left hand, the Cartesianes towards my right, and the Leibnitzians behind them, and through the intermediate spaces, at a great distance off, appeared three men as if crowned with laurel, whom I knew by an influxile perception to be the three founders of those sects : Behind Leibnitz, stood one who had hold on the skirts of his garment, and I was told that he was Wolfius. These nine men at their first interview, behaved courteously to one another, but on the appearance of a spirit from beneath with a torch in his right

right-hand, which he waved before their faces, they immediately commenced enemies, three against three, for they became inflamed with the zeal of disputation. The Aristotelians, who were of the schoolmen, began the debate, saying, 'Who does not perceive that influx proceeds from outward objects through the senses into the soul, and that as plainly as a man is seen to pass into a room at the door, and consequently that ideas are excited in the soul by the laws of such influx?—Do not numberless instances demonstrate that the bodily senses are the only inlets to the soul, and sufficiently establish the doctrine of physical influx?' To this the Cartesians, who hitherto stood, with their fingers upon their eyebrows, in a musing posture, replied as follows: 'What delusion is here! and how do you reason from fallacious appearances only!—Shew, if you can, what else causes the tongue and lips to speak but thought, or the hands to work but the will; now thought and will proceed from the soul, and not from the body; and hence likewise it is that the eyes see, the ears hear, and the rest of the corporeal organs discharge their respective functions: From these, and many more convincing proofs, every one that has a grain of intellectual knowledge may know of a truth, that influx proceeds not from matter to spirit, but contrariwise, and therefore we call it by the name of *spiritual*, and sometimes by that of occasional influx.' After this, the three who were followers of *Leibnitz*, cried out and said, 'We have heard, and compared the arguments on both sides, and find that each has both its advantage and disadvantage;' and being asked, how they would compound the difference? they answered, 'By setting aside all influx from the soul to the body, and from the body to the soul, and by maintaining a joint consent and instantaneous operation of both together, which a celebrated author has properly distinguished by the name of Pre-established Harmony'. A spirit, it is said, afterwards appeared waving a torch behind them, on which their ideas became confused, and they all acknowledged their ignorance: They agreed to decide the dispute by lots; three lots were accordingly put into a receiver, and the person appointed to be the drawer, drew out that on which was written *spiritual influx*. They concluded to abide by this; and an angel appeared who assured them that the lot came not to hand by chance, but by a divine direction.'

The reader will make his own reflections on this wonderful narrative. The writer of the preface says what can be said in defence of his author, and hopes that his discoveries may be useful to check that propensity to *materialism* which it is to be feared too much prevails at present, but we apprehend will require some different methods to prevent its progress and growth.

ART. VII. *An Essay on the Nature and Immutability of Truth; in Opposition to Sophistry and Scepticism.* By James Beattie, Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen. Octavo. 6s. bound. Dilly. 1770.

**W**HOEVER is acquainted with the genius and spirit of scepticism, and has reflected on its obvious and manifest tendency to throw darkness and perplexity into the understanding, and coldness and insensibility into the heart, to spread a gloom over the whole intellectual and moral world, to divest the mind of man of every principle, to subvert the most solid foundations of his happiness, and, in a word, to render him an useless and a wretched being, will be highly pleased with this ingenious author's well meant and laudable attempt to expose it in its genuine colours, and to vindicate the cause of truth and virtue. Such of our readers too, as have been long wandering in metaphysical mazes, been fond of the refinements and subtleties of modern sceptics, and, as the fruit of their cold, intricate, and often uninteresting investigations, have reaped little more than darkness and uncertainty in regard to the first principles of action and science, will receive no small comfort and satisfaction from an attentive perusal of Mr. Beattie's *Essay*; through the whole of which he appears not only in the character of a good citizen, earnestly desirous of promoting the best interests of mankind, but in that of a judicious philosopher and agreeable writer. His style is clear and easy, his manner of writing lively and entertaining, and the many illustrations, interspersed throughout his *Essay*, are extremely pertinent and ingenious. In a word, we cannot help considering his performance as an excellent antidote against scepticism and infidelity, and accordingly we recommend it to our readers; not doubting but that such of them as are conversant with metaphysical and sceptical writers, will readily acknowledge, with us, that they have received both pleasure and instruction from the perusal of it.

'If it shall be acknowledged, says he, by the candid and intelligent reader, that I have in this book contributed something to the establishment of old truths, I shall not be much offended, though others should pretend to discover, that I have advanced nothing new. Indeed I would not wish to say any thing on these subjects, that hath not often occurred to the common sense of mankind. In Logic and Morals, we may have new treatises, and new theories; but we are not now to expect new discoveries. The principles of moral duty have long been understood in these enlightened parts of the world; and mankind, in the time that is past, have had more truth under their consideration, than they will probably have in the time to come. Yet he who makes these sciences the study of his life, may perhaps collect particulars concerning their evidence, which, though known to a few, are un-

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known to many; may set some objects in a more striking light, than that in which they have been formerly viewed; may devise methods of confuting new errors, and exposing new paradoxes; and may hit upon a more popular way of expressing what has hitherto been exhibited in too dark and mysterious a form.

It is commonly acknowledged, that the science of human nature is of all human sciences the most curious and important. To know ourselves, is a precept which the wise in all ages have recommended, and which is enjoined by the authority of revelation itself. Can any thing be of more consequence to man, than to know what is his duty, and how he may arrive at happiness? It is from the examination of his own heart that he receives the first intimations of the one, and the only sure criterion of the other.—What can be more useful, more delightful, and more sublime, than to contemplate the Deity? It is in the works of nature, particularly in the constitution of the human soul, that we discern the first and most conspicuous traces of the Almighty: for without some previous acquaintance with our own moral nature, we could not possibly have any certain knowledge of His.—Destitute of the hope of immortality, and a future retribution, how contemptible, how miserable is man? And yet, did not our moral feelings, in concert with what our reason discovers of the Deity, evidence the necessity of a future state, in vain should we pretend to judge rationally of that revelation by which life and immortality have been brought to light.

How then is this science to be learned? In what manner are we to study human nature? Doubtless, by examining our own hearts and feelings, and by attending to the conduct of other men. But are not the writings of philosophers useful towards the attainment of this science? Most certainly they are: for whatever improves the sagacity of judgment, the sensibility of moral perception, or the delicacy of taste; whatever renders our knowledge of moral and intellectual facts more extensive; whatever impresseth us with stronger and more enlarged sentiments of duty, with more affecting views of God and Providence, and with greater energy of belief in the doctrines of natural religion;—every thing of this sort either makes us more thoroughly acquainted, or prepares us for becoming more thoroughly acquainted with our own nature, with the nature of other beings, and with the relations which they and we bear to one another. But I fear we shall not be able to improve ourselves in any one of these respects, by reading the modern systems of scepticism. What account then are we to make of those systems, and their authors? The following dissertation is partly designed as an answer to this question. But it has a further view: It proposes to examine the foundations of this scepticism, and to see whether these be consistent with what all mankind must acknowledge to be the foundations of truth; to inquire whether the cultivation of scepticism be salutary or pernicious to science and mankind; and whether it may not be possible to devise certain *criteria*, by which the absurdity of its conclusions may be detected, even by those who may not have leisure, or subtlety, or metaphysical knowledge, sufficient to qualify them for a logical confutation of all its premises. If it be confessed, that the present age hath some tendency to licentiousness, both in principle and practice, and

that the works of sceptical writers have some tendency to favour that licentiousness; it will also be confessed, that this design is neither absurd nor unseasonable.

A celebrated writer \* on human nature hath observed, that "if truth be at all within the reach of human capacity, it is certain it must lie very deep and abstruse:" and a little after he adds, "that he would esteem it a strong presumption against the philosophy he is going to unfold, were it so very easy and obvious." I am so far from adopting this opinion, that I declare, in regard to the few things I have to say on human nature, that I should esteem it a very strong presumption against them, if they were not easy and obvious. Physical and mathematical truths are often exceedingly abstruse; but facts and experiments relating to the human mind, when expressed in proper words, ought to be obvious to all. I find, that those poets, historians, and novelists, who have given the most lively displays of human nature, and who abound most in sentiments easily comprehended, and readily admitted as true, are the most entertaining, as well as the most useful. How then should the philosophy of the human mind be so difficult and obscure? Indeed, if it be an author's determined purpose to advance paradoxes, some of which are incredible, and others incomprehensible; if he be willing to avail himself all he can of the natural ambiguity of language in supporting those paradoxes; or if he enter upon inquiries too refined for human understanding; he must often be obscure, and often unintelligible. But my views are very different. I only intend to suggest some hints for guarding the mind against error; and these, I hope, will be found to be deduced from principles which every man of common capacity may examine by his daily experience.

It is true, that several subjects of intricate speculation are examined in this book: but I have endeavoured, by constant appeals to fact and experience, by illustrations and examples the most familiar I could think of, and by a plainness and perspicuity of expression which sometimes may appear too much affected, to examine them in such a way, as I hope cannot fail to render them intelligible, even to those who are not much conversant in studies of this kind. Truth, like virtue, to be loved, needs only to be seen. My principles require no disguise; on the contrary, they will, if I mistake not, be most easily admitted by those who best understand them. And I am persuaded, that the sceptical system would never have made such an alarming progress, if it had been well understood. The ambiguity of its language, and the intricacy and length of some of its fundamental investigations, have unhappily been too successful in producing that confusion of ideas, and indistinctness of apprehension, in the minds both of authors and readers, which are so favourable to error and phistry.

Few men have ever engaged in controversy, religious, political, philosophical, without being in some degree chargeable with misapprehension of the adversary's meaning. That I have never erred this way, I dare not affirm. But I am conscious of having done

thing in my power to guard against it. The greater part of these papers have lain by me several years; they have been repeatedly perused by some of the acutest philosophers of the age, whom I have the honour to call my friends, and to whose advice and assistance, on this, as on other occasions, I am deeply indebted. I have availed myself all I could of reading and conversation; and endeavoured, with all the candour I am master of, to profit by every hint of improvement, and to examine to the bottom every objection, which others have offered, or myself could devise. And may I not be permitted to add, that every one of those who have perused this essay, has advised the author to publish it; and that many of them have encouraged him by this insinuation, to him the most flattering of all others, That by so doing, he would probably be of some service to the cause of truth, virtue, and mankind? In this hope he submits it to the public. And it is this hope only that could have induced him to attempt polemical disquisition: a species of writing, which, in his own judgement, is not the most creditable; which he knows, to his cost, is not the most pleasing; and of which he is well aware, that it can hardly fail to draw upon him the resentment of a numerous and very fashionable party. But,

“ Welcome for thee, fair Virtue! all the past;

“ For thee, fair Virtue! welcome even the last.

‘ If these pages, which he hopes none will condemn who have not read, shall throw any light on the first principles of moral science; if they shall suggest to the young and unwary, any cautions against that sophistry and licentiousness of principle, which too much infect the conversations and compositions of the age; if they shall, in any measure, contribute to the satisfaction of any of the friends of truth and virtue; his purpose will be completely answered: and he will, to the end of his life, rejoice in the recollection of those painful hours which he passed in the examination of this most important controversy.’

The manner in which our Author treats his Subject is this: He, first, endeavours to trace the several kinds of evidence, and reasoning, up to their first principles; with a view to ascertain the standard of truth, and explain its immutability. He shews, in the second place, that his sentiments on this head, however inconsistent with the genius of scepticism, and with the practice and principles of sceptical writers, are yet perfectly consistent with the genius of true philosophy, and with the practice and principles of those whom all acknowledge to have been the most successful in the investigation of truth: concluding with some inferences or rules, by which the more important fallacies of the sceptical philosophy may be detected by every person of common sense, even though he should not possess acuteness of metaphysical knowledge sufficient to qualify him for a logical confutation of them. In the third place, he answers some objections, and makes some remarks, by way of estimate of scepticism and sceptical writers.

In order to guard against the impropriety of confounding



ideas by the use of ambiguous and indefinite expressions, our Author, in the beginning of his essay, takes a distinct view of all the senses in which the words *reason* and *common sense* are generally used, and explains more particularly that sense in which he proposes to use them.—*Reason* is that faculty which enables us, from relations or ideas that are known, to investigate such as are unknown; and without which we never would proceed in the discovery of truth a single step beyond first principles or intuitive axioms.—*Common sense* signifies that power of the mind which perceives truth, or commands belief, not by progressive argumentation, but by an instantaneous, instinctive, and irresistible impulse; derived neither from education nor from habit, but from nature, acting independently on our will, whenever its object is presented, according to an established law, and therefore properly called *sense*; and acting in a similar manner upon all, or at least upon a great majority of mankind, and therefore properly called *common sense*.

That there is a real and essential difference, says he, between these two faculties; that common sense cannot be accounted for, by being called the perfection of reason, nor reason, by being resolved into common sense, will appear from the following considerations. 1. We are conscious, from internal feeling, that the energy of understanding which perceives intuitive truth, is different from that other energy which unites a conclusion with a first principle, by a gradual chain of intermediate relations. We believe the truth of an investigated conclusion, because we can assign a reason for our belief; we believe an intuitive principle, without being able to assign any other reason for our belief than this, that the law of our nature determines us to believe it, even as the law of our nature determines us to see a colour when presented to our open eyes at noonday. 2. We cannot discern any necessary connection between reason and common sense: they are indeed generally connected; but we can conceive a being endued with the one who is destitute of the other. Nay, we often find, that this is in fact the case. In dreams, we sometimes reason without common sense. Through a defect of common sense, we adopt absurd principles; but supposing our principles true, our reasoning is often unexceptionable. The same thing may be observed in certain kinds of madness. A man who believes himself made of glass, may yet reason very justly concerning the means of preserving his supposed brittleness from flaws and fractures. Nay, what is still more to the purpose, we sometimes meet with persons, whom it would be injurious to charge with insanity, who, though defective in common sense, have yet, by conversing much with polemical writers, improved their reasoning faculty to such a degree, as to puzzle and put to silence those who are greatly their superiors in every other mental endowment. 3. This instance suggesteth a third difference between these two faculties, namely, that the one is more in our power than the other. There are few powers, either of our mind or body, more improveable by culture, than the reasoning faculty; whereas common sense, like other instincts, arrives at maturity with almost no care of ours. To reach  
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the art of reasoning, or rather wrangling, is easy; but it is impossible to teach common sense to one who wants it. You may make a man remember a set of first principles, and say that he believes them, even as you may teach one born blind to speak intelligibly of colours, and light; but neither to the one nor to the other, can you by any means communicate the peculiar feeling which accompanies the operation of that faculty which nature has denied him. A man defective in common sense may acquire learning; he may even possess genius to a certain degree: but the defect of nature he never can supply: a peculiar modification of scepticism, or credulity, or levity, will to the very end of his life distinguish him from other men. It would evidence a deplorable degree of irrationality, if a man could not perceive the truth of a geometrical axiom; such instances are uncommon: but the number of self-evident principles cognisable by man is very great, and more vigour of mind may be necessary to the perception of some, than to the perception of others. In this respect, therefore, there may be great diversities in the measure of common sense which different men enjoy. Further, of two men, one of whom, though he acknowledges the truth of a first principle, is but little affected by it, and is easily induced to become sceptical in regard to it; while the other has a vivid perception of its truth, is deeply affected by it, and firmly trusts to his own feelings without doubt or hesitation; I should not scruple to say, that the latter possesses the greater share of common sense: and in this respect too, I presume the minds of different men will be found to be very different. Such diversities are, I think, to be referred, for the most part, to the original constitution of the mind; which it is not in the power of education to alter. I acknowledge, however, that common sense, like other instincts, may languish for want of exercise; as in the case of a person who, blinded by a false religion, has been all his days accustomed to distrust his own sentiments, and to receive his creed from the mouth of a priest. I acknowledge also, that freedom of inquiry doth generally produce a juster, as well as more liberal, turn of thinking, than can ever be expected, while men account it damnable even to think differently from the established mode. But from this we can only infer, that common sense is improveable to a certain degree. Or perhaps this only proves, that the dictates of common sense are sometimes overruled, and rendered ineffectual, by the influence of sophistry and superstition operating upon a pusillanimous and dissident temper.

4. It deserves also to be remarked, that a distinction extremely similar to the present is acknowledged by the vulgar, who speak of mother-wit as something different from the deductions of reason, and the refinements of science. When puzzled with argument, they have recourse to their common sense, and acquiesce in its decisions so steadily, as often to render all the arts of the logician ineffectual. "I am confuted, but not convinced," is an apology sometimes offered, when one has nothing to oppose to the arguments of the antagonist, but the original undisguised feelings of his own mind. This apology is indeed very inconsistent with the dignity of philosophic pride; which, taking it for granted that nothing exceeds the limits of human capacity, professeth to confute whatever it cannot believe, and, which is still more difficult, to believe whatever it cannot confute: but this

apology may be perfectly consistent with sincerity and candor, and with that principle of which Pope says, that "though no science, it is fairly worth the seven."

After endeavouring to distinguish and ascertain the separate provinces of reason and common sense, our Author proceeds to investigate, more particularly, their connection and mutual dependence, and the extent of their respective jurisdictions.

'It is strange, says he, to observe, with what reluctance some people acknowledge the power of instinct. That man is governed by reason, and the brutes by instinct, is a favourite topic with some philosophers; who, like other forward children, spurn the hand that leads them, and desire, above all things, to be left at their own disposal. Were this boast founded in truth, it might be supposed to mean little more, than that man is governed by himself, and the brutes by their Maker. But, luckily for man, it is not founded in truth, but in ignorance, inattention, and self-conceit. Our instincts, as well as our rational powers, are far superior, both in number and dignity, to those which the brutes enjoy; and it were well for us, on many occasions, if we laid our systems aside, and were more attentive in observing those impulses of nature in which reason has no part. Far be it from me to speak with disrespect of any of the gifts of God; every work of his is good; but the best things, when abused, may become pernicious. Reason is a noble faculty, and, when kept within his proper sphere, and applied to useful purposes, proves a mean of exalting human creatures almost to the rank of superior beings. But this faculty has been much perverted, often to vile, and often to insignificant purposes; sometimes chained like a slave or malefactor, and sometimes soaring in forbidden and unknown regions. No wonder, then, if it hath been frequently made the instrument of seducing and bewildering mankind, and of rendering philosophy contemptible.

In the science of body, glorious discoveries have been made by a right use of reason. When men are once satisfied to take things as they find them; when they believe Nature upon her bare declaration, without suspecting her of any design to impose upon them; when their utmost ambition is to be her servants and humble interpreters; then, and not till then, will philosophy prosper. But of those who have applied themselves to the science of Human Nature, it may truly be said, (of many of them at least); that too much reasoning hath made them mad. Nature speaks to us by our external, as well as by our internal, senses; it is strange, that we should believe her in the one case, and not in the other; it is most strange, that supposing her fallacious, we should think ourselves capable of detecting the cheat. Common Sense tells me, that the ground on which I stand is hard, material, and solid, and has a real, separate, independent existence. Berkeley and Hume tell me, that I am imposed upon in this matter; for that the ground under my feet is really an idea in my mind; that its very essence consists in being perceived; and that the same instant it ceases to be perceived, it must also cease to exist; in a word, that *to be*, and *to be perceived*, when predicated of the ground, the sun, the starry heavens, or any corporeal object, signify precisely the same thing. Now if my common sense be mistaken, who shall ascertain

ascertain and correct the mistake? Our reason, it is said. Are then the inferences of reason in this instance clearer, and more decisive, than the dictates of common sense? By no means: I still trust to my common sense as before, and I feel that I must do so. But supposing the inferences of the one faculty as clear and decisive as the dictates of the other, yet who will assure me, that my reason is less liable to mistake than my common sense? And if reason be mistaken, what shall we say? Is this mistake to be rectified by a second reasoning, as liable to mistake as the first? In a word, we must deny the distinction between truth and falsehood, adopt universal scepticism, and wander without end from one maze of error and uncertainty to another; a state of mind so miserable, that Milton makes it one of the torments of the damned;—or else we must suppose, that one of these faculties is naturally of higher authority than the other; and that either reason ought to submit to common sense, or common sense to reason, whenever a variance happens between them. It has been said, that every inquiry in philosophy ought to begin with doubt; that nothing is to be taken for granted, and nothing believed, without proof. If this be admitted, it must also be admitted, that reason is the ultimate judge of truth, to which common sense must continually act in subordination. But this I cannot admit; because I am able to prove the contrary by the most incontestible evidence. I am able to prove, that “except we believe many things without proof, we never can believe any thing at all; for that all sound reasoning must ultimately rest on the principles of common sense, that is, on principles intuitively certain, or intuitively probable; and, consequently, that common sense is the ultimate judge of truth, to which reason must continually act in subordination.”—This I shall prove by a fair induction of particulars.’

[To be concluded in another article.]

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ART. VIII. *Letters from M. De Voltaire to several of his Friends.*

Translated from the French by the Rev. Dr. Franklin.

12mo. 2s. 6d, sewed. Davies, &c. 1770.

THERE is a particular pleasure in reading those productions of a man of genius which he has not intended for the public. We always perceive in them a more natural picture of the writer than in those works which he has prepared with care, and with a view to reputation. It is for this reason that the private correspondence of those who have distinguished themselves has generally been sought after with the greatest avidity.

The collection which is now before us consists of forty-two letters, and does not exhibit a disagreeable impression of their author. Voltaire is not always an instructive writer, but he never ceases to entertain his readers. His vivacity never forsakes him; and, though he is apt to be talkative, we still listen to him with satisfaction. The following letter, for example, is written with a great deal of humour;

To the *Sieur Fz.*, bookseller at Avignon.

In your letter from Avignon, dated April 30, you propose to sell me, for a thousand crowns, the whole edition of a collection of Voltaire's mistakes, both with regard to maxims and historical facts, which you tell me you printed in the pope's dominions. I think myself in conscience obliged to inform you, that in composing a new edition of my works, I have discovered, in the first, above two thousand crowns worth of errors, and as in quality of author, I have probably mistaken about one half on my own side; this, you see, would amount to at least twelve thousand livres, so that I should cheat you of nine thousand francs. Observe moreover what you get on the account of maxims; this is an affair particularly interesting to all the powers engaged in war, from the Baltic to Gibraltar; I am not therefore in the least surpris'd when you inform me that the work is universally sought after.

General Laudon, and the whole imperial army, cannot possibly take less than thirty thousand copies, which you will sell at forty sous a piece; that you know is	<i>Livres.</i> 60,000
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The king of Prussia, who is passionately fond of maxims, and more busy about them at present than ever, will help you off with nearly the same quantity, which will be	60,000
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You may depend also on prince Ferdinand; for I always observed, when I had the honour of paying my respects to him, he was happy in finding out my mistakes of this kind; you may therefore put him down for twenty thousand	40,000
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With regard to the French army, where they talk more French than the Austrians and Prussians put together, you may send them at least a hundred thousand copies; which, at forty sous each, will amount to	200,000
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In England and the colonies, where these islanders study from morning till night to find out my mistakes, and turn them to their own advantage, you may hope at least to dispose of a hundred thousand	200,000
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As to monks and divines, who deal particularly in this kind of wate, you can't set them down at less, in all parts of Europe, than a hundred thousand, which makes in all	600,000
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Add to this list about a hundred thousand lovers of the dogmatic amongst the laity	200,000
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1,360,000  
Sum

Sum total one million three hundred and sixty thousand livres, which you will touch at one stroke; from which, some little expence being deducted, the net produce remaining for you will be at least one million.

I cannot, therefore, sufficiently admire your disinterestedness in sacrificing so large a sum to me, on paying down only three thousand livres. The only thing which could prevent my accepting your proposal, would be the fear of offending Mr. Inquisitor of the Faith, or for the Faith, who, no doubt, has given you his *Imprimatur* for certain masses which he will say for you; that is, if you pay him honestly for them. This sanction once given, must not be given in vain; the faithful must rejoice in it, and I should be afraid of excommunication, were I to suppress an edition so useful, approved by a Jacobine, and printed at Avignon.

As to your anonymous author, who has dedicated his evening vigils to this important work, I admire his modesty. I beg my best compliments to him, as well as to your ink merchant.

I am in hopes of becoming better, and acknowledging my faults with all humility. Yours, &c.

The letter to M. l'abbé d'Olivet is full of ingenuity and good criticism; that to the Abbé Trublet is polite, and discovers an easiness in forgiving an injury, which does honour to the heart of our author: and he has addressed one to Lord Lyttelton, which has such strong marks of him, that we shall transcribe it as an additional specimen of this work\*.

To my Lord Lyttelton at London.

I have read the ingenious Dialogues of the Dead, lately published by your lordship, where I find myself spoken of as a banished man, and guilty of many excesses in my writings. I am obliged, perhaps, for the honour of my country, publicly to declare, that I never was banished, because I never committed those crimes which the author of the Dialogues has thought fit to lay to my charge.

No man ever exerted himself more strenuously than myself in favour of the rights of humanity, and yet never have I gone beyond the bounds of that virtue. I am not established in Switzerland, as this author, who has been misinformed, ventures to assert. I live on my own estate in France. Retirement is fit for old men, who have lived long enough in courts to detest and avoid them, and who enjoy new life in a peaceable retreat, with a few sensible and faithful friends. I have indeed a little country house

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\* We have seen this letter in print before in some of our fugitive papers; but it is worth preserving.

near Geneva; but my residence and seat are in Burgundy. The king's goodness to me, all the privileges belonging to my estate, and the exemption of it from all taxes, has moreover firmly attached me to his person. If I had been banished I could not have procured passports from our court for several of the English nobility. The service which I did them gives me a claim to that justice which I expect from the author of the Dialogues.

With regard to religion, I think, and I believe he thinks so too, that God is neither Presbyterian nor Lutheran, high or low church, but the Father of all mankind, of Lord Lyttelton, and of

VOLTAIRE.

From the castle of Ferney,  
in Burgundy.

The letters in this collection, which are supposed to be written by baron Montesquieu, bear evident marks of that superior genius. They are profound, and have that boldness of sentiment which characterizes him. Among the letters addressed to Voltaire, there is one from Mr. Haller\*, which is full of humanity and nobleness of thought; and we beg leave to enrich this article with it. Voltaire had written to him to refuse his protection to a person who had offended him. This request Mr. Haller thought improper, and he refuses it: he censures Voltaire, but in such a manner as could not be disagreeable to him.

Mr. Haller to Mr. de Voltaire.

SIR,

Your letter has given me the greatest concern. I see and admire a gentleman possessed of riches and independency, who has it in his power to chuse the best company, equally applauded by monarchs and by the public, and immortalized by fame; and shall I behold this very man losing all his peace and quiet, only in endeavouring to prove, that one man has stolen from him, and another is not yet convinced whether he has or no?

Providence holds an equal balance to all mankind; it has showered down riches and glory upon you. You must have your misfortunes also, and it has found out the equal poise against your happiness, by giving you too much sensibility.

The person whom you complain of would lose very little by losing the protection of a man, who has long *laid* † hidden in an obscure corner of the world, and who is happy in having no influence or connections. The laws alone have here power

\* A celebrated philosopher and poet of Switzerland.

† This is perhaps an error of the press,

to protect the citizen and the subject. Mr. Grasset has the care of my library. I have seen Mr. Leverche (you mean Larroche) with one Mr. May, an exile, whom I have visited some time since his disgrace, and who passed the latter part of his time with this minister.

‘ If either of them have put my name to their letters, and made people believe that we are more intimate than we really are, I shall certainly, when I see them, resent it as an injury done to me, which from too great a friendship for me you seem to have exaggerated.

‘ If wishes had any power, I would add one to the blessings you enjoy. I would wish you that tranquility which flies before genius, which perhaps is not of so great value when considered with relation to society, but of infinitely more with regard to ourselves; the most celebrated man in Europe would then be also the most happy. I am, Sir,

Your perfect admirer, &c.’

It only remains for us to observe, that the Translator has expressed the sense of his original with fidelity and elegance.

\*\*\* This volume is advertised as the 37th of the English translation of Voltaire's Works in 12mo.

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ART. IX. *Sermons on several Subjects.* By Thomas Secker, LL. D. late Lord Archbishop of Canterbury. Published from the Original Manuscripts, by Beilby Porteus, D. D. and George Stinton, D. D. his Grace's Chaplains. To which is prefixed, a Review of his Grace's Life and Character. 8vo. 4 Vols. 11. bound. Rivington, &c. 1770.

**A** Character so exalted, and, in many respects, so amiable, as that of the late Archbishop of Canterbury, having the justest claim to celebrity, cannot be overlooked in the memoirs of the literature of those times in which this learned prelate lived and died. We shall, therefore, offer the public an abridgment of the very ample account here given of Dr. Secker's life:—to which we are still further induced, as the particulars are conveyed to us on the most unquestionable authority.

His Grace was born in 1693, at a village called Sibthorp, in the vale of Belvoir, Nottinghamshire. His father was a Protestant Dissenter, a pious, virtuous, and sensible man; who having a small paternal fortune, followed no profession. His mother was the daughter of Mr. George Brough, a substantial gentleman farmer, of Shelton, in the same county. He received his education at several private schools and academies in the country, being obliged, by various accidents, to change his masters frequently.

Notwith-



Notwithstanding this disadvantage, he had, at the age of nineteen, not only made a considerable progress in Greek and Latin, and read the best writers in both languages, but had acquired a knowledge of French, Hebrew, Chaldee, and Syriac, had learned Geography, Logic, Algebra, Geometry, Conic Sections, and gone through a course of lectures on Jewish Antiquities, and other points, preparatory to the critical study of the bible.—He had been destined by his father for orders among the Dissenters. With this view, during the later years of his education, his studies were chiefly turned toward divinity; in which he made such quick advances, that, by the time he was 23, he had carefully read over a great part of the scriptures, particularly the *N. T.* in the original, and the best comments upon it; *Eusebius's Ecclesiastical History*, *The Apostolical Fathers*, *Whiston's Primitive Christianity*, and the principal writers for and against *Ministerial and Lay Conformity*.—But though the result of these enquiries was a well-grounded belief of the Christian Revelation, yet not being at that time able to decide on some abstruse speculative doctrines, nor to determine absolutely what communion he should embrace; he resolved, like a wise and honest man, to pursue some profession, which should leave him at liberty to weigh those things more maturely in his thoughts, and not oblige him to declare or teach publicly, opinions which were not yet thoroughly settled in his own mind.

In 1716, therefore, he applied himself to the study of physic; and after gaining all the medical knowledge he could, by reading the usual preparatory books, and attending the best lectures during that and the following winter in London,—in order to improve himself further, in Jan. 1718—19, he went to Paris. There he lodged in the same house with the famous anatomist Mr. Winslow, whose lectures he attended, as he did those of the materia medica, chymistry, and botany, at the king's gardens. The operations of surgery he saw at the *Hôtel Dieu*, and attended also for some time, M. Gregoire, the Accoucheur, but without any design of ever practicing that or any other branch of surgery. Here he became acquainted with Mr. Martin Benson, afterward Bishop of Gloucester, one of the most agreeable and virtuous men of his time; with whom he quickly became much connected, and not many years after was united to him by the strictest bonds of affinity as well as affection.

During the whole of Mr. Secker's continuance at Paris, he kept up a constant correspondence with Mr. Joseph Butler, afterwards Bishop of Durham, with whom he became acquainted at the academy of one Mr. Jones, kept first at Gloucester, and afterward at Tewkesbury. Mr. Butler having been appointed preacher at the Rolls, on the recommendation of Dr. Clarke and

and Mr. Edward Talbot, son to Bishop Talbot, he now took occasion to mention his friend, Mr. Secker, without Secker's knowledge, to Mr. Talbot; who promised, in case he chose to take orders in the Church of England, to engage the Bishop, his father, to provide for him. This was communicated to Mr. Secker, in a letter from Mr. Butler, about the beginning of May, 1720. He had not, at that time, come to any resolution of quitting the study of physic; but he began to foresee many obstacles to his pursuing that profession; and having never discontinued his application to Theology, his former difficulties, both with regard to conformity and some other doubtful points, had gradually lessened, as his judgment became stronger, and his reading and knowledge more extensive. It appears also, from two of his letters still in being, written from Paris to a friend in England, (both of them prior to the date of Mr. Butler's above-mentioned) that he was greatly dissatisfied with the divisions and disturbances which at that particular period prevailed among the Dissenters.

In this state of mind, Mr. Butler's unexpected proposal found him; which he was therefore very well disposed to take into consideration; and after deliberating on the subject of such a change for upwards of two months, he resolved, at length, to embrace the offer, and for that purpose quitted France about the beginning of August, 1720.

On his arrival in England, he was introduced to Mr. Talbot, with whom he cultivated a close acquaintance; but it was unfortunately of very short duration: for, in the month of December, that gentleman died of the small pox. This was a great shock to all his friends, who had justly conceived the highest expectations of him; but especially to an amiable lady whom he had lately married, and who was very near sinking under so sudden and grievous a stroke. Mr. Secker, beside sharing largely in the common grief, had peculiar reason to lament an accident that seemed to put an end to all his hopes; but he had taken his resolution, and he determined to persevere. It was some encouragement to him to find that Mr. Talbot had, on his death-bed, recommended him, together with Mr. Benson and Mr. Butler, to his father's notice. Thus did that excellent young man, for he was but 29 when he died, by his nice discernment of characters, and his considerate good nature, provide most effectually, in a few solemn moments, for the welfare of that church from which he himself was so prematurely snatched away; and, at the same time, raised up, when he least thought of it, the truest friend and protector to his wife and unborn daughter; who afterward found in Mr. Secker all that tender care and assistance which they could have hoped for from the nearest relation.

It being judged necessary, by Mr. Secker's friends, that he should have a degree at Oxford; and he having been informed that if he should previously take the degree of Doctor in Physic at Leyden, it would probably help him in obtaining the other, he went over and took his degree there in March 1721: and, as part of his exercise for it, he composed and printed a Dissertation *de Medicinâ Staticâ*, which is still extant, and is thought, by the gentlemen of that profession, to be a sensible and learned performance.

In April, the same year, he entered himself a gentleman-commoner of Exeter College, Oxford; after which he obtained the degree of Batchelor of Arts, in consequence of the chancellor's commendatory letter to the convocation.

He now spent a considerable part of his time in London, where he quickly gained the esteem of some of the most learned and ingenious men of those days, particularly of Dr. Clarke, rector of St. James's, and the celebrated dean Berkeley, afterwards bishop of Cloyne, with whom he every day became more delighted, and more closely connected. He paid frequent visits of gratitude and friendship to Mrs. Talbot, widow of Mr. Edward Talbot, by whom she had a daughter five months after his decease. With her lived Mrs. Cath. Benson, sister to bishop Benson, whom, in many respects, she greatly resembled. She had been for several years Mrs. Talbot's inseparable companion, and was of unspeakable service to her at the time of her husband's death, by exerting all her courage, activity, and good sense (of which she possessed a large share) to support her friend under so great an affliction, and by afterwards attending her sickly infant with the utmost care and tenderness, to which, under Providence, was owing the preservation of a very valuable life.

Bishop Talbot being, in 1721, appointed to the see of Durham, Mr. Secker was, in 1722, ordained deacon by him in St. James's church, and priest not long after in the same place, where he preached his first sermon, March 28, 1723. The bishop's domestic chaplain at that time was Dr. Rundle, a man of warm fancy and very brilliant conversation, but apt sometimes to be carried by the vivacity of his wit into indiscreet and ludicrous expressions, which created him enemies, and, on one occasion, produced disagreeable consequences. With him Mr. Secker was soon after associated in the bishop's family, and both taken down by his lordship to Durham, in July 1723.

In the following year the bishop gave Mr. Secker the rectory of *Houghton-le-Spring*. This preferment putting it in his power to fix himself in the world, in a manner agreeable to his inclinations, he soon after made a proposal of marriage to Mrs. Benson; which being accepted, they were married by bishop

Talbot

Talbot in 1725. At the earnest request of both, Mrs. Talbot and her daughter consented to live with them, and the two families from that time became one.

About this time bishop Talbot also gave preferments to Mr. Butler and Mr. Benson, whose rise and progress in the church is here interwoven with the history of Mr. Secker. In the winter of 1725-6, Mr. Butler first published his incomparable sermons; on which, our Authors inform us, Mr. Secker took pains to render the style more familiar, and the author's meaning more obvious: yet they were at last by many called obscure. Mr. Secker gave his friend the same assistance in that noble work *The Analogy of Religion, &c.*

He now gave up all the time he possibly could to his residence at *Houghton*, applying himself with alacrity to all the duties of a country clergyman, and supporting that useful and respectable character throughout with the strictest propriety. He omitted nothing which he thought would be of use to the souls and bodies of the people entrusted to his care. He brought down his conversation and his sermons to the level of their understandings; he visited them in private, he catechized the young and ignorant, he received his country neighbours and tenants kindly and hospitably, and was of great service to the poorer sort of them by his skill in physic, which was the only use he ever made of it. Though this place was in a very remote part of the world\*, yet the solitude of it perfectly suited his studious disposition, and the income arising from it bounded his ambition. Here he would have been content to live and die; here, as he has often been heard to declare, he spent some of the happiest hours of his life; and it was no thought or choice of his own that removed him to an higher and more public sphere; but Mrs. Secker's health, which now began to be very bad, and was thought to be injured by the dampness of the situation, obliged him to think of exchanging it for a more healthy one. Accordingly an exchange was made, through the friendly interposition of Mr. Benson (who generously sacrificed his own interest on this occasion, by relinquishing a prebend of his own to serve his friend) with Dr. Finney, prebendary of Durham, and rector of Ryton; and Mr. Secker was instituted to Ryton and the prebend, June 3, 1727. For the two following years he lived chiefly at Durham, going every week to officiate at Ryton, and spending there two or three months together in the summer.

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\* Our Authors have not pointed out what part of the kingdom *Houghton-le-Spring* lies in; but, we take it for granted, it is in the bishopric of Durham.

In July 1732, he was appointed chaplain to the king; for which favour he was indebted to Dr. Sherlock, who having heard him preach at Bath, had conceived the highest opinion of his abilities, and thought them well worthy of being brought forward into public notice. From that time an intimacy commenced between them, and he received from that great prelate many solid proofs of esteem and friendship.

His month of waiting at St. James's happened to be August, and on Sunday the 27th of that month he, preached before the queen, the king being then abroad. A few days after, her majesty sent for him into her closet, and held a long and gracious conversation with him; in the course of which he took an opportunity of mentioning to her his friend Mr. Butler. He also, not long after this, on Mr. Talbot's being made Lord Chancellor, found means to have Mr. Butler effectually recommended to him for his chaplain. The queen also appointed him clerk of her closet; from whence he rose, as his talents became more known, to those high dignities which he afterward attained.

Mr. Secker now began to have a public character, and stood high in the estimation of those who were allowed to be the best judges of merit; he had already given proofs of abilities that plainly indicated the eminence to which he must one day rise, as a preacher and a divine; and it was not long before an opportunity offered of placing him in an advantageous point of view. Dr. Tyrwhit, who succeeded Dr. Clarke as rector of St. James's in 1729, found that preaching in so large a church endangered his health. Bishop Gibson, therefore, his father-in-law, proposed to the crown that he should be made residentiary of St. Paul's, and that Mr. Secker should succeed him in the rectory. This arrangement was so acceptable to those in power, that it took place without any difficulty. Mr. Secker was instituted rector the 18th of May, 1733; and in the beginning of July went to Oxford to take his degree of doctor of laws, not being of sufficient standing for that of divinity. On this occasion it was that he preached his celebrated *Act-Sermon*, on the advantages and duties of academical education, which was universally allowed to be a master-piece of sound reasoning and just composition: it was printed at the desire of the heads of houses, and quickly passed through several editions. It is now to be found in the 2d collection of *Occasional Sermons* published by himself in 1766.

It was thought that the reputation he acquired by this sermon contributed not a little toward that promotion which very soon followed its publication. For in December 1734, he received a very unexpected notice from bishop Gibson, that the king had fixed on him to be bishop of Bristol. Dr. Benson was about the

the same time appointed to the see of Gloucester, as was Dr. Fleming to that of Carlisle; and the three new Bishops were all consecrated together in Lambeth Chapel, Jan. 19, 1734-5, the Consecration-Sermon being preached by Dr. Thomas, now bishop of Winchester.

Having thus accompanied Dr. Secker to his attainment of the episcopal dignity, we shall here close this first grand period of his life; reserving our abridgment of the remainder of this very ample piece of biography for our next publication.

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ART. X. *The History of Duelling; containing the Origin, Progress, Revolutions, and present State of Duelling in France and England, including many curious historical Anecdotes.* 12mo. 3s. bound. Dilly. 1770.

THE Author has divided his work into two parts, and each part into several sections. The first part is a translation from the French of *M. Coustard de Massi*, one of the French king's musqueteers, and consists chiefly of extracts from history, some of which are indeed curious, but most of them are ill applied.

At the top of some of the sections is a principle of the laws of single combat or duelling, in civil or criminal cases, as it was formerly established in France; and the rest of the section contains the recital of some historical fact as a proof and illustration of the principle.

The second section is as follows:

‘Gontran XI. king of Burgundy, as he was hunting in the forest on the mountains of Vosges, discovering the tracks and remains of a buffalo that had been killed, ordered the ranger of the forest to undergo the question, to force his discovery of the culprit.

‘He accused Chandun, the king's chamberlain, who denying the charge, the trial by combat was ordered. Chandun being sick and unable to encounter his accuser himself, substituted a champion, one of his nephews, who was accepted.

‘They fought before the king. Chandun's nephew mortally wounded his adversary with a thrust of his lance, and felled him to the ground; but as he was going to cut the victim's throat with a dagger which he drew from his girdle, he gave himself a desperate wound, and dropt instantly dead on his antagonist's body, who expired in a few moments after him. Chandun suffered death in consequence.’

The principle to be proved and illustrated in this section is, ‘that the party whose champion was conquered was put to death.’ But the fact proves just the contrary; for the ranger who fought in person was conquered, and Chandun, whose

champion conquered him, was put to death, because, after the conquest, the unhappy victor received, by accident, a mortal wound.

The following canons of duelling are curious :

‘ The challenger was obliged to appear in the lists before mid-day, and the challenged before three in the afternoon. He who did not present himself according to the time appointed, incurred the charge of conviction, unless the judges present decreed otherwise.

‘ The herald at arms proceeded on horseback to the door of the lists, summoned the challenger to appear before him, and then ordered the challenged to present himself, when he thus addressed them :

“ Now listen, Gentlemen, and all here present attend, to what our king commands should be strictly observed on these solemn occasions.

“ I. It is forbidden all persons whatsoever, excepting those who are appointed guards of the lists, on the penalty of forfeiting life and fortune, to be armed.

“ II. It is forbidden to appear on horseback ; to gentlemen, on the penalty of losing the horse ; to plebeians, under that of losing an ear.

“ III. It is forbidden to all persons whatsoever, excepting those especially appointed, to obtrude themselves into the lists, on the penalty of losing life and fortune.

“ IV. It is forbidden to sit on any bench, form, or even on the ground, on the penalty of losing a hand.

“ V. It is forbidden to cough, spit, speak, or make any sign whatsoever, on pain of death.”

‘ After the recital of these prohibitions, the combatants were to swear that they had no charms or witchcraft about them.

‘ On a pillar erected before the scaffold where the judges sat, stood a cross, on which, and the form of prayer that began with *Te Igitur*, the combatants solemnly swore they had said nothing but the truth.

‘ According to the established canon of duelling, the lists were forty feet wide, and four and twenty long.

‘ The list-marshal, who was charged with the conduct of all matters relating thereto, gave the signal for the combatants to charge by throwing a glove.

‘ If, during the contest, either of them went out of the lists, his defeat was declared.

‘ The heralds at arms houghed or hamstringed the unfortunate vanquished, whether alive or dead, stript them of their armour, left them naked upon the ground, scattered their weapons about the lists, and left their bodies stretched upon the ground until the sovereign’s orders were given in what manner they should be disposed of.

\* All the possessions of the foiled hero fell by forfeiture to the king.

\* The list-marshal's share of the vanquished party's spoils extended no farther than to his arms, which he claimed by right.

It is impossible to read so horrid a memorial of the cruelty, absurdity, and superstition of our ancestors, without a grateful sense of the benefits we have derived from learning. We are sometimes inclined to think that books have very little influence upon the morals of mankind, from the perpetual violation of all the precepts which they enforce; but though we cannot perceive the benefit as it gradually accrues, any more than the increase of a plant as it grows, yet by comparing the past times with the present, we can as plainly perceive that benefit has accrued, as we can that a plant has grown.

Among other ceremonies, mentioned in these canons of duelling, the combatants swore they had no charm about them; upon which it may be remarked that the Garter, worn by our Knights of that Order, which some have ignorantly imagined to have been given and inscribed as an ensign, in consequence of a garter dropped by the countess of Salisbury, and taken up by the founder Edward III. in a dance, was intended as a counter-charm, a talismanic ligature, and bound on the legs of the knight as a token of the protection of God, the Virgin, and St. George: the inscription manifestly relates to the hurtful contrivances of an enemy, which it imprecates back on himself. *Honi soit qui mal y pense*; may evil be to him that designs evil to the wearer; or, in other words, "let his travel come upon his own head, and his wickedness fall upon his own pate."

When duelling was established by law, persons of no higher degree than a burghers were obliged to fight on foot and with sticks.

In the time of Philip duke of Burgundy one Mahuot, a burgher of Valenciennes, had killed the relation of another burgher whose name was Plouvier: Plouvier accused him of the murder, and a trial by combat was ordered in this manner.

A circular piece of ground was inclosed, with only one way to enter it. At this entrance two chairs, covered with black, were placed opposite to each other, in which the challenger and the challenged were seated to wait for the signal of combat. The mass-book was brought to them, and they severally swore that what they had alleged was true.

Their dress consisted only of boiled leather, very tightly sewed all over their bodies: they were bare-footed, and had their heads shaved; the nails of their hands and feet were closely pared, that they might not wound each other unfairly



by grappling: they had shields, the points of which they carried upwards, the nobility only being permitted to carry them downward. Each combatant also was furnished with a large stick or quarter-staff of equal dimensions: two basons of grease were brought them to anoint their bodies, and two pots of ashes to take the grease from their hands. To each of them was also given a piece of sugar, under the notion that it would keep them in wind during the conflict.

They fought in the presence of the duke; and, at the onset, exchanged several violent blows with the quarter-staff. Mahuot, being less robust than Plouvier, took up some sand and threw it into his eyes, at the same time wounding him in the forehead; but Plouvier at length getting hold of Mahuot threw him upon the ground, jumped upon his body, thrust out both his eyes with a bodkin, and then dispatched him with a violent blow of his own quarter-staff upon his skull.

It will certainly be thought strange that either of these combatants, after care had been taken even to pare their nails, should have been trusted with a bodkin: such, however, is the account here given, but whence it is extracted does not appear. Bodkin was at that time a name for a small poignard or dagger, and in this sense is probably used by Shakespeare in the well known soliloquy of Hamlet.

The passion for duelling was carried so high in the reign of Louis XIII. that when acquaintances met, the usual enquiry was not as it is at present, what news do you hear? but, who fought yesterday? Perhaps it was about this time that our petty gentlemen, and men of honour were called *Blades*. The French used the word *lame* and *bonne épée* in the same sense.

The first part of this work concludes with an apology for duelling, as it is at present practised, which, according to the Author, is the principal preservation of French courage and French politeness. The second part contains Mandeville's apology for duelling, with which most of our Readers are probably well acquainted. Mandeville, with a spirit which his principles may be supposed naturally to produce, thinks it very well worth while to cut throats for the sake of good-breeding; and says it is strange that the nation should grudge to see half a dozen men sacrificed in a twelvemonth, to secure politeness of manners and the pleasure of conversation. Voltaire's sentiments of this practice are inserted next, which are diametrically opposite to those of Mandeville. Some account is given of the present method of duelling in France, which is well known to be by *remountre*; the parties who have secretly agreed to fight give no challenge, nor take any second, but meeting in a place agreed upon, juggle each other and immediately

diately engage, as if upon a sudden quarrel, by which means the punishment awarded by the law against duelling is avoided.

The rest of the pamphlet is a mere "patched rag," containing an account of the duel between a gentleman of the Sackville family and Lord Bruce, which having been published in the Spectator or Tatler, has long been in the hands of almost every girl in England, and an extract from the Conscious Lovers, in which Beville expostulates with Myrtle on receiving his challenge.

That in certain circumstances it is honourable to fight a duel, and disgraceful to avoid it, cannot be denied. We have been told, indeed, that there is more true honour in conforming to the laws of God than the caprice of men; but the words *true honour* here are equivocal terms. It is indeed true that a man ought to receive more honour for not fighting than for fighting a duel, but it is equally true that he does not, and that, till the general opinion of mankind is more conformable to common sense, he cannot. Honour and disgrace arise wholly from the opinion of others, whether erroneous or just; and perhaps the public opinion in favour of the duellist is more absurd than any other that has degraded mankind. Ideas that have been used to occur in a particular association have often a very different effect upon the mind when exhibited in another: in one we implicitly adopt them as conformable to reason and truth, in the other we instantly discover their absurdity, and reject them with a sense of resentment that always attends the discovery of an imposition.

If having seized a man, who had first violated and then murdered my wife, I should carry him before a tribunal, and demand justice, what should we think of the judge if he should order that the criminal and I should cast lots which of us should be hanged?

In the case of duelling the public is this judge: I receive an injury for which nothing but death can atone, but the law will not interfere. I do not indeed appeal to the public, but, what is worse, the public officiously interferes, and condemns me under the penalty of perpetual disgrace, to cast lots with the aggressor for my life!

This is the case with respect to the challenger, if he is supposed to have received an injury for which life should atone: if he is not supposed to have received such an injury he has no pretence to demand that the life, even of his adversary, should be put in hazard.

If upon this view of the matter the public should inflict disgrace upon every challenger, as a blockhead, instead of enjoying a challenge under the penalty of disgrace, as the duty of those who have been grossly injured already, many a useful life will

be saved, and a man may have some chance for honour in this age of learning and refinement, without the sacrifice of virtue, humanity, and common sense.

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ART. XI. *Æolus; or, the Constitutional Politician. With the Remarks of a Briton on the Trial of the Irish Chairmen, a gentle Reproof to the Monthly Reviewers, and a Conversation between an Elector and his Representative. In a Letter to Sylvanus Urban, Esq; 8vo. 3s. sewed. Bladon. 1770.*

IN this miscellaneous publication the Author goes through a particular examination of the case of the Irish chairmen, who were convicted of the murder of Mr. Clark at the Brentford election; and he *re-tries* and *acquits* them on the evidence of the sessions-paper, in which their Old-Bailey trial is recorded. We are sorry he had no better evidence, no authority more indisputable than those papers.—He has, however, made the best use of his materials, and given the public an excellent *critique* upon the subject.

This *examen* is preceded by a piece of witty, humorous, and severe ridicule upon Mr. Wilkes, and the leaders of the *opposition*\*, who made a *party affair* of the accident.—He also dissents, entirely, from the judgment of the Monthly Reviewers, as given in their account of Foot's, Ingram's, and other pamphlets; and his charge against us amounts to this:—‘That by placing the *fullest confidence* in the report of a *faction*, utterly unworthy of any credit at all, you’ [the Reviewers] ‘have, altogether without *intending* it,’ [Sir! your most obedient!] ‘violated *truth*, to which in general you pay so conscientious a regard;’ [your very humble, again!—but that *in general*, by the way, is an ugly drawback!] ‘greatly contributed to confirm the factious part of the public in their *error* and their *rancour* respecting the pardon in question; and, in some degree, *injured* a — whom, for his many virtues, you love and honour, by misrepresenting the facts on which the pardon was founded †.’

An heavy charge, indeed! and the subsequent inference is not much lighter. ‘Permit, Gentlemen, says he, a constant reader of your Review, and who esteems your sense and know-

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\* To this part of the work the title *Æolus* more particularly refers. The hint seems to have been borrowed from Swift's account of the *Æolists*: John Wilkes is the British *Æolus*, and the hero of the present performance.

† We are the more obliged to this gentleman for the very favourable opinion he has expressed of us and of our labours, and value ourselves the more for the handsome things he has said of us, in his 79th and 80th pages,—as he declares he has not ‘the least knowledge of any of us, by name or by person.’

ledge, and highly honours your general attachment to the causes of *benevolence* and *truth*, very plainly to tell you, that *one* of these *three things* must happen :

‘ I. That you *prove* from the *trial* the *conviction* of the chairmen by several witnesses, beside F—, of the guilt you ascribe to them :—that you also prove Balf or Macquirk *gave the blow* :—and again, that these men assaulted and wounded Clark ; for all this you *positively assert*.—If all this is proved to be true, it follows, that these men, by their own proper acts, were *morally* as well as *legally* guilty (if the blow was mortal) of murder in its highest enormity ;—and as murderers to this clear amount of *actual* not *implied* guilt, improper objects of his majesty’s clemency.

‘ II. If you *cannot* establish the *truth* of your *assertions*, you must publicly *retract* them [so we will, when we see *sufficient* reason for it] and own your mistake in the most explicit terms.

‘ III. In case you fail in both the other conditions, your assertions must remain, to the disgrace of your Review, [hard words, indeed, Mr. Æolus !] *detected, manifest, malignant, falsehoods.*’

To this we shall only reply, in brief, that we are not, in the least degree, conscious of having ever uttered or abetted any manifest or malignant falsehood, on this or on any other occasion ; that we drew our idea of the chairmen’s guilt from such circumstances as then occurred to our knowledge and belief, exclusive of the printed account of the Old-Bailey trial, which to this hour we have not seen ; that we do not yet perceive the least reason to alter our opinion,—no, not even after an attentive perusal of this elaborate commentary on the sessions-paper ; and, moreover, that we are verily persuaded that the author of *Æolus* himself, had he been near the scene of action, would have seen things in a light very different from that in which he has viewed them, at a great distance from the capital (for such he intimates his residence to be) and through the imperfect, dusky medium of the *short-hand reports* to which he is principally, if not solely indebted for his information : indeed he acknowledges that he hath ‘ no other authority.’

To put in a *formal, argumentative* reply to the charge brought against us by this ingenious Writer, in a discussion of near 60 pages, would lead us too far astray from the immediate duty and current business of the month ; beside, the subject of poor Clark and his wound is now grown too stale for us to harrow up, and present to the offended nostrils of our Readers ; who have certainly had enough of Balf and Macquirk, and the Brentford election. We shall, therefore, leave this matter as it lies, before the impartial public. If we have too hastily pronounced upon any circumstance that we had occasion to mention in our review of the pamphlets which appeared during the heat and hurry

hurry of that famous controversy, if we then inadvertently said any thing that was wrong, nothing that we now say will make it right. But, in truth, we do not apprehend that we have any thing to retract. If we have seen things in a light different from that in which some others have viewed them, it is the common case, and what every man is liable to in matters of opinion and dispute. The Author of *Æolus* thinks, from reading the sessions-paper, that the chairmen were innocent; we thought, and we still think, *one* of them at least ought to have been hanged; and so, we verily believe, do great numbers beside; particularly of those who saw what passed at the Brentford election\*: of the *real* circumstances of which this gentleman appears to have been, indeed, very partially informed.

And here it may not be improper to remark, that if it be requisite, and high time, as it surely is, to put a stop to the abominable practice of election *club-law*, it was as right to begin the work of reformation at the juncture of which are speaking, as at any other; and that if ever a proper object offered to make an example of among those hireling ruffians, who are ever ready to knock people's brains out at half a crown a head, the person we have in view; was, of all men, perhaps the fittest. But as it may be thought somewhat invidious (though he is now out of danger) to enlarge on the character of this *desperado*, we shall only add, for the sake of the public, our sincere wish that his future course of life may be more innocent than the past.

In the latter part of this well-written, and, indeed, very entertaining performance, we have a most curious dialogue, or conversation, *supposed* to have passed between the Author and his representative in parliament; in which the character of a modern patriot is well roasted, and properly served up, for the entertainment of the public.

On the whole, we cannot but consider this production as well fitted to give one of the severest blows that hath yet been aimed at the present opposition, and at all who have appeared in connexion with it. The Author writes like an honest man, who hath no dependance on, nor personal regard for, any person in power, and who hath *really* nothing in view, from the em-

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\* Those, too, who were present at the Northampton election, previous to that for the county of Middlesex, cannot have forgotten how forcibly he there exercised his electioneering talents; of which many a bruised limb, and many a broken head, bore ample testimony. In short, such has long been the character of this Herculean *Infant*, as he was called, that there was not a sober inhabitant in the neighbourhood of Covent Garden, where he was best known, who did not greatly rejoice at the prospect of his *elevation*, before the royal clemency otherwise disposed of him,

ployment of his pen, on the present occasion, but the peace and prosperity of his country †. His book appears to have been *written*, though but lately *published*, some time before the duke of Grafton quitted his post at the helm of administration ; but there is nothing in it, in any degree, flattering to his Grace. ‡ 'Tis not, says he, the exchange of a jockey D— for a jockey M—, nor the exchange of one jockey for another, but the total extinction of *jockeyship itself*, with all its *monstrous enormities*, that the public safety *demand*s from the great.—I honour, my Lord D—, your parts, your abilities, your firmness in the service of your country. I honour, my Lord M—, the high merit of your private character, and I respect the general esteem it has attached to you, as a worthy and benevolent English gentleman. But, for God's sake, is it *possible either* of you can *expect*—is it not absolutely *impossible either* of you should *obtain*, upon the genuine constitutional *moral* principles of the British government, the public esteem and confidence, as ministers, when, in the full observation of that public, you are *false* to your *fortunes*, to your *dignities*, to your *families*, by a base prostitution of ALL to the artifices, to the rascality, to the support of sharpers, bucks, grooms, scoundrels, and gamblers? Will not such evil communication *infallibly* corrupt better established manners than nobility can lay claim to? And will not the public *justly* infer, that if you spare not your *own* fortunes and honours from *such* shameful abuse ; the revenue and honour of the public will be laid *quite open*, while you are in power, to the rapacity of the same race of plunderers, without reserve or restraint?"—In short, he most justly infers, and it is the great point for which he contends throughout the chief part of his book, that ' nothing but *moral order* among the great, can make *them* worthy of public trust ; nothing but a restitution of *moral order* among the people, can make *them* capable of *civil rule*.'

Thus far with regard to the Author's motives, principles, and spirit. In respect of his abilities, in general, we can only say, that in *reasoning* he has the precision of a philosopher, and in *pleasantry* he has the humour of a Swift :—with a dash of Swift's *indelicacy* too.

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† *Interested* views, indeed, he professes to have, but these will be best expressed in his own words: ' As a Briton, justly alarmed for the honour and stability of that government which is to protect his All, and not as a *prostitute advocate* for any of its administrators—I give my free-born sentiments, &c.'—In another place he says, ' I write merely as one of the vast multitude that must partake of that *poorwhelming* ruin, into which the senseless unmeaning *faction* of the present time is *precipitating* this unhappy country.' And there is such an air of *seriousness* and *feeling* in his manner, in making these declarations, that we give him entire credit for his sincerity.

## MONTHLY CATALOGUE,

For JUNE, 1770.

## RELIGIOUS and CONTROVERSIAL.

Art. 12. *Remarks on the Principles and Spirit of a Work entitled, The Confessional. Being a Sequel to the second Edition of A full Answer to the Essay on Spirit.* By the Rev. William Jones, A. B. late of University College in Oxford, and Rector of Pluckley in Kent. 8vo. 2s. 6d. sewed. Robinson and Roberts, &c. 1770.

**M**R. Jones falls upon the author of the Confessional,—with what temper, and in what sort of style, the Reader will learn from the following paragraph, extracted from his preface :

Speaking of the *Three Letters* \* which have been addressed to Mr. Blackburne, and which he considers as a ' fair and full confutation of the Confessional, he observes, that there are readers who will hardly be at the pains to follow the argument to such a length ; as there are doubtless some admirers of the Confessional who have not had patience to attend their guide through all the multifarious *doublings and turnings of his historical LIBEL.*' Therefore, says this candid, meek, and polite Remarker, ' I thought it might be of use to shew the author's mistakes in a smaller compass ; for if his principles are agreeable *neither to scripture, nor reason, nor the universal practice of Christians* in all ages, *scurrilous anecdotes, and scraps of history*, pointed against the CHURCH and CHURCHMEN, with all the art the author is master of, and *more invectives than any dictionary can supply him with*, will never compensate for such a defect, but in the opinion of those who are under the same prejudices with himself.'

Of this Writer's theological principles, and of his manner of writing, we have, on former occasions †, endeavoured to give our Readers a competent and just idea ; and a few strictures have been offered on some things advanced by him, on particular points of what is called orthodoxy, as well as on the subject of natural philosophy ‡. On the whole, we have not expressed the most favourable opinion of Mr. Jones's abilities ; but that justice which is due to all men, and all parties, obliges us to observe, on the present occasion, that we think he appears to somewhat more advantage in his present production ; although we are as far from considering him as an equal match for the masterly writer of the Confessional, as we are from inclining to subscribe to that system of divinity for which Mr. J. is so warm and zealous an advocate. Those, however, who are desirous of entering into the arguments that are brought by this Gentleman, in aid of what has been offered by the Waterlands and the

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\* See Review, vol. xxxviii.

† See our account of his Full Answer to the Essay on Spirit, Review, vol. ix p. 127. and of his Catholic Doctrine of the Trinity, vol. xvii. p. 284.

‡ See our account of his Essay on the first Principles of Natural Philosophy, Review, vol. xxvii. p. 122.

Traps, and other champions of Athanasianism and church-authority, with all their sacred train of tests, and articles, and prescriptions, and subscriptions, &c. &c. will here find that our Author hath as much, and as much to the purpose, to say in support of his cause, his creeds and confessions, his articles and ecclesiastical establishments, as the best of 'em. Aye, and that he can abuse, and rail at, your Clarkes, your Hoadleys, your Whistons, and your Claytons, as piously as Athanasius or Calvin themselves could have done, had they lived in the days of these notorious heretics.—It was indeed said, by a celebrated wit and preacher now living, by way of sarcasm on a gentleman with whom he had a controversy, “Let him rail on—he can do nothing else.” But this is not seriously applicable to the Author of the present Remarks; nor will the learned writer of the Confessional, against whom some able pens have been drawn, find him one of his most contemptible opponents.

Art. 13. *Sermons principally addressed to Youth. To which is added, a Translation of Isocrates's Oration to Demonicus.* By J. Toulmin, A. M. 12mo. 3s. sewed. Baldwin, &c. 1770.

These are sensible, serious, practical sermons, and seem very well calculated for the benefit of those to whom they are immediately addressed. The translation annexed to the discourses is added, we are told, because it falls in with the design of their publication, that of infilling into the minds of youth the sentiments of wisdom and virtue.

Art. 14. *God All in All. Being a Letter to the Baptist Church Meeting at Goodman's Fields, London, under the pastoral Care of the Rev. Mr. Abraham Booth.* By S. W. who was ejected by the said Church, 21 Feb. 1770, for not believing that the Man Christ was God. To which is added, a few Thoughts on the distinct Properties of the intelligent and material Creation, and the Relation they are kept in by God to each other in the human Body and Soul. 8vo. 1s. Bladon.

The world has very little to do with these private disputes, and it is pity any society should be exposed by them. This performance may, however, among other instances, serve to convince us, that enthusiasm and rhapsody are not confined to any particular set of opinions. Any farther notice of the pamphlet is quite unnecessary: it is sufficient just to say that such a one is published, and might well have been spared.

Art. 15. *Observations upon three Sermons, preached by the Rev. Mr. Gaunt, at St. Martin's, Birmingham, intitled, The Impossibility of being saved by Faith without Obedience; tending to point out some of the Fallhoods and Contradictions advanced by that Author.* 8vo. 6d. Polingsby. 1770.

This Writer is very severe upon Mr. Gaunt's three discourses, which he pronounces to be a mere *jumble of words*, without matter, without argument, and without meaning: a censure not uncommonly passed when prejudiced persons are attacked in some favourite opinions. Mr. Gaunt is charged with contradicting himself, one while saying, that men are justified neither by faith, nor by acts of righteousness and virtue, but only by the merits of him who *became obedient*



obedient unto death, even the death of the cross, and another while declaring, we may properly enough affirm, that a man is justified by works. He is farther charged with contradicting the articles and homilies to which he had subscribed, and with falsely quoting one of those articles. But we must leave him to plead his own cause, and defend himself as well as he can.

Art. 16. *An Essay on the Epistle to the Romans; with Notes. Designed as a Key to the Apostolic Writings.* By J. C. Author of the first Part. Part II. 8vo. 6d. Johnson and Payne. 1769.

This little pamphlet, consisting of eight pages beside the preface and title page, carries on an essay begun sometime ago\*, and, we suppose, to be farther continued. In the former part the Author had given what he calls a short and comprehensive view of the gospel of man's salvation: that was extended to the 27th verse of the third chapter, with which this second part begins, and which he thus paraphrases: 'Now what think ye of meriting eternal life? Glorifying in the flesh, you see—from the foregoing summary of religion, v. 18—26—is for ever abolished.—*The law condemns the whole human race, and the gospel proclaims the sentence just.* How then do ye expect to be justified? By your own performances? No, surely: it must be by the object set before you in the gospel, or Christ hath died in vain—If there had been a law given that could have given life, verily righteousness had been by the law. Gal. iii. 21.'

There is something peculiar in this Writer. In a note on the verse he says, 'Upon a cursory reading, it looks as if the *gospel* only excluded boasting, and the *law* entered not into the Christian covenant. But by attending to the scope of the epistle, and preserving the thread of discourse, a judicious reader, not tied to system, will find the law excludes boasting, as well as the gospel, and the gospel includes working as well as the law—and that the apostle is not speaking of justification by faith nor works, in the common acceptance of the words, but of salvation by grace according to the constitution of the gospel. Faith stands for the object of faith, and works for the law in general. To interpret otherwise, is to make that great master of reason, St. Paul, contradict himself, which is too often done by his commentators.'

Towards the close he has this reflection: 'How much then is it to be wondered at, that the same veil by which the *Jews* are wilfully blinded to this day—should so long hang over the face of the *Gentiles*, under the light of the gospel! Washing a cup or a dish, or performing any ritual, rather than try their deeds by the moral law—lest it should convince them of sin, righteousness, and a world to come. Any thing for *Jew* or *Gentile* but the *moral law*!' Such observations this Writer draws from, and founds upon, the texts in question, according to the explication he gives.

Art. 17. *Reflections on the Seven Days of the Week.* 8vo. 6d. Rivington. 1770.

In these Reflections we see, with pleasure and reverence, the pious and good disposition of the Writer; who, as we learn from the prefixed advertisement, was a lady of some distinction, lately deceased.

\* See an account of the first part, Rev. Nov. 1768.

Art. 18. *Scripture interpreted by Scripture; or, the Doctrine of the Trinity deduced from the Old and New Testaments.* By Sir John Thorold, Bart. 8vo. 2s. Rivington, &c.

It is not very common in the present day to find persons of rank interesting themselves in religious subjects, and appearing publicly in their support; but whenever they do this, and seem to do it from worthy motives, they are entitled to respect, even though they should be mistaken in their opinions. Sir John Thorold, we apprehend, is of this number, and has, we have been told, much better claims to esteem and regard than can rise from title or any external advantages, or mere literary abilities. His view, in the present publication, is, without doubt, to do service to his fellow-creatures, by supporting what he thinks a clear and essential article of divine revelation, and very necessary to be embraced by Christians. After having observed in the preface, that the infinitely wise and gracious Author of our being, who hath indued us with the faculty of communicating our thoughts to one another, hath been pleased, in several ways, to communicate his will to men, he thus farther proceeds, 'To deny the *possibility* of God's doing this, is to deny his *power*.—To deny the *probability* of it, on fitting occasions (of which occasions *he*, and *he alone*, is the *judge*) is to deny his *goodness*.—And against evidence, to deny the *reality* of it, is to deny his *veracity*.—It is to sin against God; and it is to sin against man: inasmuch as it attempts to *invalidate the authority* of testimony, divine and human.—Nay, by such irrational perverse behaviour, man sins against *himself*; since, by believing nothing but what falls under the cognizance of his own senses;—by denying the authority of *moral evidence*, he renders himself *unfit*, and to say the truth, *unworthy* to be a member of *civil society*.'

We presume that the worthy baronet would not extend his meaning, here, to persecute any persons who in speculative matters should happen to differ from himself: but to proceed with his own reflections: such a one, he adds, 'excludes himself *also*, on his own principles, from the pleasure and profit of *historical narrations*, ancient and modern, foreign and domestic.—The revelation, which the sovereign Proprietor and Ruler of the universe hath vouchsafed to make to mankind, for reasons infinitely wise and good, is committed to *writing*.—In these *divinely inspired writings* is contained the doctrine concerning the *divine essence*.—Whether this doctrine hath been collected in the ensuing sheets with *fidelity* from the *holy scriptures*, is submitted to the *calm, dispassionate judgment* of the *serious and candid reader*.'

The arguments here offered in defence of the doctrine are the same with those which have been repeatedly and largely considered by different writers upon this subject, though here thrown together in somewhat of a different form. He takes notice of the supposed alteration of the famous text in the first Epistle to *Timothy*, ch. iii. 16, and of the interpolation which had been charged on 1 John v. 7, 8, and proposes some particulars in vindication of the last mentioned passage; but observes, that should the alteration and the interpolation be admitted as fact, nevertheless these texts, in his opinion, when considered in connection with several others which he brings,

brings; would plead in favour of the cause he has espoused. He lays considerable stress on 'the plain intimation which, he says, we find at our entrance into the scriptures of truth, of a plurality of *some-whats* (which for want of a fitter word are termed *persons*) in the Godhead. This intimation (he adds as others have done) is conveyed by the three following expressions,—*Elohim*, He created the heavens and the earth;—*Elohim*, He said let us make man, &c.—*Jebovab* *Elohim* said, behold! the man is become as one of us.' These things have been often canvassed by other writers, we shall therefore take our leave of this, we believe, well meaning Author, without farther reflections.

Art. 19. *A Treatise on the Existence of a Divine Being from all Eternity. To which is annexed, a succinct Treatise on the Immortality of the Soul. Illustrated to Demonstration.* By Christianus. 4to. 1s. Norwich printed, for the Author, and sold by Wilkie in London.

Different writers have different motives for presenting their productions to the world. This Author, in his introduction, tells us, that it is a sufficient apology for any man who wishes well to his country, to offer his thoughts when he can have no other end in view but the public good. Besides this introduction, the work is farther ushered in by an anonymous letter, which is one among many received, it is said, from several judicious persons, desiring that this Treatise, first written for the instruction of a private family, might be made public. Then follows a dedication of it to the moral and virtuous, which is concluded by a Latin sentence in capitals, *SUCCESSUS A DEO EST*, englished in the same CAPITAL manner, *SUCCESS IS FROM GOD.* To this is added, an address to the Public, in which, among other things, it is observed, that as poor mechanics cannot purchase a number of books 'this Treatise will not only inform them, but will also establish a well-grounded belief on the existence of a God from all eternity, and will save the expence of many volumes, yet answer the same end, we suppose, should have been said. As to the Treatise itself, it contains, no doubt, many good observations, but often strangely and incoherently expressed and put together. The Writer had probably a good design in view; but we will say no more, lest it should be found that he is rather the object of pity than of censure.

Art. 20. *A Treatise of the Visitation of the Sick, or of the Duties of the parochial Clergy, which concern those that are dangerously ill. Published for the Use of young Divines, and those who have not been much conversant in this important Duty.* By John Stearne, D.D. Attempted in English by a Country Clergyman. 12mo. 1s. 6d. Exeter printed, and sold by Law in London.

The Translator tells us, 'there is such a particular vein of piety and good sense in this small Christian manual, which is in very few hands, that he thought a plain and familiar translation of it out of the Latin into the English language might be of particular service.' In support of his supposition he urges the authority of Mr. Boswell; who, he says, in his *Method of study*, after speaking of the difficulty of this part of the pastoral office, and the impracticability of giving rules that shall answer all the emergencies attending sick persons, further adds, 'however, some general directions of this kind may

not be unserviceable. The best of your little useful treatise, entitled, *Treatise on the subject in a particular manner*, sent W. This author appears to have studied the subject in a particular manner, and to have had a mastery all the cases and spiritual indispositions; he having mentioned almost to, and directed suitable applications, that sick persons are liable them. for the cure and removal of

The Author himself tells us, that his sole end in this publication is to lay down such rules as may be of use to the clergy and ministers of the gospel, and which in particular may afford some help to the younger and less experienced part of them; and relying, he adds, these accounts taken from meekness and despair of attaining my end. After serve, that it seems on the book itself, we need only farther proposed, and is, we, *Usage*, the whole very well adapted for the end profit contribute to, believe, carefully translated. How much would but part of the clergy respected, did they in general pay recommend attention to the duty of their office which is here own character! How much more honourable would it prove to those avocations, as well as beneficial to society, than many of those Ar. City their order, and religion itself is greatly injured.

Art. 21. *An Exposition of the Catechism of the Church of England, by Question and Answer; designed chiefly for the Use of Schools.* By Thomas Vivian, Vicar of Cornwood, Devon, and formerly of Exeter College. Oxford. 12mo. 2s. Dilly.

In the dedication of this work to the Bishop of Exeter, the Author speaks of the care and attention his lordship has paid to the business of confirmation, and expresses his hope that, under his lordship's patronage, this Exposition may be serviceable to promote that religious knowledge expected in them who came to be confirmed.

The Church Catechism is here first given, with several marginal questions to be put to the children, in order to lead them, as it were of themselves, into some notion of the meaning of what they repeat. To this is added, and what is the chief part of the book, a much larger catechism, founded on the same plan, which treats of the various heads of religion and duty, all of them attended with some texts of scripture. The Author appears desirous of doing good; and it is honourable to a clergyman strenuously to labour for conveying religious instruction, especially among the younger members of society.

Art. 22. *Mystery unmasked, addressed to People of any Religion, and those of none. Being a Treatise tending to reconcile the most abstruse Branches of Christianity to Reason: As, the Trinity; Original Sin; Free Will; the Eucharist; Christ's Descent into Hell; the Resurrection. To which is added, Sentiments concerning extempore Harangues; a Form of private Prayer; and two Psalms in English Verse: One more particularly adapted to the Jews; the other suitable both to Jew and Gentile.* By Aurelius Clement of Pembrokehire, B. A. late a Scholar of St. John's College, Cambridge. 8vo. 2s. sewed. Whiston.

As the pamphlet itself consists chiefly of extracts from old parliamentary records, it is not easy to give more than a general idea of the tendency of it; and this being done to our hand by Dr. Lucas, in his dedication to the Lord Lieutenant, we shall quote the passage in his own words:

Our national constitution, with parliaments, instituted upon the model of those of England, and established by the most sacred authority of living records, we are taught by your excellency's authorised pamphlet, to be but ideal or absolute nullities: according to this new doctrine, nothing is to be moved in either house of parliament, but such as is judged fit to be dictated by the prerogative, through the king's viceregent and privy council. By this, it is asserted, that, though in England, the power of moving for and framing laws, is vested in both houses of parliament; in Ireland, that power is vested in the prerogative alone; or to use the author's, which I may now call, your excellency's, words; "In Great Britain the parliament are the formers or promoters of the law; in Ireland, the king, by his chief governor and council; in Great Britain, the final decision, by affirmation or negation, rests in the king; in Ireland, it rests in the parliament."—If this doctrine be enforced, as this pamphlet was published by authority, how vane and chimerical are the received notions of our government, though established for several centuries among us, by the most sacred authority, upon the plan and principles of the government of England?

But, though this innovation may be thought humiliating enough to a parliament, formerly derived, but now to be perverted, from the same salutary source of the British legislature, being thus to be levelled with the pitiful remains of the parliaments of France, yet subsisting, by the tyrant's permission, for registering his arbitrary edicts; this pamphlet, published by order, and under the sanction of your excellency's authority, no doubt, for new modelling this government, adds another body to the legislature: for, not content with the share the privy council now assumes in the legislature, which is no less than that of a fourth estate; by the doctrine of this pamphlet, thus authorised by your excellency; they are not only to assist the chief governor in preparing such bills and other matters, as are to be moved by their permission, in parliament, but they are to have seats, with deliberative voices, in the house of peers.'

There is a tartness throughout Dr. Lucas's address to his excellency, which will be better relished by Irish than by English patriots, who have enough of that kind of entertainment at home prepared on their own account.

Art. 25. *The Political Detection; or, the Treachery and Tyranny of Administration, both at home and abroad.* Displayed in a Series of Letters signed *Junius Americanus*. 8vo. 1s. Oliver. 1770.

Although there is something illiberal in the manner, and malignant in the spirit of this American *Junius*, yet there are in his letters many animadversions on the conduct of administration, particularly with respect to the colonies, which are worthy of public attention and enquiry. These letters were originally, like those of the British *Junius*, printed in the news-papers. This collection of them com-

mences

monies at July 9, 1769, and ends with March 3, 1770.—*To be continued.*

Art. 26. *The American Gazette*: Being a Collection of all the authentic Addresses, Memorials, Petitions, and other Papers, which have been published from the Date of the circular Letters, sent from the Assembly of Massachusetts Bay in February 1768, to the present Time. Including a Journal of American Transactions, and the interesting Correspondence between Governor Bernard, General Gage, and the Ministry, &c. &c. The Whole calculated to exhibit an impartial Review of the present unhappy Disputes between Great Britain and her Colonies. N<sup>o</sup> VI. 8vo. 1 s. 6 d. Kearsley, &c.

The above concludes this collection; the first number was announced to our Readers in the 39th volume of the Review, p. 326. A General Index, and a Table of Contents, to the volume, are given with this number.

Art. 27. *An Oration*, delivered by the Rev. Mr. Horne, at a numerous Meeting of the Freeholders of Middlesex, at Mile-end Assembly Room, March 30, 1770, to consider of an Address, Remonstrance, and Petition, to his Majesty. Containing a minute and circumstantial Detail of all the Grievances and unconstitutional Steps which have been taken, from the Seizure of Mr. Wilkes's Papers to the present Time. With many spirited Remarks, and several Pieces of secret Intelligence of a very interesting Nature, not known to the Public before. 8vo. 6 d. No Publisher's Name. Advertised for Wheble.

This circumstantial title-page sufficiently speaks the import and contents of Mr. Horne's very popular harangue; of which, from its conformity with the accounts given in the public papers, of what passed at the famous Mile-end assembly of March 30, this seems to be a pretty faithful echo.

Art. 28. *A Letter to the Rev. Dr. Wilson, Prebendary of Westminster, and the Rev. Mr. Horne, Minister of New Brentford, on their political Conduct; with an original Picture of modern Patriotism.* 8vo. 1 s. Brough.

A brotherly Remonstrance against the political conduct of the two gentlemen above-mentioned. The Author, who signs himself—'One who is less than the least of all Curates,' counsels his reverend brethren to 'let their zeal for patriotism be tempered with prudence'—to 'prove themselves dutiful and peaceable subjects'—to 'consider seriously the ordination-office, together with bishop's Burnet's Pastoral Care, and not to hunger so much after the thin and meagre diet of the Popularis Aura, as "that most solid and substantial MEAT, which endureth unto everlasting life."—This is good advice; but the Author writes, for the most part, in such a peculiar strain, that it is not always an easy matter to distinguish between his serious and his ludicrous intentions,

## P O E T I C A L.

- Art. 29. *Party Dissected; or Plain Truth: A Poem.* By a Plain Dealer. 4to. 2 s. Bell, &c. 1770.

Prefixed to this rhyming declamation against Faction, the Reader will find an *Apology* for the Author, addressed to the Reviewers; in which are the following verses:

‘ Long has the Author of the following lines,  
Amus’d himself in coupling rustic rhymes;  
But never dar’d t’ appear in print before,  
Or of effects, the causes to explore:  
At last, exposing the unfinish’d page,  
He dreads your censure, and expects your rage;  
A just decree his reason will restore,  
If you command, he ne’er will scribble more:  
To your decision, he submits his cause,  
With due obedience to your mental laws.’

We are sorry that truth and integrity will not suffer us to declare ourselves as much pleased with the poetry as with the modesty of this *young writer* (for such he professes himself to be) and that we cannot even think of injuring an ingenuous well-meaning youth so much as we certainly should do, were we to encourage him to persist in an application to the Muses, of the success of which we have, indeed, very little expectation.

- Art. 30. *The Poetical Works of W. Woty.* 12mo. 6 s. sewed. Flexney. 1770.

Yet if good-nature ask one sprig of bays,  
Pardon the trifles which you cannot praise.

*Vet. Anon.*

- Art. 31. *The second Chapter of the Prophet Joel versified.* By T. A. Student of Trinity College, Cambridge. 4to. 6d. Beecroft.

The production of some young man who has, probably, been spoiled by the indulgence of his parents. His tutor, however, if he knew of this publication, ought to have saved both his unfledged pupil, and the learned society to which he belongs, from the disgrace of it.

- Art. 32. *The Summer Day: A Poem, in four Cantos. Morning Noon, Evening, and Night.* 8vo. 2 Parts. 4 s. Robinson and Co. 1769.

The Author of this descriptive poem is by no means deficient in imagination, but we can say nothing in praise of his versification.

- Art. 33. *Julia to Pollio, upon his leaving her abroad.* Written some Years ago, and now first published from the original Manuscript. 4to. 2 s. Robinson and Co.

This poem is written under the idea of real characters. The well known amour of Lord P—— and Miss H—— is the subject.—Julia complains with some passion, but with little poetry.

H U S B A N D R Y.

**Art. 34. *Essays on Husbandry.*** Essay I. A general Introduction, shewing that Agriculture is the Basis and support of all flourishing Communities; the ancient and present state of that useful art; Agriculture, Manufactures, Trade, Commerce, justly harmonized; of the right Cultivation of our Colonies; together with the Defects, Omissions, and possible improvements in English Husbandry. Essay II. An Account of some Experiments, tending to improve the Culture of LUCERNE by Transplantation, being the first Experiments of this Kind hitherto made and published in England; from whence it appears that Lucerne is an Article of great Importance in English Husbandry. The Whole illustrated with five Copper-plates, and 25 Representations cut in Wood. To which is prefixed an Epistle Dedicatory in Verse. By the Rev. Walter Harte, A. M. Canon of Windsor, and Chaplain to the Earl of Chesterfield. The second Edition. 8vo. 5 s. 6 d. in Boards. Bath printed, and sold by Johnston, &c. in London.

Of this useful and entertaining work an account was given in our 32d vol. p. 81, *et seq.* It was then published without the Author's name; and its being now acknowledged by Mr. Harte, is the reason of our mentioning the present edition.

N O V E L S.

**Art. 35. *The Maid of Quality; or, the History of Lady Lucy Layton.*** 12mo. 2 Vols. 6 s. Vernor.

Lady Lucy Layton is led through a long laboured labyrinth of lamentable distresses, before her title to nobility is discovered; and the intricate adventures of her and her friends, until terminated by a cluster of marriages, may prove very agreeable to such readers as love to have their expectations kept continually on the stretch, and to be perpetually surprised. In this view the story is not unenterprising, though the vicissitudes are brought about by some very questionable and, we hope, unnatural characters. Libertines, indeed, are too frequently seen; and if among these some may be found perhaps totally corrupted, to the eradication of every moral principle, it is hardly doing youth any good service to single out such disgraceful pictures of human nature; and still less so, to heighten the colours by what is certainly a prostitution of the powers of imagination. It is true there are specious arguments used in favour of such exhibitions; but all the wit in the Beggar's Opera does not atone for the representation of it.

**Art. 36. *The Younger Sister.*** 12mo. 2 Vols. 5 s. sewed. Lowndes.

Could the generality of novel writers be supposed to labour in that department in hopes of reputation, their case would be unfortunate; as, after a transitory perusal, the adventures they form are commonly thrown aside with dissatisfaction, and are never thought of more. But as solid pudding is no contemptible gratification to us authors, if the critic cannot in conscience bestow the empty praise also, let him not deny the charitable wish of a comfortable portion of the former, should the history of Miss Somerset, and her numerous friends,



friends, huddled together in the present narrative, happily furnish any to the industrious biographer. If a wish of this sort, which is far from being a niggardly one, will excuse us to the Author for not entering into the particulars of a tale so very like other tales, not to extend the comparison to real life, we are satisfied too.

Art. 37. *Fatal Friendship; a Novel.* By a Lady. 12mo. 2 Vols. 5 s. sewed. Lowndes.

The friendship between two young ladies, which operates to an incredible degree of refinement, is, by a rivalry for the same gentleman, and his attachment to one of them, rendered fatal both to him and her. Thus the catastrophe is affecting, while the letters are written in a lively agreeable style.

Art. 38. *The Life and extraordinary Adventures, the Perils and critical Escapes of Timothy Ginnadrake, that Child of chequered Fortune.* In 3 Vols. 12mo. Vol. I. 3 s. 6 d. sewed. Bath printed, for the Author, and sold by Doddsley, &c. in London.

As this work is printed by subscription for the Author, and only the first volume has made its appearance, we shall defer our account of the work till it is completed.

Art. 39. *Henrietta, Countess Osensor; a sentimental Novel, in a Series of Letters.* By Mr. Treysac de Vergy, Counsellor in the Parliament of Paris, and Editor of the *Lovers* \*. 12mo. 2 Vols. 6 s. bound. Rofon.

Mr. de Vergy has, for once, tried his hand at a *decent* novel. Here is no lewdness; nothing vicious nor favourable to vice: yet, in truth, the Author seems to be gotten so far out of his element, that he has given us a work in which, at the same time that there is little to censure, there is nothing to praise. Readers advanced in life may peruse it without pleasure or disgust; and those of younger years will run it over without entertainment or instruction. We do not, however, mean to pronounce it absolutely a *dull* performance. There is something sprightly in this Writer's manner; and yet, unhappily, this book is neither delightful nor interesting. In short, it is an out-of-the-way production; and if our Readers desire to know more of it, they must peruse it themselves: for, be it honestly acknowledged, we are quite at a loss to delineate its character: nor will Mr. de Vergy's own very brief account of it be much more satisfactory. Speaking of it himself, in his preface, he says, 'of Henrietta I'll say but this—all the characters are new—if *good*, the public will do it justice; if *bad*, to commend it would be ridiculous.'—For the *novelty* of his characters, however, we hardly know how to take the Gentleman's word; as we think them all common enough,—except that of Henrietta's mother. She, indeed, is the oddest composition of pride, ambition, and female sophistry we ever met with: a sort of unprincipled fine lady, intended, perhaps, for a copy of one of those notorious originals, the V——s or the H——s of the present age.

\* See Review for December last, p. 480.

**Art. 40.** *The History of Sir Charles Dormer and Miss Harriet Villars: In which are exemplified, from a late Catastrophe in real Life, the Contrast of Virtue and Vice, and the dangerous and fatal Consequences arising from Confidants and Intermeddlers in Family Affairs.* By a Lady. 12mo. 2 Vols. 5 s. sewed. Rofon.

Mr. Boyle, in his *Occasional Meditations*, speaking of plays and romances, which even in his days, he says, made up the libraries of gallants, and filled the closets of the ladies; immediately adds, that the Devil is not only a liar, but the father of lies, that is, the great patron and promoter of falsehood. And truly to whatever good purposes fiction may be sometimes applied, the long established demand for the manufacture gives some degree of credit to the patronage Mr. Boyle mentions.

The romance now before us (which though ingeniously stretched to two curious *open-worked* volumes, would hardly fill a good old-fashioned twelvepenny pamphlet) reads with some decency till the hero and heroine are married; when a character, depraved beyond all credibility, is introduced to disturb their repose, under the name of Kitty Thornton. The story is terminated so absurdly as not to be worth attention; and tho' it is said to be written by a lady, it is hardly probable a lady (of any decency, which indeed was not added) would defile her pen with such detestable sentiments, and such prophane exclamations, as those which mark the character of this Miss Thornton; unless, indeed, we first suppose that there may be such ladies as Miss Thornton existing.

## MISCELLANEOUS.

**Art. 41.** *Impartial Observations on the Reigns of the Kings of Great Britain, of the illustrious House of Hanover. With the Behaviour of the English in each Reign.* 8vo. 6d. Jones in the Strand.

This Observer speaks of the misbehaviour of our countrymen to their princes of the Hanover-family, from his memory, having, he says, 'lived in five reigns.' It does not appear what countryman our Author himself is; but it is evident that he is no way disposed to judge too favourably of the English, whom he represents as a factious discontented people, ever dissatisfied with those who bear rule over them. But it is no wonder that he deems thus severely of this nation in particular, since he does not seem to entertain a more favourable opinion of the human nature in general. For, speaking of the late Duke of Cumberland (who, he says, was, at his first going to reside at Windsor, 'looked upon there with derision and contempt, till they found, by experience, his natural, humane, and benevolent disposition, when he became as it were their idol')—'This shews, says our notable *Philanthropist*, a depravity of human nature, in refusing to think well of another [*who or what?*] till it is impossible to think otherwise.'—So here is a writer abusing a people for not thinking or speaking too well of their governors, while he is, himself, traducing the whole rational creation!

**Art. 42.** *The Destruction of Trade, and Ruin of the Metropolis, prognosticated from a total Inattention to the Conservancy of the River Thames.* Addressed to the Master, Wardens, Assistants, &c. Elder Brethren of the Trinity, by their affectionate Brother Mercator. 4to. 1s. Newbery.

This important subject was lately considered by Sir Stephen Theodore Janssen, in a letter to the late Lord Mayor\*. Mercator thus predicts the tendency of the embankments now carrying into execution:

‘Embank the north side of the Thames, that will throw the current over upon the south side—The south side will then be deluged;—Embank that also—That will force the silt down to London Bridge, and dam up the passage.—Rebuild that Bridge, then a free passage will be formed for the silt into the Pool; the shipping will then rest on the ebb, as in other tide harbours.

*Finis coronat opus.\**

The necessary considerations in schemes of such extensive influence are various, and include a number of relative particulars. Thus he observes ‘in a case of this nature, of so general concern, a regard must necessarily be had to the opinion of those, who are thoroughly conversant in the state and navigation of the river, the windings, shoals, depth of water in various parts, operation and effect of tides, winds and downfalls, as likewise is well to be considered the utility of craft above, and of the shipping below bridge, the true consequence of varying, accelerating, or impeding the course of the main stream, and various other requisite enquiries; for though even the Legislature may, as lately has been often done, pass acts for widening streets, or such like commodities, and in such case happen undesignedly to injure this or that individual, it is nothing in consequence like the case before us, where the whole navigation of the Thames is in question, and where it becomes at best a moot point, whether the navigation, to answer the purpose of individuals, be improved or ruined. It is a point too delicate, I say, even to be determined in Parliament, without the utmost care and caution, much less may it be presumed by the Common-council of London, who have no legal concern in the proposition, or by the Court of Conservancy, whose only power is to prevent all kind of variations; and this more particularly when neither have duly considered, or in any degree well informed of the nature and consequence of the point in question.’

A continuity of these embankments, will however have an obvious ill consequence, which has perhaps already withheld particular persons from carrying the optional powers they have accepted, into execution. ‘Nor does it seem clear—that any harbour or inlet will remain for the coal lighters, or craft of a larger dimension; for if they are pushed out into the mid-stream, it must be of some consequence to those who employ them, as also an interruption to the passage of boats and vessels laden with fire-wood, timber, corn, meal, vegetables, &c. the turning to windward, with the aid of the tide,

\* See Review, p. 328. *ante*.

for a market will not be then practicable, the recourse of Queenhithe and the remainder of Fleet-ditch, will then be of little avail, as they may not be attained with the like facility as heretofore, and may be many days acquiring, what is now attained in a few hours: these are sensible obstacles, and have been well considered between the two lower Bridges, by a very judicious reserve, and intimates, that whatever good, if any, may attend these embankments, the ancient convenience of inlets, for the repose of the craft out of the main stream, is more than a counterpoise, and I think if that were the only reason, embankments may not be permitted.

Without extending our reviewing powers to the River Thames, the object in question, it may be remarked, that however right the Author of this tract may be in his principles, he is rather too personal and sarcastic in many places, to obtain a cordial attention; or not to render his *assertion* somewhat doubtful.

Art. 43. *The Conduct of the Right Reverend the Lord Bishop of Winchester, as Visitor of St. Mary Magdalen College, Oxford, fully stated: with brief Observations on visitatorial Power. Addressed to his Lordship.* 8vo. 1s. 6d. Evans, &c. 1770.

As there has been a former publication by Dr. Kent, partly upon the same subject, the Author of this pamphlet, acquaints us that he has here accommodated the substance of that to his present purpose, that he had liberty to make what use he thought proper of that performance, as likewise of other authentic papers relative to the proceedings in question. The matter of fact complained of is thus represented,—that Dr. Walker was amoved from his fellowship by the president and fellows of Magdalen College, because he had held, for more than the space of a year, two ecclesiastical preferments: which (according to his own account) were taxed together in the ancient *valors* at 37 marks: he appealed to the visitor, and was restored upon this plea; *viz.* that *beneficium ecclesiasticum* being in the singular number, and he having no preferment, separately taken, above the value of twenty marks, his fellowship ought not to be considered as void. The words of the statute, in Latin, are then given us at large, after which follows the bishop's letter, or decree, in which he says, 'I can easily persuade myself, that it was not the intention of your founder to permit any of your fellows to enjoy, together with his fellowship, a certain annual income of four or five times the value of it; and could therefore have wished that no appeal so circumstanced had been brought before me, but as the founder has not declared his intention in express words, and as it has been the constant rule not to make inferences from statutes, which have a disqualifying tendency; and further, as the visitor is unhappily tied down to a plain, literal, and grammatical construction, I think myself obliged to determine that Dr. Walker has not been legally amoved from his fellowship; and therefore to decree that he should be restored to it again.' It is also farther observed, in this letter, that a change of times, and difference of circumstances, may make it desirable that more scope had been given to the visitor, who might then have seen this application in a different light, and have judged accordingly. The bishop concludes with observing that Mr. president and the other

other gentlemen concerned in the amotion of Dr. Walker, were too hasty in taking that step, *without consulting their visitor*.

Any person from a general view of the case would be led to conclude that when the founder of a College had expressed, that a fellow should be amoved from his fellowship, when he became for one year possessed of an ecclesiastical preferment of such a value, did certainly intend that this rule should extend to any number of preferments which together might amount to the stipulated sum; although in the statute he had used only the singular number: but there are cases in which it may be necessary to adhere to a literal meaning, and we do not by any means pretend to enter into the merits of the dispute.

This Author pleads that visitors have given different visitatorial interpretations, full of inferences from every kind of statute, and conducive to the well governing of the society; that they considered the whole design of the founder, and laboured so to regulate the several parts of which it was composed as to give order, consistency and stability to the whole system; not overlooking the solemn charge he had given them, that his *intention* should be most strictly observed.

After many spirited reflections upon Dr. Walker's case, in which the bishop is warmly censured; the farther part of this pamphlet is employed upon a transaction subsequent to it, and which this writer thinks, of a nature more serious and alarming. Dr. Kent having, we are told, ventured to express his dissatisfaction at the decree in a letter to his lordship, and which was apprehended to have been done in terms disrespectful to his lordship's office and authority, as visitor, was after some other measures, cited to appear at Chelsea, to answer to certain articles to be objected to him "for a contempt of the office and authority of the visitor, and particularly for writing to the said visitor a contemptuous letter dated 18th May." The event appears to have been that Dr. Kent was suspended from all the emoluments and profits of his fellowship for the space of six months. This Author hopes he shall not be censured as a forward and *petulant* man, if with due respect to his lordship's station and character, he endeavours to mark out, as far as this instance is concerned, the limits between lawful authority and usurped power, under which latter class he seems to apprehend the proceedings in question are to be ranked. Though there is great appearance of truth and reason in what is here offered, we can only at present recur to the well known rule in disputed cases, *audi alteram partem*.

Art. 44. *Essays on the Game Laws, now existing in Great Britain; and Remarks on their Principal Defects: also Proposals for the better Preservation of the Game in this Kingdom. With a Plan for the Destruction of Vermin.* By a Sportsman. 8vo. 1s. Becket.

To hear the clamour that is continually made about game, is enough to make a meer citizen imagine, that to prevent poaching was as important a national concern, as to prevent the running of wool out of the kingdom, or of tea and brandy into it. Whereas it arises only from the arbitrary view of certain men of fortune, proud of the noble character of *sportsmen*, who are ready to move heaven and earth to preserve the exclusive property in a little animal called a *hare*.

hare, and in a few small birds, for their own tables; when not many persons would envy them these curious articles, but for the absurd and odious distinction established as to the property of animals wild by nature. What can be more *illiberal*, or more resembling oriental tyranny, than the privilege assumed by these *sportsmen*, of sporting through a farmer's inclosures, in an eager pursuit of the most timorous animal in nature! at the same time that the honest farmer, who incurs great loss by feeding these creatures, and whose fences are torn to pieces at the pleasure of the neighbouring baskaws, dares not touch one of these sacred quadrupeds, unless he receives it at the special grace of the hunter, who considers a favour of this kind as full compensation for the injuries sustained by the chase for a whole season. It would be difficult to conceive a scheme more unjust, calculated merely to gratify a truly ridiculous piece of ostentation! and here comes a Nimrod so fond of extending the penal laws, as to estimate the life of a hare as equal to that of any one of his fellow creatures who is not possessed of an hundred pounds a year! This is his proposal:

‘If it was felony for an unqualified person to kill game, there would be as few poachers as there are thieves; and a *person* who deprives us of what we value more than our domestic animals, or perhaps any other part of our property, *deserves* the punishment of a thief.’

We appeal to such of our readers who value a *qualification* in the head beyond one in land, whether it is worth while to attempt to reason with this *sportsman*? It may however be hinted to him, that the more pains sportsmen take to monopolize game, the less they will have of it. Many a fine nest of eggs is, by way of revenge, crushed by spiny feet, tipped with iron, and many a young hare is worried by farmer's dogs; which all the associations of sportsmen in England cannot prevent, but which indeed, they rather occasion.

Our Author laments his case very pathetically on account of the decrease of game. ‘I am, says he, an old sportsman, and have seen the game gradually decrease every year;—we have just above told him the reason why—‘I hope I shall not survive the game of this island, or be obliged to banish myself from my native country to enjoy the pleasures of the chase in my old age.’ Poor gentleman! if he must go abroad, he will not meet with better sport than among the Ottawawas or the Tweeputwees: all the difficulty will be, that as these Indians are also associated for the preservation of their game, and are very tenacious of their hunting grounds, he may find it as difficult to make out his own qualification there, as to dispute theirs.

Our Author's scheme for the destruction of vermin, is by a premium for them all over the island at one time; which is something like Swift's scheme for extirpating the *lues venerea*, by a universal salivation.

Art. 45. *The Night and Moment: A Dialogue*. Translated from the French of M. Crébillon. 12mo. 2s. Richardson and Ureghart.

Love is the subject of this dialogue, and it exhibits a very just display of the licentiousness of French manners. The chastity of the expression, and the indecency of the sentiments conveyed in it, form

a contrast to each other. In a language, which cannot raise a blush in the most innocent, it endeavours to excite the most disorderly emotions. A capacity which might have been employed with utility to mankind in discussing the most important topics, its author has perverted to the unmanly purpose of recommending sensuality. His work is a proof of his genius, but does no great honour to his understanding, or his heart. The English translator has not been able to do him entire justice. In the copy we perceive not that beautiful delicacy which runs through the original, and constitutes its only merit.

Art. 46. *A Soldier's Journal, containing a particular Description of the several Descents on the Coast of France last War; with an entertaining Account of the Islands of Guadeloupe, Dominique, &c. and also of the Isles of Wigbe and Jersey. To which are annexed, Observations on the present State of the Army of Great Britain.* 12mo. 2s. sewed. Dilly.

There is an air of natural simplicity in this journal, which shews it to be a genuine production of the hand it professes to come from: it contains an amusing account of the difficulties which the writer experienced on his enlisting, and being immediately ordered on the detached services expressed in the title. In the relation of these expeditions it would be unreasonable to expect other circumstances than were likely to come within the observation of a man, who never rose higher in his profession than to the rank of corporal.

His concluding remarks relate to the wanton exercise of power by superiors in command; and the necessity a soldier is driven to by the smallness of his pay, from his being so frequently called out to exercise, and from the extraordinary neatness in dress, required on those occasions.

Art. 47. *Strictures on Agriculture; wherein a Discovery of the physical Cause of Vegetation, of the Food of Plants, and the Rudiments of Tillage, is attempted. Addressed to the Landholders and Farmers of Great Britain and the Colonies.* By John Dove. 12mo. 1s. Millan.

It is impossible for the whole isfical and assical families of epithets to give any adequate idea of the absurdity of this mystical, sophistical, cabalistical, enthusiastical, fantastical, performance. It is a rhapsody of Hutchinsonian nonsense, in which the whole science of Agriculture is said to be comprised in one Hebrew word, and Moses and the Prophets are asserted to teach farming and grazing in the highest perfection.

Art. 48. *The Conspiracy of the Spaniards against the Republic of Venice.* Translated from the French of the Abbé St. Real. Small 8vo. 8s. 6d. bound. Baldwin. 1770.

The French original of this work has long been celebrated as a masterly composition. This last translation of it is a pretty performance, and better suited to the style of the present age than the old one of 1675, or even the later version of Dr. Croxall.

This remarkable event is the story on which the tragedy of *Venice Preserved* was founded.

Art. 49. *Four Letters from John Phillips of Liverpool to Sir William Meredith, on a very recent Occasion.* 8vo. 1s. Cowburne at Liverpool. Sold by Bell in the Strand.

John Phillips may doubtless be very arch with his correspondent, on some election quarrel; but as the letters are directed to a particular gentleman, it was not perhaps thought necessary by the writer that any one beside the parties should be able to understand them. But then friend Phillips ought to remember that he owes the Monthly Reviewers a shilling which they paid for these four letters, that are not worth an halfpenny to any one but himself.

## D R A M A T I C.

Art. 50. *The Old Women Weather-wise, an Interlude; as performed at the Theatre Royal in Drury Lane.* 8vo. 6d. Bladon.

There is something laughable in this little interlude; in which three venerable females con over, in burlesque strains, their prognostics of the weather, and the signs of the times:—their aches, their cramps, their twitches, and the tremendous sight of the comet ‘with a swinging tail,’ with which it threatens

To fringe the bum of Madam Venus.

The piece ends with singing and dancing, in character; and the brandy-bottle is introduced with this wise reflection, that

When the horrors grow too strong,

There’s nothing kills ’em like a song.

And that

When song and dance will not prevail,

And all your wise prescriptions fail,—

At such a time, ’tis very handy

To have, hard by, a little brandy.

## S E R M O N S.

1. *The Release of Barabbas; or, the Causes of popular Clamour and Discontent considered.* In a Discourse on St. John, ch. xviii, ver. 40. 4to. 1s. Baldwin. 1770.

It does not with certainty appear that this sermon was ever delivered from the pulpit; although, in p. 2, ‘the solemnity of the day’ is mentioned, and Good Friday is referred to, in a note. The Author declaims, with great earnestness, against ‘the frenzy of the times, the folly of the weak, the audaciousness of the wicked, and the desperate efforts of faction;’ and insists much on the infamous character of Barabbas, who, though guilty not only of sedition but of murder, had the voices and favour of the people, in preference to the holy and beneficent Jesus.—He laments, in his preface, that the clergy have not, as yet, distinguished themselves, and shewn their attachment to government, by their zeal in attempting ‘to expel the common delusion, to give men proper sentiments of their civil and christian liberty, and to recal them by the principles of reason, and the sanctions of religion, to the practice of truth and soberness, &c.’ Perhaps, however, the clergy shew their wisdom and prudence in forbearing to interfere in our present political altercations; and especially



especially by avoiding the warmth and acrimony of this anonymous preacher, whose style and manner we cannot altogether approve, notwithstanding he appears to be a person of good sense, and animated by a laudable concern for the peace and happiness of his country: for, by siding with either party, as did the Sibthorpes, the Mainwarings, and the Hugh Peters's of former days, their endeavours might fatally operate like the king of Sweden's cask of brandy, which (mistaking it for water) he hastily emptied upon the flames, when the Turks had set his house on fire, and thereby increased the mischief instead of overcoming or abating it.

II. Before the Sons of the Clergy, at their Anniversary Meeting at St. Paul's, May 31, 1769. By Thomas Percy, M. A. Chaplain to the Duke of Northumberland, and Rector of Wilbye in Northamptonshire. To which is added a List of the several Amounts arising from the Collections since 1721. 4to. 6d. Rivington.

III. *The Christian's Heart's Ease*; or Balm for hurt Minds. A Sermon in Verse. 4to. 6d. Bladon.

In perusing this poetical sermon, we respected the Author's affliction, and were pleased with his verses,—though the particular cause of his sorrow and lamentation did not then with certainty appear. An advertisement, printed on a spare page of a poem, entitled, *Party Dissided* (see Art. 29. of this month's Catalogue) hath since informed us that this piece was 'occasioned by a disappointment in love.'

IV. At Yarmouth, Jan. 14, 1770, on the Death of Mrs. Persin Eldridge. By the Rev. Thomas Howe. 6d. Buckland.

## CORRESPONDENCE.

B. N.'s second favour is received. This gentleman is still very angry, and charges the Reviewers with being state-tools, prostitutes, and a great deal more of the same polite and liberal sort. We excuse, however, all his rancour, since it appears to proceed, in a great measure, from his ardent love of Liberty, to which he thinks, or would seem to think, the Reviewers are not friends. We are sorry for the mistake of this our worthy public spirited Correspondent, and hope that, in time, when the times and himself are grown a little cooler, he will see reason to entertain more favourable sentiments of us; even though we should still continue to differ from him in our opinion of the merit of so singular a publication as a *Middlesex North Briton*.\*

As B. N. is kind enough to promise us a continuance of his correspondence, we shall be obliged to him if he will communicate to us the title of the *second Letter* which he speaks of, that we may know what to enquire for at the publisher's.

\* See Review for April, p. 325.

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# A P P E N D I X

TO THE

## M O N T H L Y R E V I E W,

VOLUME the FORTY-SECOND.

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### F O R E I G N L I T E R A T U R E,

#### A R T. I.

*Histoire de l'Academie Royale des Sciences, &c.*—The History of the Royal Academy of Sciences at Paris, for the Year 1765, continued from the Appendix to the 41st Volume, Page 503, and concluded.

#### C H E M I S T R Y.

**T**H E R E are no memoirs comprehended in this class; but a short account is given of some observations of M. de Machy, who contraverts the experiments and reasonings of M. Margraf, who had affirmed the existence of a fixed alcali in many subjects of the vegetable kingdom, without previous incineration, or the action of a violent fire. It does not appear from this article whether M. de Machy speaks of M. Margraf's experiments only from hearsay, or whether he had seen that chemist's very satisfactory paper on this subject, published in the 20th volume of the Berlin Memoirs; the substance of which we communicated to our Readers in the Appendix to our 40th volume, p. 555. The experiments there related appear so very decisive in proof of a pre-existent, vegetable alcali, residing in the substances there mentioned, as to leave no room for doubt, unless we should doubt the ability, or suspect the fidelity of the relator; both which, we apprehend, are unquestionable. M. Machy pretends that the supposed nitre, produced in M. Margraf's experiments, is not a true prismatic nitre, but that it is only the cream of tartar, undecomposed, united with the nitrous acid, and receiving from it a disposition to chrySTALLISE in a needle-like form; and that, if Mr. Margraf has really procured vitriolated tartar from this salt, by adding to it the vitriolic acid, he has been deceived, probably by subjecting it to a degree

of heat sufficient to alcalise some part of the tartar. These and other uncircumstantiated and unsupported assertions and suppositions, however, are not sufficient, without further proof, to invalidate the very particular experiments contained in the memoir of that very intelligent chemist.

# BOTANY.

*Remarks on the Orge de Miracle, or ramified Barley:* By M. Adanson.

In the Appendix to our 38th vol. p. 586. we gave a short account of a ramified ear of barley accidentally discovered by M. Adanson, the grains of which he proposed to sow, with a view of determining whether the specimen was only an accidental variety, or a new and distinct species of barley, which might be usefully perpetuated, like the Smyrna, or branched wheat. An account is here given of M. Adanson's trials. Two of the grains, taken from the longest branch of this ear, were sown in a piece of garden ground, the soil of which had been pretty much exhausted. One of them was destroyed by insects, the other produced sixteen stalks and ears, among which three of the latter only were ramous. One of these branched ears, in particular, had 5 branches proceeding from it, containing three or four grains a piece; and the intire ear was found to contain a greater number of grains by one-fourth than an ear which was not branched. On sowing the grains of these ramous ears the following spring, the crop consisted almost wholly of common barley; only one ear in about a hundred being ramified; so that this branched barley appears to be only a variety, and not a distinct species of that grain.

M. Adanson has likewise made experiments on a species of barley, called in France, *Sukrion*, or *Orge nu*, the *γυμνοειδης* of the Greeks, which in general contains only two rows of grains in each ear. Having chosen some of the ears which contained more rows, and a greater number of grains than ordinary, he sowed these grains, and found that the plants proceeding from them produced a great number of ears as well loaded as those from which the seed was taken; and thinks it possible, by an assiduous cultivation to produce this kind of barley, in a considerable quantity, with four rows of ears. He observes that the months of May or June are the most favourable seasons for sowing the *Sukrion*, with a view of procuring these enlarged ears; but that the produce of the ramified ears is more abundant when the grain is sown at the common season, or in April: and though both these kinds are only varieties; yet as the cultivation of them tends to increase the quantity of grain, and as the *Sukrion* particularly is of an excellent quality, and it's straw is fine, and furnishes very good fodder for cattle, he thinks it worth while to promote the propagation of them.

At the end of this class an account is given of a supplement to M. du Hamel's treatise on the preservation of grains, containing some new experiments on that subject. The Author at last found the use of his ventilators, which he had long employed for this purpose, troublesome and expensive; and discovered that though it incommoded the insects contained in the corn, it neither destroyed them, or their eggs. In this work he recommends, from a long experience, the use of a kiln or stove, in which the grain is subjected to a heat of above 90 degrees of Reaumur's thermometer, (near 240 of Fahrenheit's) from which, or even 100 degrees (260 F.) it not only receives no detriment, but is rendered fitter for the uses of the miller and the baker.

#### ALGEBRA and GEOMETRY.

The first of these classes contains only one memoir, in which M. Bezout gives a general method of resolving equations of every degree; and under the second are given accounts of two works, the one intitled a course of the mathematics, for the use of the marine, by the same academician; the other, a complete treatise of spherical trigonometry, presented to the academy by M. Mauduit.

#### ASTRONOMY.

MEMOIR I. *On a singular Irregularity observed in the Motion of Saturn:* By M. de la Lande.

The principle of universal attraction, it is well known, produces considerable inequalities in the motions of all the planets. Of the primary ones, these irregularities have been most conspicuous in Saturn, and have been hitherto almost solely attributed to the considerable attractive power of Jupiter. In 1748 the academy proposed, for the subject of the prize of that year, the theory and calculation of these inequalities. The victorious paper of M. Euler did not however completely solve the question; as there still remained differences so considerable as of 8 or 9 minutes between his calculations and actual observations. M. de la Lande has at length discovered that there is an irregularity in the motion of Saturn, which cannot be attributed to the attraction of Jupiter, or of the other four planets, or to any other cause which is known to us; and that it is more considerable than that known to be produced by the action of the first mentioned planet.

This irregularity consists in an extraordinary acceleration of his motion, which appears to have taken its rise about the beginning of this century, and has particularly increased within the last 20 years. The Author does not pretend to assign the cause of this singular phenomenon. It may either, he thinks, be owing to some general and constant cause, the nature and laws of which are absolutely unknown to us; or may possibly be only the effect of some particular and accidental one, such as the at-

traction of a comet, for instance. The distance of this planet from the sun, he observes, is so great, and his motion so very slow, that the attractive power of the sun, by which he is retained in his orbit, is as it were conquered, or at least sensibly modified, by such slight causes as would produce no perceptible change in the motion of the planets nearer to the sun; by whose attractive energy, together with the rapidity of their own motion, they are enabled to resist the action of any foreign and transient impressions, so as not to be sensibly disturbed by them: whereas it appears from observations made between the years 1686 and 1760, that the periods of Saturn's revolution, making allowances for all the known causes of irregularity, have differed from each other more than a week.

The Moon, which had for so long a time been the least submissive, and even rebellious to astronomical theory and calculation, has at last had all her irregularities reduced nearly within the narrow limit of a single minute. Those of Saturn amounted not long ago, according to the best tables, to 21 minutes. Happily for astronomy and the purposes of navigation, his extravagations are not of so much consequence to us as those of our domestic planet.

**MEMOIR II.** *On a new Method of perfecting Astronomical Instruments;* by the Duke de Chaulnes.

The astonishing progress which has been made in astronomy during 150 years past has been principally owing to the great superiority of the modern instruments. By the admirable invention of the telescope, astronomers were enabled to see objects, and to measure angles too minute to be discerned by the unassisted organ of sight. To avail themselves of the advantages resulting from this invention, it became necessary to attend minutely to the accurate division of their instruments; which was most obviously facilitated by augmenting their radii. This increase of size, however, was productive of inconveniences, which, in some degree, counterbalanced the advantages acquired by it; such as the difficulty of the execution, the changes produced by the different temperature of the air, the unmanageableness of the instrument, its want of portability, &c. The noble author of this memoir therefore thought that if he could discover a method of dividing instruments of a small radius, of a foot for instance, with a precision equal to that of instruments of 8 or 10 feet, and could at the same time render these small divisions sensible, he should perform a considerable service to astronomy. This curious memoir contains a particular account of the ingenious method which he followed to attain this end; and a subsequent paper furnishes full proofs of his success.

It is impossible for us, without the assistance of plates, to convey an idea of the author's very ingenious mechanical method of dividing the limb of his little sector, (or rather semicircle) which

which he effected by calling in the assistance of the microscope, and by employing many other well-imagined expedients. By combining that instrument with the micrometer, he had formerly observed that he could very easily distinguish the 48,000th part of an inch. Parting from this idea, he thought that, by the assistance of the microscope, a degree of precision might be obtained, in the division of an instrument of a very small radius, equal, if not superior, to that of those of the largest size. Happily too, the late great improvements in the construction of the refracting telescope (we allude to the Achromatic, or Dollond's) furnished him with a short instrument of that kind, capable of being commodiously applied to his little sector, equaling in magnifying power, and exceeding in distinctness, tubes of much greater lengths, which could not possibly have been adapted to it. The precise adjustment of his instrument in a vertical plain, and the true level of the radius when it answers to 0, or the beginning of the division, were procured, we may literally say, with a microscopical exactness; as these positions were ascertained by the means of two microscopes. In short, the duke's various essays terminated in the construction of a sector, of only 11 inches radius, with which observations may be taken with a precision of 2 seconds; as will appear from the following memoir.

The accuracy and facility with which the divisions of this instrument have been executed, by the mechanical contrivances related in this memoir, have given rise to a proposal, made in the following article, to construct a machine for the purpose of dividing astronomical instruments, on the same or a larger scale; and which may be effected by its means with more precision than by the hand of the most intelligent and dexterous artist; who with all his adroitness cannot be supposed capable of keeping pace with the magnifying power of a microscope; as by this mechanical contrivance even an ordinary artist may be capable of doing. It is proposed that the machine should belong to the academy, and be deposited in a place accessible to those who choose to graduate instruments by it, under the inspection of a person intrusted with the care of it.

**MEMOIR III.** *The Determination of the distance of Arcturus from the upper Limb of the Sun, at the Summer Solstice in 1765; by the Duke de Chaulnes and M. Cassini.*

It is not necessary to mention the distances of the sun from Arcturus, deduced from the observations here related. We think it sufficient to observe, that the accuracy of the Duke de Chaulnes' little instrument, mentioned in the preceding article, was on this occasion brought to a severe test, by its being employed in making these nice observations in concert with a mural quadrant of 6 feet radius, and a moveable one of the

same dimensions, with which M. Cassini and the Abbé Chappe observed, at the same time with him, the meridian altitude of the sun, on three different days; while the Cardinal de Luynes wrote down the different observations, and made the proper calculations. On the first day, the greatest difference between the observation made by the Duke's instrument, and the observation taken by that of the other two instruments which differed the most from it, was only one second and a half; on the second day, 2 seconds and a half; and on the third day, precisely 2 seconds. This surely is the *ultimatum* of astronomical precision. Another instrument of the same kind, but of a larger radius is proposed to be constructed, with which, it is justly supposed, that a greater degree of precision may be attained, than with the largest astronomical quadrants or sectors which have been hitherto employed.

MEMOIR IV. *A Comparison of the Altitudes of the Sun, observed at the Winter Solstices in 1762 and 1764, with those taken at the Obelisk of the Gnomon in the Church of St. Sulpice in 1743 and 1744; by M. le Monnier.*

It has been doubted whether the obliquity of the ecliptic be subject to any variation. To determine this question, M. le Monnier has for a long time past made observations at the two solstices on an image of the sun, formed by an object glass of 80 feet focus, fixed into the wall of the church of St. Sulpice. The conclusion which may be drawn from the observations hitherto made, is that, if there be any diminution in the obliquity of the ecliptic, it does not amount to the quantity of a minute in 100 years.

MEMOIR V. *New Inquiries concerning the Determination of the Sun's Parallax, by the Transit of Venus in 1761; by M. Pingré.*

We shall not attempt to give an account of the numerous observations related and discussed in this controversial paper, in which M. Pingré contests the justice of Mr. Short's determination of the quantity of the solar parallax, published in the 53d volume of the Philosophical Transactions; which differs no less than 2 seconds, or one-fifth of the whole supposed parallax, from that resulting from M. Pingré's observations and calculations. Perhaps the observations which have been made of the last transit may determine this complicated question; if the causes which, in this country, as we have lately observed †, affected the accuracy of the observations, have not operated in an equal degree elsewhere: otherwise this nice element must still remain under its present uncertainty.

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† Monthly Review, May, page 397, &c.

**MEMOIR VI.** *On the necessary Conditions for observing the Immersions and Emerisions of the Second Satellite of Jupiter*; by M. de la Lande.

The utility derived from the observations of the eclipses of Jupiter's satellites, in determining the longitude, has greatly excited the attention of astronomers; who have laboured to render the calculations of them as exact as possible. One of the essential elements of this calculation is the whole time of the continuance of the satellite within the shadow of Jupiter: but this time can only be precisely ascertained, when both the immersion and emersion of the satellite can be seen in the same eclipse. The first satellite, on account of its great vicinity to Jupiter, cannot afford any opportunity of making both these observations: as either that part of Jupiter's shadow into which it enters, or that from whence it emerges, are constantly concealed from our sight by the interposition of his body. There are times, however, in which both these parts of the shadow are visible in eclipses of the second satellite; notwithstanding it likewise revolves near to the body of Jupiter: but these opportunities are so rare, that in all the records of astronomy, according to the author, only nine observations are to be found, in which both the immersion and emersion of this satellite have been seen; during the same eclipse. As this satellite is the most irregular in its motions of all the four; especially with regard to the extraordinary changes observed in its inclination, the author endeavours in this memoir to determine the times when both these phases, or the *entire* duration of its eclipses, may be observed for the future, in order that the theory of this satellite, and the tables of its motions may be rendered more perfect.

**MEMOIR VII.** *On the Variation in the Inclination of the Orbit of the Second Satellite of Jupiter*; by M. Maraldi.

**MEMOIR VIII.** *On the Cause of the abovementioned Variation*; by M. Bailly.

**MEMOIR IX.** *On the Change in the Inclination of the Third Satellite of Jupiter*; by M. de la Lande.

Astronomers are agreed in the reality of a change in the inclination of the orbit of the second satellite of Jupiter; though they have differed in assigning the cause of it. M. Wargentin first observed that this variation was included within a determinate period of about 31 years; during the first half of which it increased, and decreased during the latter half of that time. In the first of these memoirs, M. Maraldi gives an account of a difference which he has discovered in the inclination of this satellite (deduced from some of the very rare observations of its *complete* eclipses, mentioned in the preceding article) which is not reconcilable with the period abovementioned, and at the same time is too considerable to be attributed to the errors in the observations. To give one instance only; the inclination, in



the year 1751, varied above 18 minutes in the space of 8 months, that is, near one-fourth of the whole periodical variation, which is accomplished in 31 years. Some observations which were made in the years 1714 and 1715, compared with others made in 1750 and 1751, furnish the author with a more important remark; as they appear to him to indicate a libration in the nodes of this satellite, amounting to upwards of 10 degrees; the reality of which being admitted, the observations agree better with the calculations, than by any other hypothesis.

A motion so singular was sufficient to pique the curiosity of other astronomers, and to excite them to inquire whether this supposed libration was compatible with the modern, physical principles of astronomy. M. Bailly, in the second of these memoirs, discusses this subject, and finds that the libration of the nodes has the same period with the variation of the inclination; that it is the undoubted cause of this variation; and that this libration is not only consistent with, but is a necessary consequence of, the principles on which the Newtonian theory is founded.

A variation has likewise been observed in the inclination of the third satellite. In the last of these memoirs, M. de la Lande endeavours to shew that the attraction of the second satellite, and even of the first, produces a change in the inclination of the third; that this inclination has been increasing ever since the beginning of this century; that it is now nearly at its *maximum*; and that this increase is a necessary consequence of a motion in its nodes, which he determines to be 3' 30" in a year.

With regard to the other papers contained in this class, it may be sufficient only to mention their titles, or the subjects treated in them. These are, a third memoir, by M. du Séjour; being a continuation of his new analytical methods of calculating eclipses of the Sun, in which he applies the equations, contained in his two former memoirs, to the solution of several astronomical problems:—a memoir by M. Jaurat on the present state of the tables of Jupiter's motions, and of the corrections necessary to be made in them, with regard to the principal elements of his theory:—a paper of M. le Monnier on the utility of total and annular eclipses of the Sun; particularly with regard to the determination of the question whether the Moon is surrounded with an atmosphere, by which the Sun's rays are sensibly *refracted* in their passage through it; or whether they suffer an *inflection*, by the attraction of the Moon's body. In this paper, he recommends to astronomers, for the same purpose, particularly with a view of discovering the quantity or limits of this aberration, a particular attention to some circumstances, in the partial and very small eclipse of the Sun, then expected

expected on the 16th of August 1765; four other memoirs contain observations of this eclipse in different parts of France, but do not furnish any determination of this question. In the three remaining memoirs are only given some particular astronomical observations.

#### HYDROGRAPHY.

This article contains only a full and satisfactory review of a treatise, published with the approbation of the academy, on a very interesting subject; intitled the art of working a ship, and of naval evolutions, by M. Bourdet de Villehuet, an experienced officer; in which, we are here told, the author explains, in the clearest manner, the mathematical principles on which every *manœuvre* is founded, applying them to every operation in which ships are concerned, whether in commerce or in war.

#### DIOPTRICS.

**MEMOIR I.** *New Inquiries concerning Optical Glasses: Second Memoir;* by M. D' Alembert.

In this memoir the author continues his profound and ingenious researches into the means of perfecting the achromatic telescope, begun in the volume of the preceding year. The superiority of these telescopes, with respect to the distinctness of the image, the largeness of the field, and other circumstances, above those of the reflecting kind, is now universally known. M. D' Alembert here proposes to examine whether it may not be possible to preserve to them all these advantages, and at the same time to reduce them still farther in their length; so as only to equal, in that particular, or even to be made shorter than, reflecting telescopes of the same magnifying power. For this purpose he examines the different sources from whence error may arise in their construction, and points out the remedies by which it may be corrected.

In order compleatly to effect the destruction of the colours, by means of object glasses composed of several lenses of different kinds of glass, a combination is required, so very precise, that the least mistake is of great consequence. But one of the most prejudicial errors is that which may be committed in measuring the ratio of refraction of the differently coloured rays, produced by different kinds of glass. This is of such consequence that, if an error of a 10th part only be committed in the measure of this ratio, a fifth part of the colorific aberration will still remain, or, in other words, only  $\frac{4}{5}$ ths of it will be destroyed: although, according to the theory, it ought to have been absolutely annihilated. Nay, if the ratio of this diffusion, in English flint glass, to that of crown glass, be not as 3 to 2, as has been hitherto supposed, but as 8 to 5, as others have found it, the compound object glass will produce an aberration even of  $\frac{1}{4}$ th of that produced by a common or simple object glass of the same

same focus. To this circumstance it is principally owing, according to M. D' A. that the achromatic telescope has not yet attained a still higher degree of perfection.

The author proposes two methods of nearly removing or remedying this error, equally simple and easy in the execution; whether the *supposed* ratio of diffusion exceeds, or is less than, the *true* one. These methods respect only the object glass: a third method is likewise given of nearly annihilating this colorific aberration by altering the dimensions of the eye-glass alone. M. D' A. afterwards proposes a further improvement of the eye-glass; which has hitherto been made of the common or crown glass. He recommends that it should be constructed of the substance which M. Zeiher of Petersburg is said to have discovered (mentioned in our Review for June 1769, page 498) which having nearly the same *mean* refraction with flint glass, dissipates the colours twice as much as the latter, and thrice as much as crown glass: so that an eye-glass made of this substance, though of a shorter focus than one of crown glass, will represent objects not only with equal distinctness, but also more strongly illuminated; as by destroying any remaining aberration, it will allow of a greater aperture in the object glass. We omit many other observations of this great geometrician, tending to the improvement of this noble instrument, which M. D' A. seems to have much at heart, and accordingly proposes to resume this subject in a subsequent memoir.

MEMOIR II. *A Summary of a general Theory of Dioptrics*; by M. Euler.

In this memoir, which is purely analytical, this profound and penetrating geometrician presents us with an iliad in a nutshell: as we find in it no less than almost the whole general theory of dioptrics comprised in the compass of less than 20 pages. Though this paper, from the nature of it, is not susceptible of any extracts, we cannot pass it over without taking some notice of a singular novelty contained in it. This is no less than an attempt to destroy the colorific aberration of the rays in dioptric telescopes, constructed of only one kind of glass. Our philosophical readers are already acquainted that this has, of late, been in a great measure effected by employing two species of glass of different refracting powers. The author having conquered the aberration arising from the spherical figure, alters the terms expressing the *radii* of the different refracting surfaces, and the aperture of the object lens. By these alterations new *formulae* are produced, that lead however to a long and complicated calculation, which is truly formidable. Another and easier method is presented, in which the colorific aberration, it is said, may be destroyed, by ascertaining the point in which the

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the eye is to be placed. We shall endeavour to convey to the Reader a general notion of this method.

All the different images of the object produced by the differently refrangible rays, are formed at different distances from the object glass, and likewise differ in size. Now it fortunately happens that the images which are nearest to the eye are, at the same time, the least. If we imagine two lines to be drawn by the extremities of all these images, these lines will meet in the axis at a certain point. Supposing the eye to be precisely placed in this point, it will see the least image, next to it, covering (we do not mean hiding) all the other coloured images placed before it. Now as a mixture of all the coloured rays constitutes whiteness, the eye, although the images are not united in the same plain, will scarcely perceive any colour. We say, scarcely: for the author's calculations shew that a little will still appear; but this inconvenience M. Euler almost totally removes by a change in one of the terms of the equation; from whence results a combination, in which the colorific aberration will become insensible.—This idea appears to us truly ingenious; but, not without some degree of philosophical scepticism, we cannot help calling out, in the words of Lord Bacon, *FIAT EXPERIMENTUM*. The small quantities which the author neglects in this theory, and the small possible errors in his calculations, may produce very sensible errors in practice:—if indeed his ideas can be at all realised by the hands of the practical optician.

#### M E C H A N I C S.

**MEMOIR.** *On Two Machines constructed with a View of ascertaining the Proportion which different Liquid and Dry Measures bear to the Pint and the Bushel of Paris;* by M. Tillet.

That great variety both of measures and weights, incommensurable with each other, or whose actual values, at least, are not accurately ascertained, which continues to be the reproach of this kingdom, prevails likewise even in France; where the weights and measures of almost every province differ from those of the capital, and from each other. The obvious inconveniences arising in commerce, from the confusion produced by this variety, have induced the council to form the design of ascertaining in particular the exact proportion which the dry and liquid measures in the provinces bear to the standard measures at Paris; in order that a tarif, or table, may be established of these proportions. The execution of this design was intrusted to M. Hellot, and to the author of this memoir; who here gives a description and particular delineation of two machines, constructed in such a manner that by their means the exact capacity of any measure, or the number of cubic  
inches

inches and lines which it contains, may, without ~~the~~ trouble of calculation, be at once ascertained by simple inspection.

The history of the academy is terminated by the *Eloge* of M. Clairaut, and an account of the arts of which the history has been published, during the course of the year 1765. There are 1. that of the clothier, by M. du Hamel; 2. that of the hat maker, by the Abbé Nollet; and 3. that of the tawer, or dresser of white leather, by M. de la Lande.

N. B. The History of the Royal Academy of Sciences at Paris, for the year 1766, is imported by our booksellers, and is now before us; but it came too late for the use of the present *Appendix*: in the next we shall acquaint our Readers with its contents.

## A R T. II.

*Histoire de Nader Chah, connu sous le nom de Thahmas Kuli Khan Empereur de Perse, &c.* The History of Nader Chah, known under the name of Thahmas Kuli Khan, Emperor of Persia: Translated from a Persian Manuscript by Order of his Majesty the King of Denmark: with Notes Chronological, Historical, and Geographical, and a Treatise on the Poetry of the Eastern Nations, by Mr. Jones of the University of Oxford. 2 Vols. 4to. 1l. 4s. boards. London, 1770.

**T**HE publication before us was undertaken by Mr. Jones at the command of the king of Denmark; and this ingenious gentleman, who has procured a very deserved reputation for his knowledge in languages, has executed his task with success. The obscurity of his author, and the difficulty which an Englishman must find in writing with elegance in the French language were powerful obstacles; but he has surmounted them; and the public is presented with a work, which records recent occurrences, and gives authenticity to facts, which were hitherto known but imperfectly.

He has not been able to give us any information concerning his author. He conjectures, that he was a scholar, and that he passed his time in speculation and study. Mr. Hanway, on the contrary, has supposed him to be a general and a warrior. But the opinions he delivers on military affairs, and the manner in which he describes his battles, discover nothing of the soldier.

He introduces his work with a summary account of the principal events which preceded the elevation of Nader Chah. The birth, the family, and the early exploits of this emperor then employ his attention; and from these, he proceeds to explain, in a minute detail, the wars in which he was engaged, and the different transactions which distinguished his reign. His style, in general, is verbose and elevated; and to take away, in some measure,

measure, from that uniformity which it is impossible to avoid in frequently describing scenes of horror and of blood, he has inserted occasionally pieces of poetry, which have considerable merit, and sometimes appear with propriety. We must confess, however, that we do not find in him, any of those penetrating and profound strokes, for which many of the European historians are remarkable; and we cannot but think, that the high and hyperbolical tone he assumes is little suited to history.

The translator informs us, that he has endeavoured to give an exact copy of his Persian original. He did not think he was intitled to take any liberties with it: he rises accordingly, with his author, and falls with him: he has neither concealed his poverty, nor retrenched his superfluities. The explanatory notes he has added, display great sagacity, and an extensive knowledge of oriental literature. His essay on the poetry of the eastern nations is a proof of his good taste; and he combats several vulgar errors that are entertained on that subject.

#### A R T. III.

*Journal Historique d'un Voyage fait aux Iles Malouïnes en 1763 & 1764, &c.* An Historical Journal of a Voyage to the Marian Islands made in the Years 1763 and 1764; and of Two Voyages to the Streights of Magellan, with an Account of the Patagonians: by Abbé Pernety. 8vo. 2 Vols. Berlin. 1769.

**T**HIS historical journal is extremely circumstantial in what relates to latitude and longitude, and those matters which are chiefly interesting to seamen. The natural history of the countries which the author visited, has likewise engaged a considerable share of his attention; and perhaps, he has confirmed several facts which were hitherto suspicious, or of which we possessed only an imperfect information. But, if we do not deceive ourselves, the more valuable particulars communicated by him, have been already explained and enlarged upon in Ulloa's travels, in the account of Anson's voyage, and in other publications. This we the rather observe, because the author's manner is so specious, that an inattentive reader might be apt to bestow upon his work, an higher degree of approbation, than it is intitled to.

What he has remarked concerning the people of Brasil, is one of the most entertaining articles of his journal. Among this people, he says, the young women, without incurring any blame, receive, before marriage, the embraces of those who are free: their parents even make an offer of their persons to the first comers, and greatly carefs those who are fond of them. For a virgin to enter into the married state would be a prodigy in

this country. When the women, however, have attached themselves by promises, for they have no other ceremonial which can bind them, they are no more solicited by different persons, and are no longer disposed to listen to solicitations, or to be unfaithful.

The only education which the Brasilians give their children, is to hunt, to fish, and to make war. When they are not in a state of hostility, their deportment is decent and peaceable; and it seldom happens, that quarrels ensue between individuals. But if disputes arise among them, and they have recourse to arms to decide them, every man is entitled to whatever satisfaction he is able to take. The law, however, of retaliation is there most rigorously observed, and the same wounds are inflicted on the victorious party, which he has given to his adversary; and if he has killed him, he is put to death. All this is done with the consent even of the parents of both parties, and it is not in their power to prevent it. This law is certainly the source of that implacable hatred, which they entertain against their declared enemies. 'If this regulation, says the Author, should be introduced into Europe, so much blood would not be spilt in private quarrels: we should then only fight with our tongues, or with our pens.'

What he has said of the religion of this people is curious: 'They do not acknowledge, says he, any divinity; and their language has no term which expresses the name or the idea of a God. In their fables, there is nothing that bears any relation to their origin, or to the creation of the world. They have only a vague tradition which seems to preserve the idea of a deluge in which all mankind perished, except a brother and a sister, who repopled the earth. They attach the idea of power to thunder, which they call *Tupan*, because they are afraid of it, and because they fancy that they learned from it the knowledge of agriculture. They have no conception, that this life is followed by another, and have no words that express heaven and hell. It appears, at the same time, that they imagine there is some part of them which remains after death; for they talk of many among them, who having been changed into *Genii*, or *Demons*, are happy, and amuse themselves with dancing in delightful fields, in which there are all kinds of trees.'

It is to be wished, that travellers were always attentive to examine, and to describe, the way of thinking, and the laws, of the inhabitants of those countries through which they pass. We should then perceive, and be enabled to judge of, mankind in all that variety of character which they discover, in different climates, and under the influence of different institutions and manners.

## A R T. IV.

*Antiquités Etrusques, Grecques et Romaines, Tirées du Cabinet de M. Hamilton, Envoyé Extraordinaire de S. M. Britannique en-cour de Naples. Tomes I. & II. Folio.*—A Collection of Etruscan, Greek, and Roman Antiquities, from the Cabinet of the Hon. William Hamilton, his Britannic Majesty's Envoy at the Court of Naples. Folio. Vols. I. and II. Naples printed. Imported by Cadell. London. 1770.

**W**HEN we find ourselves obliged to look back two or three thousand years for the most perfect models in the productions of the human understanding and genius; when, upon consulting the most ancient authors, we find them still speaking with reverence of antiquity; and when we actually see, before our eyes, an infinite variety of exquisite works, preserved for ages under heaps of ruins, which no productions of the present times can equal, one might be apt to think that the faculties of men have been long in a decline,—and that the bloom and beauty of the world are gone to decay.

But to whatever reflections the admirable works of antiquity may lead us, concerning the general improvement of the world, it is very certain that nothing can so much improve most of the fine arts as the judicious and careful study of the works of the ancients; which has of late years been rendered much more easy to the artists of every country, by the publication of many excellent collections of antiquities; among which the work before us will merit a very honourable place.

In the Appendix to the 41st volume of our Review, upon the receipt of the first volume, we gave a general account of the nature and design of this work, intending a more distinct and satisfactory view of the performance when the second volume should come to our hands.

We have the first and second volumes now before us; and, after a careful perusal and examination of them, cannot help considering them as a very valuable present to the artists, and as being well calculated to answer the liberal and generous views of Mr. Hamilton in their publication.

The preface, in the first volume, is followed by several dissertations, written by the very ingenious *Mons. D'Hancarville*, on the origin, literature, history, manners, architecture, sculpture, and painting of the ancient Etruscans.—These dissertations are written in French, and accompanied with a very bold English translation on the opposite page; and the author of them displays much learning and fine taste. From the study of the works of the ancients he has attempted to investigate the chief maxims by which they were enabled to carry their works to that amazing perfection which hath rendered them  
objects



objects of veneration to succeeding ages, and will make them to be considered as models, for our study and imitation, as long as they can be preserved from absolute destruction.

A few of these maxims, by way of specimens of the work, we apprehend, cannot be unacceptable to our Readers.

After having observed that the ancients called nothing beautiful but what was good, and looked upon nothing as agreeable but what was necessary, or at least useful, he goes on to observe, that the maxims 'of preserving as models, and representing those objects which gave room for useful invention, or were anciently in use, as well as adapting ornament to serviceable things, with a view only of augmenting their conveniency, were employed by the ancients in the manufacture of their vases, as well as in all the arts that made use of proportions. These two important maxims sometimes united, sometimes taken separately, became a common tie between the fine arts and the most mechanical; these borrowed design from the first, who learnt from them many useful practices, which it would be improper to insert in this place; but we may conceive how much both the one and the other must have gained by this union, to which, most likely, is owing the perfection of the arts of the ancients, and the grand taste which we observe in their works of every kind.' Vol. I. Page 78. It is upon the same principle of augmenting conveniency in architecture, that it was a rule to place over all the principal members of an edifice a projecting body, which is called a cornice; which served to preserve the parts below it from the injuries of the weather.

We learn further from this critical investigation of the ancient principles of composition, that when they divided an edifice into several parts, to avoid too much sameness (what resembles monotony in music) they established it however as a maxim 'not to divide the whole more than was necessary to prevent uniformity; for otherwise that unity would have been lost which they always aimed to preserve.' It was to preserve this rule of unity, our Author observes, 'that the ancients avoided breaks, with as much care at least as we take in searching after them; and directed the ordonnance of their edifices in such a manner that no one part drawing to itself a particular attention, should take off the eye from considering the whole together.'

We cannot help observing, as we go along, that an inattention to these maxims, or a total ignorance of them, has deformed most of our modern buildings;—and that the multitudes of breaks, especially, which several of our architects are too fond of, will ever prevent their works from satisfying a cha-  
cultured and refined by the beautiful models of ar

In consequence of the spirit of the last maxim our Author also informs us, that 'the ancients *included their public edifices in such spaces, that their extension, although sufficient to shew the whole of the buildings therein contained, nevertheless lessened not in the least the grandeur of the architecture*: thus the squares appeared dependent upon the buildings, and not these upon the squares; precisely contrary to what has been done to St. Peter's at Rome, where the temple, which is the chief thing, appears only as an accessory to the square intended to be made for the temple itself.'

How many fine houses do we know in this kingdom that have lost their magnificence by having the spaces in which they stand too much enlarged and opened; and how easy would it be to restore them to their proper grandeur, by a suitable compartment, if trees could be made to grow as speedily as they can be hewn down! But a full-grown tree is so great an ornament when properly placed, and so long in forming when it is wanted, that gentlemen who delight in ornamenting their grounds, should consider well what they are about before they demolish beauties that they can never hope to see restored.

'Such,' says our Author, page 92, after giving the history and reasons for the establishment of these maxims, 'was the progress of architecture, such were the measures it adopted, and the principles which it established. In all the antique buildings we have examined in France, Italy, Istria, as well as in all the drawings taken from the monuments of Greece, Spalatro, Palmyra, and Balbec, we have found the chief part of these rules constantly employed. In proportion as in the execution they have given the preference of some of these important maxims to those that were less so, or have preferred the latter to the former, the productions of art have been more or less beautiful, or have had more or less *character*; so the history of good taste in architecture might be followed from its birth to its perfection, and from that epoch to its decay, by seeking out, according to the times, the use or abuse of these maxims: it is thus that the Goths, whilst they preserved the types, by changing the divisions which had been pointed out, and the established proportions, caused architecture to change its face entirely, and so the Gothic style prevailed. No sooner were the types neglected but it became quite barbarous, and no other but ill shaped masses of buildings were known; such as are still to be seen in almost every country of Europe, and which are more like caverns than temples or palaces.' And we may add, that nothing but a minute attention to these excellent models, or the general knowledge and observation of those consummate principles which produced the masterpieces of antiquity, can ever bring the arts of any age to per-

It is in the works of *Gorius*; *Montfaucon*; that friend of mankind, and of every thing that was graceful and ornamental in human life, the excellent *Count Caylus*; the much lamented *Abbé Winckelmann*, at whose untimely death all the Muses wept; in such works as this with which Mr. Hamilton has been pleased to present the public; in many other publications of the same kind; and in the original works of the ancients, to which our artists can have access, that they must expect to find just and beautiful ideas.—It is in these mines that they must search for hidden treasure.

In the second volume, after a preliminary discourse upon painting, we have a pretty long chapter upon ancient *vases*, which make the proper subject of these volumes; treating (1) of the general uses the ancients made of them; (2) where, when, and by whom they were made; (3) how they are found; and (4) of the manner of painting them.

This part we must particularly recommend to the attention and study of such of our ingenious Artists as are engaged in the laudable employment of imitating these fine ornaments, and in preserving and handing down to future ages those beautiful forms and designs, which, probably, were copied from the works of the finest geniuses that ever adorned the world. And we venture to prophesy, that if our Artists can conceive the beauty of the antique, and inspire their works with the magic of fine outlines and easy attitudes; if they can compose with suitable strength and fitness, and adorn with simplicity, they will not only assist the labours of the learned in demolishing the remains of Gothic barbarism, but also completely destroy that fluttering gew-gaw taste with which our airy neighbours have emasculated the fine arts wherever their influence has prevailed.

After this chapter we have a short explanation of the plates in the first volume, in French, and not translated; and we are referred to the *third* volume for the explanation of the plates in the *second*, which third volume may, perhaps, be published a year or two hence.

This is an unpardonable fault in a work of this kind, and shews that the tricks of booksellers and publishers are not confined to our own country: but, perhaps, we are censuring in a wrong place; for we are sorry to say this is the fault of the Writer, who attempts to defend an absurdity of which he ought to be ashamed.—However, upon the whole, this is an excellent work; the vases, and their ornaments, are well and accurately drawn; their proportions are exactly given by a scale; the figures in the paintings, which are illuminated with their proper colours, are well executed by a masterly hand; and though much better than those upon the vases from which they are taken (for we have seen several of the vases of this collection)

tion) yet probably not equal to the original paintings, from which the Etruscan Potters took their designs, as there is reason to believe they were many of them taken from the pictures of the greatest masters of those times, and that by preserving and restoring these designs we may be put in possession of some of those forms and attitudes that were traced out by Timianthes, Protogenes, or the graceful hand of Apelles.

In these two volumes there are 260 plates of vases, sections of vases, and of coloured copies of the paintings and borders with which the vases are ornamented, including several plates of head and tail-pieces to embellish the printed parts of the work, all taken from the antique, and well engraved.

The dissertations discover much critical taste in the Author, but are written in too diffuse a manner, and want that distinctness and simplicity which Mons. D'Hancarville knows so well how to admire and recommend in the works of the ancient artists.

Though we differ from the Author, we cannot help thinking the first volume, in all respects, superior to the second; but as he proposes to take in the fairest vases of the Vatican, and those of some other choice collections; and as he promises to reveal to our artists a system upon which vases may be formed with infinite variety, we hope the two remaining volumes will not disappoint the expectations which Mons. D'Hancarville has raised in his readers; and we should be sorry if any misfortune should prevent or retard the finishing of this valuable work.

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A R T. V.

*Recherches Philosophiques sur les Americains, &c.*—Philosophical Enquiries concerning the Americans, or interesting Memoirs towards a History of the Human Species. By M. de P\*\*\*. In 2 Vols. 12mo. Berlin. Decker, 1768 and 1769.

THE greatest event recorded in the annals of mankind, if we except those related in the sacred history, is doubtless the discovery and rapid conquest of the new world, at the end of the 15th century. The splendor however attending the discovery of this immense region was tarnished by the inhumanity, perfidy, and almost universal devastation, and the destruction both of men and monuments, attending the conquest of it. Oviedo, even in his time, complained that his countrymen had made such haste to destroy the Americans, that they scarce allowed the naturalist time to study them. The materials from which the author has drawn his observations and reasonings on this country, and on the singular race of men which inhabit it, and who differ so much both in temperament and manners from those of the old continent, are principally taken from authors who were cotemporary to the discovery: al-

though he has not neglected those who have written since that time; out of whose various and contradictory relations he appears to have taken no small pains to sift the truth; disguised through the credulity of some, or intentionally violated by the dissingenuity of others. The Author has reduced this immense chaos of observations and events into some degree of order, and presents us with the results of his own reflections upon these and other incidental subjects, in so agreeable and interesting a manner, that we are convinced we shall give pleasure to such of our readers as do not understand the language of the original, or may not have an opportunity of seeing it, if we follow him regularly through the whole of this philosophical, lively, and amusing performance: observing however, that the author does not undertake to give the natural and civil history of America, and of its inhabitants, in a systematical order; but contents himself, amidst such a multitude of objects, to select the most interesting, which he discusses in a detached and unconnected manner; attending principally to those points, his observations on which have truth, novelty, or importance to recommend them to the notice of the reader.

The work is divided into six parts, and these into sections. In the first part, M. de P. treats of America in general. He does not enter into any particular discussion of the manner in which this great continent was originally peopled. Notwithstanding the numerous volumes written by the learned on this question, he considers it as the most futile of all problems. He stops however to take notice of the hypotheses of Mœbius, and M. de Guignes; and particularly ridicules the system of a certain divine, who has proved in form that Noah and his family, having embarked on board the ark to save themselves from a deluge in Asia, afterwards sailed, and cast anchor on the top of a mountain in Brasil; that they got a few children *a la hâte* on the coast of Fernambouc, and having dispatched this business with the utmost expedition, re-embarked in order to perform the same good office for Europe, and the remainder of the old continent. If the Americans troubled themselves with solving problems of this kind, might not they, he observes, just as properly ask in what manner Europe was first peopled, as we inquire when, and how, men were first produced in America? Voltaire, we remember, somewhere asks, Who planted men in America? And answers, the same Being, doubtless, who produced the trees and the grass which grow there. Paracelsus, if we are not mistaken, formerly solved this difficulty at once, by affirming that each hemisphere had an Adam to itself. The Author and Mr. Voltaire, in conformity to their principles, treat this problem with very little respect: but to those who believe that the whole human race proceeded from the loins of Noah and his children, settled in Asia, the question does not appear altogether

ther so absurd; though it has undoubtedly given rise to a great number of very ridiculous suppositions and disputes.

One of the most remarkable circumstances, in our opinion, attending the discovery of America, is that the whole of this immense continent, though comprehending all possible varieties of climates, and of situations, was found inhabited by people either absolutely savage, or who had made very small advances in the arts, or towards a state of civilization; nor have any monuments been discovered, which might indicate that the sciences or the arts had, at any distant period of time, flourished in this part of the globe. Our own continent bears an air of antiquity upon the face of it; and during a long succession of ages, men have, at different times, and in different parts of it, been united in society, and have cultivated, with more or less success, all the useful and the agreeable arts: and even those regions, which are now sunk in ignorance and barbarity, furnish us with coins, ruins, or other monuments, that evince, if other proofs were wanting, that learning and the arts had formerly had their seat there: but no memorials of this kind have ever been discovered in the other hemisphere. This would almost tempt us to conclude with the Author, that the soil and climate of the new world are unfavourable to the perfectibility of the human species; or that this part of the globe has suffered some great inundation, convulsion, or other physical catastrophe, much posterior to those which have affected our own continent; and that nature may therefore be considered as still in her infancy, in America: where, at the time of the discovery, two nations only were found living in some state of order and regular society; and even these had not very long emerged from a state of the most perfect barbarism.

From hence, and from some other considerations, M. de P. inclines to the opinion of D' Acoſta, and infers that the Americans have, in no very distant period, come down from the rocks and mountains, whither they had been driven by some general inundation; and that they have but recently occupied the low countries, left by the waters; where the marshy nature of the soil, and the consequent insalubrity of the air, account for the bodily and mental debility of the inhabitants, and the uncivilised state in which they were found, at the end of the 15th century. The skeletons of that immense animal, of which we have lately had occasion to speak, under the name of the *Incognitum* †, found buried in great numbers near the banks of the Ohio, at Lima, and in Brasil, give an air of probability to this opinion. They seem to evince, at least, that some great catastrophe has formerly befallen this part of the globe; and

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† See Monthly Review, February, 1770, page 108, &c.

the high preservation in which they are found, appear to indicate the period of it to have been considerably posterior to the deluge of Noah.

The discovery of this extensive part of the globe is not only an interesting event, considered as an object of geography : but the rapidity with which the conquest of the most considerable part of it was effected, by a few private adventurers, furnishes an object of speculation, equally curious, considered in a political light. The painter of antiquity, who (to make use of a reflection of an ingenious writer \* of our own country) exercised his satyrical pencil upon Cimon the Athenian; representing fortune-catching cities for him, in a net, while he slept, might, with more justice, have drawn Ferdinand and the emperor Charles V. asleep, while that goddess was busied in throwing a net over half the globe, and laying the whole draught at their feet. Cortes, uncommissioned, and unsupported by Spain, with only 400 assistants at his heels, takes possession of the capital of Mexico, and soon makes himself master of the whole empire : while two private men, obscure and ignorant, — Pizarro, who had been a shepherd in Spain, and Almagro, a foundling, joining themselves with a priest, who furnished money for the expedition, plan, undertake, and succeed with equal facility, in the conquest of Peru ; and in the space of a few years add 30 degrees of latitude to the dominions of Spain.

At the battle of Caxamalca which, says M. de P. may be called the battle of *Arbela* for the empire of Peru, Pizarro had only 170 foot, and 30 horse, with which he cut to pieces the innumerable troops of the Inca, Atabaliba, and made him prisoner. Now, making all due allowances for the circumstances which facilitated these conquests; such as, the shameless perfidy of the Spaniards; the distracted state of Peru, in particular, at the time of their invasion; the use of fire arms; and the still more effectual services performed by the wolf dogs which accompanied them †: these events seem to justify the character which the Author, throughout every part of this work, gives of the Americans; whom he describes as little better than the abortions of nature; as weak, effeminate, and dastardly, equally devoid of strength of body and vigour of mind; qualities which M. de P. ascribes not to the Mexicans and Peruvians

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\* Account of the European settlements in America,

† At this battle, the van of the Spanish army was formed of a line of dogs, who did such execution on the Peruvians, that the court of Spain, charmed with their exploits, granted them regular pay. It appears from papers still remaining in the proper offices, that one of these dogs, in particular, named *Berecillo*, distinguished himself so much in battle, as to have an extraordinary allowance of two reals per month,

alone, but to all the inhabitants of this immense continent, from one extremity of it to the other. In Europe, it seems, doubts were at first entertained whether the Americans were not a race of *Orang Outangs*, somewhat more accomplished than ordinary; and his holiness the Pope, in his great wisdom, found it expedient to issue out a bull in form; in which he declared that it seemed good to him and to the Holy Ghost, to acknowledge these doubtful beings for real men.—The Pizarros and the Almagros, however, seem to have paid little regard to this formal decision of Christ's vicar; but continued their practice of hunting them down, and destroying them as so many beasts.

In discussing the question, how far the discovery and conquest of America have been beneficial or prejudicial to Europe, the Author justly considers these events as having been the cause of the political ruin of Spain and Portugal in particular. The gold and silver imported into these kingdoms would not produce a single ear of corn, or a blade of grass, the true riches of a state. On the contrary, they produced a total neglect of cultivation and manufactures. The gold brought from Brasil to Lisbon, says M. de P. remained scarce an instant in the country; but was immediately sent out to purchase food and raiment, the necessities of life. Philip the Second, who so long possessed the treasures of the new world, lived long enough to feel the ill effects occasioned by them, and actually, before his death, became a bankrupt; leaving his successors under the deplorable necessity of even adulterating the current coin of the kingdom. To the other inconveniences arising from this discovery, the Author adds the multiplicity and extensiveness of the interests created by it, among the European princes; and the frequent and various occasions it has furnished for disputes among them. A single spark of discord for a few acres of land in Canada now puts all Europe in a flame: and when Europe is engaged in war, no corner of the earth can be in peace. A concussion sudden and irresistible, like the electric shock, pervades every part of it. The stroke is even felt in Asia, if a few merchants happen only to wrangle for a little logwood, or a few beaver skins, in America.

One of the greatest misfortunes brought upon the old continent by the discovery of this country, was the importation of the venereal disease from thence: and perhaps America, on the other hand, did not suffer so much by the avarice, perfidy and inhumanity of the Europeans, as by receiving the small-pox from them in return. About the year 1492 the great and small pox met, probably for the first time, in the island of Cuba; where this double scourge, but principally the latter, destroyed 60,000 persons in less than six months; and even double that



number in the island of Hispaniola. The European distemper has ever since raged with the utmost fury throughout the whole of the new continent, which it has tended greatly to depopulate. The progress of the American disease in the old continent was equally rapid; though not perhaps equally, or at least so suddenly destructive. The Moors, driven from Spain, speedily communicated it to Africa and to Asia. In less than two years it proceeded from Barcelona into the northernmost parts of France; where in 1496 the parliament of Paris, thrown into the utmost consternation by its ravages, published that famous edict, by which all persons infected with it were forbid to appear in the streets under pain of being hanged; and all strangers were commanded to leave the capital within 24 hours, under the same penalty.

From this edict, it would seem that the parliament thought that this distemper might be communicated without amorous concourse, but simply by an infection conveyed through the medium of the air; and it is not wonderful that so new and terrible a disease, all at once appearing, raging with the greatest violence, and spreading so universally, (as no remedies were then known capable of stopping or even retarding its progress) should excite apprehensions of this kind, and give rise to the strictest precautions on the part of the police: but we rather wonder that the Author, on no other grounds than the quick communication of this disease, should positively affirm that it must have been propagated even without contact, and merely by its *miasmata* floating in the atmosphere. Columbus, it seems, on his return to the port of Palos, from his first voyage in 1493, went, as we are told by a cotemporary writer, to Barcelona, accompanied by forty of his companions, to give an account of the success of his expedition to Ferdinand and Isabella, who then resided there. Suddenly this distemper made its appearance, and speedily spread through every part, and through all ranks of people in the city. The consternation became general: prayers, public processions, and alms were employed against it; but these effected no cures. From this sudden and extensive propagation of the disease, the Author decisively affirms that its malignity must then have been so highly exalted, as to contaminate the atmosphere itself, and infect those who breathed in it.

But surely, without violating probability in the least degree, we may easily conceive, without recurring to any aerial contagion, how this new and very sociable distemper might speedily visit all ranks and orders in Barcelona, although conveyed through no other medium than that through which it passes at present. It need not take many steps, or much time, to disseminate itself, in this last mode of conveyance, and stride from the cabin-boy of Columbus to the foot even of the throne.

Forty sailor's doxies, infected the first night by Columbus's forty companions (we cannot reasonably be confined to a smaller number) might, without labouring very hard in their vocation, quickly communicate this pestilent exotic to forty *bourgeois*, or citizens, whose wives, or mistresses, by no very abrupt transition, might soon transmit this American rarity to as many courtiers; from whom queen Isabella's maids of honour would very naturally receive it:—and thus behold the whole court, city, and suburbs of Barcelona at once in flames; and all this, *selon les regles*, and without any atmospherical contagion whatever. In distant countries, we own, its progression has been slower; and yet it was found to have penetrated into Siberia, so early as the year 1680, and had made its way to Moscow even 60 years before. At the beginning of this century it had accurately, according to the Author, completed its tour round the globe; and during the whole of its peregrination has doubtless followed the same close and intimate mode of visitation, in which it accosted the inhabitants of Barcelona.

Before we leave this subject, it may not be amiss to take notice of a note of the Author's, in which he recommends to public observation some interesting discoveries made not many years ago by Mr. Calm, a Swedish botanist, of the efficacious methods employed by the American Indians in the cure of this distemper, and which they have hitherto concealed, with the utmost care, from the knowledge of the Europeans. This pupil of the celebrated Linnæus, during his residence in North America, discovered that the Indians used for this purpose the *Lobelia*, or the *Rapuntium Americanum*, *flore diluto cæruleo* of Tournefort; and affirms that a decoction of the roots of this simple produces a much more certain cure, and that its use is attended with less dangerous effects, than that of any of the mercurial preparations. He found too that some other Indians employed the root of a plant, which Linnæus has designed by the name of *celastrus inermis, foliis ovatis, serratis, trinerviis*, which, though more rare than the *lobelia*, is now to be found growing in the physic garden at Leyden, and in that at Amsterdam. Mr. Calm affirms that the Savages never fail to cure themselves of the most inveterate *lues*, by the use of this last specific.

In the second part, the Author treats of the varieties observable in the human species in this part of the world; his account of which he prefaces by a relation of the many lying wonders published by the travellers who first visited America. At this early period, every nation had its Herodotus and its Mandevil. Jaques Cartier, who leads the van in this lying troop, on his return from the discovery of Louisiana, declared that he had found a part of it peopled with hairy men, who walked on all  
fours;

four; and with another species, who, though he allowed them to go only upon two legs, had no fundament; but lived by mere dint of drinking. He was soon however eclipsed by other voyagers, who placed men in the country of *Essoisland*, resembling the Laplanders in size and make, but to whom niggard nature had given only a single leg, with which however they moved very genteely. Even M. Maillet, in his celebrated *Teliamed*, speaks seriously of these *Monopeds*, and does not seem indisposed to doubt of their existence. The ambassadors sent in 1246, by Pope Innocent IV. to the great Khan of Tartary, to persuade him to receive baptism, published at their return that they had seen some of these one-legged beings in that country; adding, that when two of them joined legs, by clapping themselves together, they ran a most excellent race. This fable is as old as St. Augustin, who entertained no manner of doubt that there existed in his time, in Africa, a race of men with one leg, endowed nevertheless with immortal souls. While Cartier and others were planting monsters in the northern part of the new continent, the Spanish writers were busied in poppling the southern part of it with giants: the Portuguese described shoals of mermaids frisking on the coasts of Brasil: the French caught sea-men off the island of Martinico; and the Dutch found Negroes in the woods of Parimaribo, with feet formed in the shape of a lobster's tail: a fable which has been renewed in our own time, and for the origin of which the Author endeavours to account. 'Of all these wonders,' says M. de P. 'none have stood their ground except the gigantic Patagonians. It would have been too much to part with so many lies at once.' We shall speak of these last mentioned personages hereafter.

Whatever varieties have been observed in the inhabitants of this country, they have one common and distinguishing characteristic; that none of them, from one extremity of it to the other, have the least appearance of a beard, or of hair on any part whatever of the body, except upon the head and eyelids. The Eskimaux form one variety among these people; as differing very considerably in their form, features, and manners, from the other inhabitants of this continent. The nation of the Akansans may likewise be distinguished, as remarkably excelling in height, colour, and fineness of the hair, physiognomy, and general beauty, all the people who surround them. This beautiful race, however, settled between the 40th and 45th degrees of N. latitude, though formerly numerous and flourishing, were at the beginning of this century almost totally destroyed by the small-pox and other epidemical diseases, and are now reduced to a very small number. As to the long-eared, square, pyramidal or pointed, round, and cubic-headed nations,

nations, and others, whose heads do grow beneath their shoulders †; their various head-pieces certainly came not out of nature's shop in these forms; but have been pressed and moulded, we may suppose, according to the taste and *bon ton* of each respective nation, and the different ideas of the beautiful and graceful which prevail amongst them.

In the 2d section of this part, the Author treats of the colour of the Americans. When Columbus found a people situated within 4 degrees of the equator, who were not blacks, he thought himself mistaken in the latitude, and could not conceive why Africa should be peopled with black men, with wool on their heads; while, under the same parallels of the torrid zone, the Americans were only of a copper colour, and had their heads covered with long and flowing hair. The Author enters into a long dissertation, in which he attempts to solve this difficulty; and, after having anatomically discussed the immediate causes of the blackness of the skin in negroes, he enquires into the remote or predisponent cause of this appearance; which he attributes solely, not without great plausibility, to the temperature of the burning climate of Africa: a cause which does not operate with equal activity in America; where, he affirms, places situated between the two tropics are more temperate, or cooler, by near 12 degrees (of latitude, we suppose) than the correspondent parts of the earth in Africa and Asia. Some of the local causes which produce so great a difference in the heats of the two continents are, according to him, the immense quantity of waters, stagnant or flowing, in America, whose vapours cool the air, and intercept or break the force of the sun's rays; the immense forests in this country, some of which extend 500 leagues in length, and into which the rays of that luminary never penetrate; the surface of the earth itself, kept cool by the rank herbage and shrubs with which it is covered, or rather matted; not to omit the vast chain of mountains, and the elevation of the soil in general, in the neighbourhood of the equator, in this part of the globe: whereas in the dry, exposed, sandy, and low soil of Africa, the direct and reverberated

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† On this head the Author gives St. Augustin no quarter, who in his *Sermo 37, ad fratres in Eremo*, declares that he saw men in Ethiopia without heads: but if the fashion of forcing down the head in infancy, by means of weights, till it nearly entered between the shoulders, and the mouth was brought on a level with the chest, prevailed in Ethiopia, as it does in some parts of America, a short-sighted saint might, at a distance, be deceived. It is not quite so easy to save the credit of the good father with regard to the *Cyclops*, or people with one eye in the middle of the forehead, whom, according to the Author, St. Augustin affirms that he preached to, and catechized, in the same place,

rays of the sun meet with no obstacles to lessen the intensity of the heat produced by them.

But the Author adduces some other facts to prove that the negroes are not a distinct species of the human race, but merely a variety, produced by the influence of their particular climate or situation; and that white people, exposed to the influence of the same causes, have actually degenerated into negroes. The Abbé Manét, who has very lately published an excellent history of Africa, says, that, in 1764, he baptised some children, the descendants of a few Portuguese who settled on that coast in the year 1721; in whom such a change had been already produced, that they differed from young negroes in no other particular than that some whitish tints might still be perceived on the skin. The remains of the Arabs, who invaded part of Africa near the line, in the seventh century, are not now to be distinguished from the negroes of Senegal or Angola. And as to the descendants of the first Portuguese who settled in this part of the world, about the year 1450, they are become complete negroes, both in respect to colour, their woolly heads and beards, and general physiognomy. These people still preserve their religion and language; but both corrupted. The inference which the Author draws from this last observation is, we think, liable to this objection; that these Portuguese may possibly, during so long a period, have contaminated their blood, as well as corrupted their religion and language, by too intimate a commerce with the negroes. The following observation, however, is somewhat more decisive, as it relates to a particular people, who consider it as a downright sacrilege and abomination to mix with other nations. The observation was originally made by the famous Jew, Benjamin de Tudella, who travelled over a great part of Africa in the year 1173, and remarked, that the Jews who had fled into the southern provinces of Asia and Africa had been all more or less metamorphosed, according to the greater or less degrees of heat in the climate; but that those particularly, who had settled in Abyssinia, were not to be distinguished, either by their physiognomy or colour, from the natives themselves.

In this section the Author gives a genealogical table of the issue between an American Indian and an European, to the fourth generation; the last of which differs not in any respect from an European. In the first generation a remarkable *phenomenon* presents itself. It seems that the male *Matís*, although the offspring of a beardless Indian man, and of an equally beardless European woman, has nevertheless a beard:—a circumstance which we recommend to the consideration of those who may hereafter work afresh upon that physical mystery, animal generation. This fact, at least, adds a new difficulty

to the others which have been opposed to the *animalcular system*: for though we can conceive that an Indian *Homunculus* may, in some manner or another, have its complexion, and the cast of its features, greatly altered and modified by a nine months residence in the *Uterus* of an European mother;—from what part of her, it may be asked, can the sly urchin possibly pluck a beard? For our parts, we modestly profess not even to guess. This observation, however, is somewhat more reconcilable to the systems of Maupertuis or Buffon; as the mother, though beardless herself, might possibly communicate to the foetus the supposed, *organical, beard-making particles* transmitted to her by a bearded father, and which may lie dormant, or in an inactive state, if the organical molecules should *run together* into a female; but may be possessed of an aptitude to slide into their proper seat, the chin, if they should be disposed to *crystallise* into a male. This conceit of ours, however, is not without its difficulties.

In the last section of this division of his work, the Author speaks of the *Anthropophagi*, who have been found in America and elsewhere; and in the first section of the third part treats particularly of the Eskimaux, a singular, hideous, and diminutive tribe of people, who occupy the *Terra de Labrador*, and the coasts and islands of Hudson's Bay, throughout a considerable extent towards the pole. They are the most diminutive of the human race, few of them exceeding four feet in height. Their bodies are exceedingly plump, and well lined with fat, and their heads excessively large; but their extremities, nipped by the rigour of the climate, are very small. We know not from whence the Author has taken the following circumstance concerning them; but he affirms that the heat of the stomach and blood of these people is so great, that the huts in which they assemble in the winter, although built above ground, and in which they burn indeed a lamp, but kindle not a fire even in the coldest seasons, are so excessively heated by their bodies and breath alone, that the Europeans find it impossible to remain in them. Surely the *calorific process*, of which we lately spoke, [Review for April, page 301, &c.] must be carried on, *con furia*, in the bodies of these Eskimaux, to generate such a heat in such a climate. Indeed, as train oil, whale fat, and other inflammables, form almost the whole of their nourishment, we may, (alluding to the theory above referred to) look upon *fixed fire* as a principal article of their diet, and consider their bodies as animal laboratories excellently fitted up to extricate and volatilise it at a most prodigious rate, in spite of the ice with which they are surrounded. Their neighbours, the whales, as we have formerly hinted, are probably provided with an excellent apparatus for the same purpose.

An important geographical discovery has been lately made with regard to these people, which fully confirms a suspicion long ago entertained by the learned Wormius, that the Eskimaux and the inhabitants of Greenland are one and the same people; as they resemble each other not only in their figure, instinct, and manners, but use likewise the very same language. A Danish missionary, perfectly master of the Greenland tongue, having taken a voyage to North America in the year 1764, penetrated into the country of Labrador, as far as the western coast of Davis's Straits; where, on the 4th of September, of that year, he met with a company of 200 Eskimaux, whom he addressed in the Greenland tongue, and was perfectly well understood by them. He gained the affections of these Savages so much, by this display of his intimate knowledge of their execrable jargon, that they overwhelmed him with caresses, and would not suffer him to depart, after a considerable stay which he made amongst them, till he had given them a solemn promise of returning the following year.—A compliment evidently paid him, on account of his proficiency in their language, by these accomplished beings, who call themselves *karahit*, which in their tongue signifies *men*; and who, like the Greeks, call all other nations by a word which signifies *barbarians*. Human vanity, we see, thrives equally well in all climates; in Labrador as in Asia. Beneficent nature has dealt out as much of this comfortable quality to a Greenlander or a Kamtchadale, as to the most consummate French *petit maitre*.

It is now no longer doubtful that Greenland is a part of the *terra firma* of America, and that consequently the new world was not first discovered by the Europeans, at the end of the 15th century, but in the 8th: at which time the people of Norway and Iceland formed their first settlement in Greenland. This method of peopling the new world, by these European settlers, has appeared so plausible, and is so very commodious, that many of the learned, who have only supposed that Greenland was a part of the new continent, have implicitly adopted it; without reflecting however, that when the Danish and Norwegian colonies first landed in Greenland, they found that country already occupied by a people who, it is known, opposed their establishment on this land of desolation: nor has the language of the Greenlanders or Eskimaux the most distant affinity with that of the Norwegians or Icelanders, or with those of the Finlanders, Laplanders, Tartars, or Samoyedes; in short, with any of those used in the north of Europe.

The Author next gives an account of the Danish missions in Greenland, and of those established there by the celebrated modern Heresiarch, Count Zinzendorf; who set off in the disinterested character of a pure enthusiast, and might possibly then  
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be in earnest : whatever he might be afterwards, when he saw 900,000 crowns accumulated in the chest of the brethren, of which he had reserved to himself alone the power of the key. Notwithstanding the boasts of these mystical fanatics, who in their printed relations have boldly affirmed that God has worked more miracles on the coasts of Davis's Straits, in favour of their ridiculous and blasphemous absurdities, than were formerly performed on the shores of the sea of Tiberias, it appears that the Moravian church in Greenland is at present in a very declining condition.

As a counterpart to these northern pigmies, the Author, in the following section, presents us with a dissertation on the gigantic Patagonians of South America. All the evidence to be procured on this subject, from the writings of voyagers who have visited this coast, of whom some affirm, and others deny, or are silent concerning, their existence, is here collected ; from the time of Pigafetta, who first announced these colossal beings to the European world in 1520, to the return of the *Dolphin* in 1766. After treating with severity or ridicule all the preceding voyagers who have affirmed the existence of these American giants, he speaks to the following effect of the last intelligence which has been published concerning them.

We may judge from hence, says the Author, what degree of credit is due to the journal of commodore Byron, who, *to second the views of the English ministry*, has thought proper to declare himself the author of a relation, which the meanest sailor in his ship would not have dared to publish\*. This officer says that, landing on the coast of Terra del Fuego, on the 22d of December 1764, he there met with men nine feet high, mounted on horses not above 13 hands in height ;—that they alighted, came up to him, took him up in their brawny arms, and overwhelmed him with caresses. The women, says he, were so very loving, and appeared so much in earnest, that I had much ado to keep them off. They were particularly civil too to lieutenant Cummins, whom they patted on the shoulder with their gigantic hands, and who felt the consequence of these endearments, by violent pains in this part, for a week afterwards——‘ This monstrous tale, adds the Author, was

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\* The Author's extract is evidently taken from a French translation of the anonymous *Voyage round the World, in his Majesty's Ship the Dolphin*, published here in 1767 ; to which the sagacious translator, or his ingenious bookseller, probably found it convenient to affix the name of the Commodore as author, and to represent him as speaking in the first person. As M. de P. however, considers it as the work of the Commodore himself, we cannot but think him somewhat wanting in *bienveillance*, in the manner in which he treats his supposed, circumstantial testimony relative to these people.



published at London in the year 1766. Dr. Maty, so well known by his *Journal Britannique*, hastened to give full credit to it, and to spread it throughout Europe. "At length, says he in a letter to M. de la Lande, the actual existence of giants is confirmed. Several hundreds of them have been seen and handled, &c."

In this manner does M. de P. treat the last advices from Patagonia. We cannot, however, imagine what *ministerial* views could be answered by propagating this tale; which was much more likely to attract the attention of the public towards this expedition, than to withdraw it from it. And though the work from which the Author takes the last accounts of these people, certainly had not the sanction of commodore Byron's, or any other name, our Readers may recollect the letter to Dr. Maty, published in the 57th volume of the *Philosophical Transactions*, from Mr. Clarke, an officer on board the *Dolphin*, who attended the Commodore on shore, and affirms, in the most serious manner, their existence, on the evidence of his own senses; which he appears resolved not to give up to any reasoners whatever †. We shall not, however, undertake to maintain, against M. de P. the *positive* evidence which has been brought by these and other voyagers, in proof of the existence of these gigantic Americans; though we shall observe that the force of the *negative* evidence which he adduces, from the silence of others, is easily evaded, by supposing these Patagonians to be, like the Eskimaux, an ambulatory or wandering race. For our own parts, independent of human testimony, we do not find it *much* more difficult to conceive that, at the southern extremity of America, a tribe of Patagonians may exist, exceeding the common standard by two or three feet, than that, at the northern part of it, there may be a race of Eskimaux, who, according to his own account, fall not much less than two feet below it. The difference, perhaps, is not greater than that between the largest sized horse and a Shetland hobby, or of a Danish mastiff, and a lady's lapdog.— If after all, however, the whole is an imposition on the credulity of the public, we shall make no scruple of applying to the officers and gentlemen sailors late of his majesty's ship the *Dolphin*, nearly what the Author says on another occasion, that there are people in the world who find it an easier task to compass the globe, than to stick to truth when they come home.

In the first section of the fourth part, the Author circumstantially and accurately describes the *Albinos*, or white men of the isthmus of Darien, and those beings perfectly analogous to them found in Africa and Asia; the first of which have been called

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† See Monthly Review, vol. xxxix. Dec. 1768, page 417.

*Dodo's*; or white negroes, and the latter have in general been distinguished by the title of *Kackrakes*. These singular animals, though the offspring of parents either black or tawney, are born and continue all their lives of a dead white colour, resembling that of linen or chalk. They seldom live more than 25 or 30 years, are scarce possessed of any ideas, and their bodily debility is equal to their intellectual. There are not, however, as some voyagers have asserted, any nations or tribes of these *Albinos*, who evidently do not form a distinct family or species of the human race, but only an accidental variety, which is not perpetuated. They are only insulated and rare individuals, and are found nowhere but in the torrid zone, at about 10 deg. distance on each side of the equator; at Loango, Congo, and Angola, in Africa; at Borneo and Java, in Asia; at new Guinea, in the *Terra Australis*; and on the isthmus of Darien, in America. It would lead us too far to give even a sketch of the Author's hypothesis for explaining the physical causes by which, according to him, these singular *lusus-naturæ* in the human race are produced.

The *Orang Outang*, though confessedly not at present an inhabitant of the new world, forms the subject of the next section. This animal, the Author observes, has undoubtedly been the prototype of all the Fauns, Satyrs, Pans, and *Silens*, described by the ancient poets, and whose forms are come down to us in the works of the painters and sculptors of antiquity; embellished or disfigured according to the fancy or genius of the Authors: who, having no real model before them, have given an unbounded scope to their imagination in their representations of it. And yet these animals appear to have been much more numerous formerly than at present: witness the large troop to whom Alexander, when in India, prepared to give battle; and the attack made by Hanno on another large body, in an island on the coast of Africa, where he took three of the females, whose skins were deposited in the temple of Juno, and found there by the Romans at the taking of Carthage\*. The striking resemblance which this animal bears to man, in the external figure and the internal organization of his body; in attitude; and even in size; has long rendered it a subject of dispute, whether he is not a savage and degenerated species of the human race. This much is certain, that the points of resemblance between him and man are much more numerous and striking than those which subsist between him and the monkey tribe: some naturalists having discovered and enumerated no less than 49 palpable and decisive differences, both in the inter-

\* *Vide Strabon. libr. 15, and Hæmonis Periplus, p. 77. Edit. Hagæ, 1674.*

nal and external organization between him and the latter; while they have been able to observe only three, and those unimportant differences between man and this animal. Linnæus accordingly classes him with us, dividing the human species into two kinds: the *Homo diurnus*, *sapiens*, *Europæus*, *Asiaticus*, &c. and the *Homo nocturnus*, *fulvus*, *sylvestris*, *Orang Outang*, &c. In the remainder of this definition, which we omit, Linnæus has committed a very considerable mistake, in appropriating to the *Orang Outang* many of the distinguishing characteristics of the *Albinos* or *Kackerlakes* mentioned in the preceding paragraph, and who are undoubtedly our brethren. For this oversight M. de P. justly animadverts on the Swedish naturalist; but in a very uncivil manner, and without any of those *menagemens*, or that respect, which philosophers and scholars owe to each other, and to which the great merit of Linnæus, and the extensiveness and beneficial tendency of his enquiries, give him so indisputable a title.

M. de P. seems very desirous that a certain decisive trial might be made, in order to determine whether the *Orang Outang* be really of the human species or not; and, as the indecency of it may possibly be objected to, he hints at some microscopical experiments, made by certain Italian philosophers, of less utility than this, and more indecent.—But surely other and more important laws than those of decency might be violated, if M. de P. or any other philosopher, smit purely with the love of science, and raging, not with a carnal but philosophical concupiscence, should take a hideous and hairy female *Orang Outang* to his arms, on a mere *possibility* that she might be a woman, and might produce a breed capable of continuing itself. The Author is the less excusable in making this proposal, as he himself is inclined to rank the *Orang Outang* as a distinct and intermediate species between man and the ape. We find ourselves anticipated in the preceding reflection, by M. Rousseau, who, in his *Inégalité des hommes*, observes, that there is a method by which the most illiterate person might determine the question whether the *Orang Outang* be of the human species or not: but adds, that “the experiment ought to be considered as impracticable; because it is necessary that what is now no more than a supposition, should be proved a fact before the experiment, requisite to ascertain the reality of it, can be *innocently* made.”—If these inquisitive naturalists could mend the human breed, and lift us a step higher in the scale, by an intermixture with sylphs, salamanders, nymphs, or genii, we should all think ourselves highly obliged to them for running the hazard of a mortal sin in their first essays, undertaken with such a laudable view; but we own we do not much relish these proposed connections

with the *Orang Outang*, to which some of the human race appear to approach too near already.

In the third section the Author treats of the supposed hermaphrodites of Florida, and of the nation of Amazons in South America. He leaves the reality of the former undetermined; and, notwithstanding all that M. Condamine has advanced in favour of the Amazonian republic, rejects its existence as fabulous. In the following section he treats of circumcision and infibulation. The first of these operations was found to be practised in some parts of the new world. It does not follow however from thence, that the Americans are descended from the ten tribes; as the same physical or other motives, which gave rise to it in Asia and Africa, were sufficient to establish it in America\*. The same may be said of infibulation; an operation performed on young boys and singers, by the Romans, who used it as a muzzle to human incontinence, and which is said to be still employed on females, by some European nations; whose brutal and outrageous jealousy blinds them so far as to make them more attentive to this mechanical kind of chastity, than to the mental purity of their wives and daughters. The Americans in Brasil, and elsewhere, for these or other reasons, make use of a device of this kind, which is executed however in a different manner, and on the males only, and forms a most singular and ridiculous accoutrement.

In the fifth part the Author treats professedly of the genius and disposition of the Americans, whose universal characteristic he affirms to be a stupid, innate, and irremediable insensibility. Superior to the brutes, because they can speak, and are possessed of hands, they are inferior to the meanest and most ignorant of the Europeans. They have no ideas, reflection, or memory. They clap their hands to their foreheads and shut their eyes, in order to recollect in the morning what they had been doing

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\* One observation of the Author's, on this head, is worthy of remark; that though the Jews have in general most religiously and uninterruptedly, during a course of 3000 years, amputated the prepuce, the process of generation is not affected by these repeated mutilations; but young Jews are, at this day, produced as totally constituted in this part, as their most distant ancestors. The Jews of *Asia Minor*, in particular, who have kept themselves perfectly insulated from the uncircumcised part of their species, and who have never neglected this operation since their expulsion out of Egypt, reckon at present 122 generations; in the last of which no perceptible diminution is to be observed in this part, and the operation is, at this day, as necessary as it ever was. We have already, from another quarter, proposed a difficulty against the *animalcular* system of generation: the present remark furnishes perhaps one still stronger against the *organical* or *molecular* hypothesis.

the night before. When under instruction, while the master is deducing his consequences, they have already forgot the principles from which he draws them. In the few arts which they possess they invent nothing, nor improve or perfect any thing, more than the beavers of their own country. Great pains have been taken to instruct them; and some of them, during a few years, have shewn a little dawning of understanding, so as to be able to read and write a little: but when they arrive at twenty, their innate stupidity breaks forth all at once; they forget all that they had been taught, and from that time go backwards at a much greater rate than they had before advanced. Garcilasso de la Vega, indeed, wrote a very sorry history of his own country, and of the Incas of Peru; but he was not, as is generally supposed, an American, but a *Mestis*, born at Cusco; the issue of a Spanish father and a Peruvian mother. Moderate as this work is, says the Author, no American Indian could ever compose a single page in the style or taste even of Garcilasso; who could never have written at all, if he had not had an European for his father.

The climate, to which the Author principally, if not wholly, attributes this astonishing difference between the mental powers of the natives of the two continents, affects, according to him, the very Creoles, or Europeans who have been long established in this country, and who give very pregnant proofs of the degeneracy produced by it. None of the American universities have ever yet produced a scholar or a philosopher: and even the most celebrated academy of St. Mark, at Lima, has not yet furnished a single individual, who has had genius enough to write even an indifferent book:—a feat, which is so often and so easily performed here in Europe, by any man who takes it into his head; as we, to our cost, experience monthly.

The preceding is a short summary of the author's character, perhaps *caricatura* rather, of the Americans and Creoles. As to the empire of Peru, it was, according to his representation, a region nearly savage, inhabited by men little better than barbarians; notwithstanding the magnificent accounts which the conquerors of that country, through a love of the marvellous, and to exalt their own prowess, have published concerning its political power, the excellence of its civil institutions, and the many flourishing cities and superb edifices which it contained. Garcilasso, from other motives, draws a most flattering representation of its riches and power, at the time of the arrival of the Spaniards: whereas Zarate, who executed the office of treasurer-general in Peru, within twelve years of the first invasion of that country, affirms that, in the whole dominions of the Inca, there was not a single place which had even the appearance of a town, Cusco excepted: and with regard to it,

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the author observes, it is highly probable that it scarce deserved that appellation, in the time of its greatest splendor. Of the ancient temple of the sun, concerning which preceding authors have related such wonders, nothing now remains except a part of the front: but at Cayambo, in the province of Quito, the more perfect remains of another temple, said to have been as famous as that at Cusco, are to be seen, which give us no high idea of Peruvian architecture. The ruins of an ancient palace of the Incas near Arun-Cannar have been delineated and described by Condamine and Bouger: from which it appears that there never had been, or could have been, any windows or openings to let in the light, except, together with the rain, from above; nor do there appear any remains of arches, or other contrivances, to support a roof: so that their Peruvian Imperial Majesties appear to have been very indifferently lodged; and their palaces to have been very little better than mere places of shelter from wild beasts, or from the sudden incursions of enemies. Ulloa however has published a more magnificent draught of this American palace, such as he supposes it to have been, when intire; and which will give an idea of it very different from that which may be formed from a view of the drawings of Bouger and Condamine; who, having no national vanity to gratify by embellishing these remains, may be supposed to have given a juster representation of them.

By similar arguments, either drawn from facts, or from the numerous inconsistencies and contradictions in the Spanish writers, M. de P. overturns, in a great measure, all that has been advanced relating to the supposed grandeur, populousness, policy, learning, industry, arts, and civil history of the Peruvians. He next treats of the Mexicans, and endeavours to prove these two nations to have been pretty nearly on a level with regard to all these particulars; and in our opinion succeeds in the attempt. He proves at least the extravagant exaggeration of the Spanish writers. Neither of these nations had attained to the art of writing, nor even to that of expressing their thoughts by hieroglyphical symbols. The Peruvians, it is known, employed for this purpose only knotted cords of different colours. The Mexicans had indeed a method of writing, if it may be so called, which does not however appear to have been capable of transmitting moral or philosophical ideas, like the hieroglyphics of the Egyptians; as it was merely a simple, and rather rude, delineation of the objects themselves, whose idea was meant to be conveyed to the reader, or rather to the spectator.

Numerous volumes of this painted kind of writing fell into the hands of Cortes's soldiers, who were too intent in their pursuit after the gold of the Mexicans, to load themselves with their books. A certain barbarian named Sumarica, who was,

by divine permission, appointed the first bishop of Mexico, towards the beginning of the sixteenth century, took great pains to collect all these historical tablets, or painted MSS, that could be procured; and having kindled a fire, having first called upon the name of the Lord, and duly exorcised these singular monuments of Mexican literature, most devoutly threw them all into it; maintaining that in this manner the works of the heathen ought to be treated. One copy alone, accompanied with a Spanish translation, and which was sent by Cortes to gratify the curiosity of Charles V. escaped the zeal of this flaming bigot. The ship which conveyed it was taken by a privateer; and it fell into the hands of the French voyager Thevet, whose heirs sold it, for a considerable sum to Sir Walter Raleigh. One Mr. Lock, at his request, translated the Spanish interpretation into English, which was published in Purchas's collections. Mons. Thevenot re-translated it into French, and published likewise the drawings, 'which he caused to be engraved on wood, in 360 pages in folio.' These tablets are supposed to contain the history of the eight emperors of Mexico, the immediate predecessors of Montezuma: but the Author, after the most attentive perusal of them, affirms that it is at least very doubtful whether we understand a single word of their meaning; and that they may with equal probability be supposed to contain the history of eight of Montezuma's concubines, as that of his eight predecessors. He treats the history of the twelve Incas of Peru, as founded on documents equally obscure and uncertain.

The next section is employed in the relation of several strange and ridiculous customs in vogue among the Americans, which have likewise been observed to be practised among several people of the old continent, with whom, however, they could not possibly have had any communication. We shall mention only an instance or two. The Hottentots, at the southern point of Africa, cut off a joint of a finger as often as they become widows or widowers, without being able to give any reason, good or bad, for this practice, or to shew what benefit either the living or the dead can receive from it. The good people of California, living in another hemisphere, and at the opposite extremity of the globe, and consequently no copyists, practise this very custom; notwithstanding the pious endeavours of the Jesuits to put a stop to it; who find it highly convenient that their slaves should have all their fingers and thumbs intire. The Californians proceed regularly, it seems, through the hand; beginning with each of the fore-fingers, and when they have fairly got rid of them, proceed in due order to attack the second and the following fingers.

In many parts of America, the instant a woman is delivered of a child, the husband takes to his bed; where he is carefully attended and nursed by her, and visited by his neighbours, during the whole time of his lying-in. This unaccountable custom, M. de P. affirms, is at this day practised in some parts of France. It is even mentioned by Strabo, as used in his time in Spain. '*Mulieres,*' says he, '*cum pepererunt, suo loco viros decumbere jubent, eisque ministrant*†.'—From this and other instances we may collect that, however men may differ in other points, there is a most striking conformity amongst them in absurdity.

In the third section of this part, the Author gives a dissertation on the use of poisoned arrows, among the inhabitants of both continents. The sixth and last division of this work is written in the form of letters to a friend; in the first of which M. de P. treats of the religion of the Americans. The second contains an historical essay on those secular pontiffs, the *Dalai Lamas*, or grand Lamas of Tartary, who have exercised a most unbounded spiritual dominion over that part of the world, in an uninterrupted succession, during the space of 3000 years. This dissertation is not quite foreign to the subject of this work, as the Author undertakes to shew, in opposition to M. de Guignes, that there is no affinity whatever between the religious dogmas of the Mexicans, and those of the Mongale Tartars; and that the former consequently did not receive their religion from missionaries sent by the latter, by the way of Kamtchatka. In the third, the Author proposes some new ideas concerning the vicissitudes which this globe has undergone; but falls into a capital error, which however we have not now time or room to expatiate upon, in relation to the oblate figure of the earth, as deduced from the late measures of a degree of latitude, and which he erroneously supposes to be incompatible with the principles of hydrostatics. In the fourth and last of these letters a particular account is given of the missions in Paraguay, and of the oppression of the natives under the yoke of the Jesuits.

The great variety of subjects discussed in this performance, and the agreeable manner in which they are treated, have tempted us to be thus copious in our account of it. The Author shews great ingenuity in the support of his opinions, some of which are of a paradoxical cast, and many of them appear new; either because they really are so, or because he has the art of throwing an air of novelty over them, by the manner in which he presents them. He has, at least, exhibited the state of the Mexican and Peruvian empires, as they are called, in a very different point of view, and perhaps in a more just light than



that in which they have been usually considered. In the several problematical points which fall under his examination, though he may not perhaps always maintain the most defensible side of the argument, yet where he does not convince, he seldom fails to interest and amuse, by his ingenuity and the vivacity of his manner, and of his style; which is, in general, lively, pointed, and sarcastical, and very much resembles that of Voltaire; while he successfully emulates the eloquent, descriptive pencil of Buffon, in other parts of this work; which contains the result of a very extensive reading, and of much reflection.

## A R T. VI.

*L'Art des Experiences, &c.*—The Art of performing Philosophical Experiments; or Instructions to the Experimental Philosopher, on the Choice, Construction, and Use of Philosophical Instruments; and on the Preparation and Management of the different Drugs, or other Substances usually employed in Philosophical Experiments: By the Abbé Nollet. 3 Volumes 12mo. Paris. Durand. 1770.

THE experimental philosopher who is unfortunately situated at a distance from the numerous artists, whom he has occasion to employ in the construction of his various machines or instruments; or who being already possessed of a tolerable apparatus, is desirous of being able to rectify or improve it, and adapt it to the purposes of new and particular experiments: in short, who would wish to be in a capacity of realising with his own hands, and without loss of time, the ideas which pass in his head; and would free himself as much as possible from the inconveniences arising from the misconceptions, inaccuracies, and delays of mere workmen, will meet, in this very valuable work, which may be considered as the author's last legacy to the philosophical world\*, with a great deal of useful and very particular information. He will here be instructed in what manner all the members of the various instruments and machines, designed for the proof or illustration of philosophical principles, are constructed; in the nature and choice of the different materials best adapted to the design; and in the manner of working and forming them, so as to answer the particular purposes for which they are intended.

The present work may be considered as a sequel to the author's *Leçons de Physique*, or lectures on experimental philosophy; the sixth or last volume of which was published, in the same form as the present, in the year 1764. When the Abbé pub-

\* The Abbé, as we have been informed by the public prints, died a few months ago, in a very advanced age, at Paris.

lished the first volume of that work, he expressed his opinion, that he should do an acceptable service to his readers and to philosophy in general, by describing, in a circumstantial manner, the various methods by which every machine or instrument there delineated was constructed; and by explaining the means by which it produced the effects expected from it; but considering that such particular descriptions would too much interrupt the thread of his discourse, he then formed the design, and in the first and some of the subsequent volumes promised to undertake the execution, of the present work, for the use of those who might choose to repeat the experiments there related, or those of S'Gravesande, Desaguliers, and other writers, by means of machines, either of their own construction, or formed under their own direction.

In the execution of this plan, the Author, in the first volume of this work, brings the reader acquainted with all those preliminary branches of knowledge which are necessary or proper to be known by the experimental philosopher, who would be his own artificer; or who would, at least, wish to be acquainted with the mechanical or other means employed in the performing of philosophical experiments. Accordingly in the three chapters into which the first part of this work is divided, the Abbé treats of the three principal matters which are chiefly used in the construction of philosophical instruments; wood, metals, and glass. He begins with the art of working in wood; treats of the choice of the various kinds, as adapted to the different parts of machines; and describes the different tools and *manœuvres* of the joiner and the turner. His directions to his philosophical apprentice are explained by figures of the instruments themselves, engraved on copper-plates; of which the whole work contains fifty-six, and which, though executed on a small scale, are not crowded or confused; as they are drawn with great precision and neatness. In the second chapter, the Abbé gives some short directions relative to the qualities and choice of different metals, employed in the construction of various instruments; and treats of the melting, forging, hardening, turning, soldering, polishing, and other operations performed upon them.

Glass, on account of its transparency, and other qualities, forms a very capital article in a philosophical apparatus. The Abbé accordingly in his third chapter treats of all those operations, which it may be in the power of his philosophical disciple to perform upon it, after it comes out of the hands of the glassman; such as cutting, perforating, grinding, and polishing it. But of all the operations executed upon glass, there is none which it is so convenient for the experimental philosopher to become acquainted with, as that of melting and drawing or blowing

blowing it into different forms, by means of the flame of a lamp, directed upon it by the blow-pipe. The Author describes an apparatus for this purpose, resembling that employed by the enamellers, and by those who prepare glasses for thermometers, hydrometers, and other small philosophical instruments. He afterwards describes a more simple method of performing the same operations, in which a strong and continued blast is produced by means of the vapour issuing from a boiling fluid. As the instrument which the Abbé uses for this purpose, and of whose effects we have, since the perusal of this work, had some little experience, is infinitely preferable on many accounts to the common blow-pipe, is less complicated and expensive than the preceding apparatus, and may easily be constructed by any tinman, we shall probably gratify some of our philosophical readers by giving a short description of it.

A thin and hollow tin globe is to be procured of about three inches and a half in diameter. The Author has omitted to mention the best dimensions; but such is the size of one of these instruments now before us, which compleatly answers the intention. A hollow pipe of the same metal, about five or six inches in length, and bent to an obtuse angle at about two inches from the ball, is to be soldered to it, and is to be formed gradually tapering, like the blow-pipe, towards the farther extremity; where its aperture must be so small as to admit only the point of a fine needle. One third of the capacity of this little Eolipile being first filled with common spirits, or equal parts of rectified spirit of wine and water, it is to be placed on a stand over a lamp, such as that which is used for the tea-kettle. A common oil lamp is to be provided, the wick of which is to be brought near the extremity of the tube; from whence, as soon as or before the liquor in the Eolipile acquires a boiling heat, a strong and regular blast will proceed, by means of which the heat of the flame will be so greatly increased, that even pretty large tubes will be softened and even melt in it, and the operator may commodiously perform nearly all those operations on glass, which may be executed with the other more complex apparatus mentioned above.

Towards the conclusion of this chapter, the Abbé gives a particular description and delineation of a little furnace and moulds, invented and used with success by the late M. Paris, optician at Paris, for making prisms, large concave and convex mirrors, and other philosophical instruments of glass, which are of a considerable thickness. Moulds are prepared of the figure required, into which a piece of the choicest looking-glass is to be put, and subjected just to such a degree of heat, as will not absolutely melt it; as the metal might in that case contract some tinge, or impurities from the mould; but merely sufficient

to soften it, so as to make it sink gently into, and take the figure of the mould; out of which it is, in some cases, often taken, without having lost any part of its original polish. We are not sufficiently versed in the practical part of the optician's art, to know how far this method is new; in the prosecution of which, we are told the author met with difficulties: but nevertheless persevered in his project, till he succeeded; though dissuaded from the attempt by the Abbé, when he first proposed to him his ideas concerning it.

The information conveyed in this part of the work cannot, we think, but be acceptable and highly useful to those persons who have a taste and capacity for philosophical inquiries; but who are often totally unacquainted with the many easy and simple methods and contrivances used by various workmen, in the forming and adapting the different materials of which philosophical machines consist, to the purposes for which they are intended. Philosophical inquiries may certainly, *ceteris paribus*, be prosecuted to the greatest advantage by one, who is acquainted with the principles, and can occasionally turn his hands to the practice, of those mechanical arts on which the construction of philosophical instruments depends. It will be highly convenient to the experimentalist, to understand the language, at least, of the workshop, and the common proceedings of the different artificers; so as to be qualified properly to direct them, and to avail himself, in the best manner, of their respective talents. As to those who, through taste, or from economy, would choose to follow the Abbé's instructions in every point, and to execute every member, even the carpentry, of their machines, with their own hands; this part of the work will furnish them indeed with the elements of the different arts they wish to exercise: but there are numberless contrivances and *manœuvres* in every mechanic art, which are not to be learned in books, and which are only to be acquired by frequent visits to the workshop; to which, however, this and some of the following parts of this work will be a very useful *vade mecum*.

In the second part, the author gives an enumeration and short description of such simple drugs, or such substances as are generally to be had at the druggists, as are most usually employed in philosophical experiments, and which are here arranged in an alphabetical order. He recites some of their most distinguishing properties; the most obvious marks by which their general goodness may be ascertained, as well as their fitness for the particular use for which they are intended. For the information of those who may choose to amuse themselves in the laboratory, or who may be so situated as not to be able conveniently to procure any particular preparations which they may

may want from thence, this catalogue is followed by an account of the manner of performing various chemical operations. At the end of this first volume, the Abbé attends even to the embellishment of his machines; teaching the preparation and use of various kinds of varnishes, to be employed either on the metal or wood of which they are constructed; and which, at the same time that they improve their appearance, secure the former from rust, and the latter from the worm, and other causes of decay.

The contents of this volume, as the reader will perceive, are of a general nature, and have no reference to any particular set of experiments: but in the two remaining volumes, the Author regularly proceeds through the course of experiments given in his lectures on experimental philosophy; explaining in the clearest manner the most minute circumstances relative to the construction of the machines and instruments there mentioned, and giving particular directions to insure the success of every experiment related in that work, which requires explanation. To render these two volumes therefore more perfectly useful, it will be proper that the reader should have before him the Abbé's former work: nevertheless, as the text is every where illustrated by plates, a reader conversant in philosophical experiments, though not possessed of the Abbé's lectures, will not often be at a loss to understand the use and design of the various machines, whose parts are here separately described and delineated, and the nature and drift of most of the experiments explained in this work; which we again recommend to the philosophical reader, as a very useful performance: not only as a great part of the very particular and satisfactory information which he will find in it, relative to the construction of philosophical machines, will, we apprehend, be absolutely new to the generality of experimental inquirers; but as the intire performance is the production, not of a mere compiler or bookmaker, servilely copying from preceding copyists, but the work of an ingenious practical philosopher, who has during the greatest part of a long life been employed, by profession, in explaining the principles of natural philosophy, by machines and instruments which appear to have been principally constructed by himself, or under his immediate direction: and who, in these volumes, has given to the public the result of his long and extensive experience in the principal branches of the useful and pleasing art of discovering the properties and relations of bodies by well-imagined experiments.

## ART. VII.

*Thesaurus Dissertationum, Programmatum, &c.* i. e. A Thesaurus of inaugural Dissertations, Theses, and other the most select Pieces, relating to the whole Circle of Medicine. Collected, published, and supplied with the necessary Indexes. By Edward Sandifort, M. D. &c. Vol. II. † 4to. Rotterdam, 1769.

THE first article in this second volume of the Thesaurus, is a letter from Dr. Tissot to Dr. Haller, concerning the small-pox, apoplexy, and dropsy. Dr. Tissot declares against the use of opium in most cases of the small-pox, on account of the heating qualities of this medicine. In an epidemic small-pox which prevailed in the city where our author resided, opiates were freely administered; while in the Foundling-Hospital of the same city, little or no opiate was given:—great numbers died in the city, very few in the hospital.

After this he found, by further experience, in the year 1749, that opiates were prejudicial in the inflammatory small-pox, and the more so the more severe the disease and the more acute the fever, and especially in the secondary fever which is of all others, he says, the most acute. Opiates, he adds, encrease the heat and putrefaction; they likewise encrease the affection of the brain, the anxiety, and the difficulty of respiration; and they check the secretions.—Tralles, Simpson, and Young have formed the same judgment with our author, concerning the use of opium in the small-pox.

Opiates, Dr. Tissot says, are useful in the small-pox, when there is great languor and irritability; they quiet the nerves and strengthen the circulation; they are also useful where a diarrhoea threatens the life of the patient.

The mineral acids are very strongly recommended in the second fever, and indeed through the whole course of the disease, whenever the heat, anxiety, delirium, or putrid symptoms are considerable.

Dr. Tissot adopts Friend's method of administering purgatives, and begins with them from the commencement of the suppuratory fever, and even earlier, if the symptoms are very acute.

The soreness of the throat, he says, does not arise from pustules seated in this part, as hath generally been supposed, but from an inflammatory infarction of the pharynx and its neighbourhood, and frequently precedes a salivation. Four dissections are mentioned, where the patients died of the small-pox, but there was not one pustule to be found either in

† For our account of the first volume of this work, see the Appendix to the 39th vol. of the Month. Rev. p. 528.

the larinx, trachea, lungs, or the whole alimentary canal. The parts, he says, were sometimes inflamed, putrid and wasted; and he apprehends, that internal ulcerations, succeeding inflammations, have been mistaken for pustulæ.

The remaining parts of this letter contain some practical observations on the apoplexy, palsy, and dropsy. We shall give our readers a short account of what our Author says, concerning the application of electricity in paralytic affections.—He first considers what are the effects of the electrical shock on the human body; and then inquires how far it may be of advantage or disadvantage in the disease in question.

*Of the Effects of Electricity in Paralytic Affections.*

The electrical shock, says Dr. Tissot, produces the following effects on the human body. 1. It makes the pulse more frequent; and it is found, he says, from experience, that this acceleration is in the proportion of six to five. 2. It consequently encreases the heat and plethora. 3. It invariably promotes perspiration; and frequently, likewise, other evacuations; viz. stools, urine, &c. 4. It excites hæmorrhages; and particularly that from the nose. 5. It occasions pain in the part to which it is applied; the cutis is injured; there is an involuntary action of the muscles: and it more powerfully restores the irritability of the heart, after it is separated from the body, than the acid of vitriol. 6. There is the most violent convulsive shock; and this is succeeded by weakness of the head, giddiness, and restless sleep accompanied with startings and anxiety. 7. Lassitude and debility are the necessary consequences of the spasm and fever. 8. The respiration is often rendered laborious. 9. A palsy of the extremities and of the whole body have been observed; which in the instance of OPELMAYERUS proved fatal, and might be said to be a paralytic death. 10. It kills like lightning. 11. Bodies which have been dissected after a long course of electricity, have had the vessels of the brain turgid and distended with blood. 12. Electricity applied to other animals, hath produced strong convulsions, convulsive rigidity, involuntary evacuations, palsies, anxiety, frothing at the mouth, syncope, and sudden death, with extravasation of blood in the lungs and brain.

From this black catalogue, Dr. Tissot concludes, that the chief effects of electricity are, to excite fever, convulsion, and plethora. He adds, it forces the blood to the head; and may either produce or encrease a palsy.

What then, says he, are the uses of electricity in the palsy? He answers; *ex precedentibus patet*. The fever and plethora are prejudicial. And as to the spasms or convulsions, they are almost universally to be feared; for they disturb the circulation and frequently occasion a palsy. Electricity therefore is not to be

be indiscriminately applied in every paralytic affection, but only when no bad effects are to be apprehended from fever, spasm, or plethora.

Under the direction of a skilful physician electricity may be usefully applied; but if considered as a specific in the disease in question, it may produce the worst effects. So long ago as the year 1746, Camper observed, that it excited fever; and suspected that it was prejudicial to the nerves.

Dr. Tissot apprehends that electricity may be useful, in those constitutions which are relaxed and deficient in irritability. Anger likewise, and electricity, he considers as similar in their effects on paralytic patients. In some paralytic cases, electricity has restored the powers of the body, in others it has totally destroyed them. Anger has been found to be accompanied with the same effects.

We shall conclude this article with observing, that the effects of electricity as applied with different degrees of strength to the human body when *in health*, do not appear to be clearly and fully ascertained: its effects *in the diseased state*, and the cases in which its uses are particularly indicated, are still less clearly ascertained. The public, however, is indebted to Dr. Tissot for what he has written on this subject.

The second article contains the history of a dislocation of one of the vertebræ of the back, complicated with a fracture: and the third article, the history of an impeded birth from a tenacious membrane which surrounded the *os internum uteri*.

Art. IV. *An inaugural Dissertation on the Pleurisy and Peripneumony.*  
By F. Wendt.

This is a valuable dissertation, containing many useful observations, drawn from a variety of cases and dissections which occurred to the author in the hospital at Gottingen.

Art. V. *A medical Dissertation on a double Wound of the Colon which was not fatal.* By J. H. Vogel.

Besides the particular case which is here related, Dr. Vogel has likewise collected from a number of authors a variety of histories, to prove that wounds of the intestines, though extremely dangerous, are not always mortal.

Art. VI. *An Account of a human Monster, which was brought forth at a Twin Birth.* By C. W. Curtius.

The production of this monster is supposed to have been the effect of a strong impression on the imagination of the mother from the sight of a bear. The author takes occasion to make some observations on superfætation, and on the effects of the mother's imagination on the fœtus.

Art. VII. *On the Structure and Formation of the Bones.*

A difficult and abstruse subject; and which the author leaves involved in as much darkness as he found it.

Art.



Art. VIII. *On the Foramina of the Skull, and their Uses.* By J. G. Jenkins.

The Author proposed to have given a complete history of the foramina of the skull, and likewise of the parts which pass through these openings; but a premature death prevented his finishing the work. He considers the differences in these foramina both with respect to figure and magnitude; and the appearance in the infant, the junior, and the adult; and he proves that these varieties are by no means to be considered as mere *lusus naturæ*. He divides the foramina and cavities into proper classes, and then enters upon a more particular examination.

Art. IX. *A Method of injecting the small, and particularly the cutaneous Veins of the human Body.* By the same.

The usual method of filling the smaller branches of the veins, is by forcing the injection into the larger trunks of these vessels; in this method, however, the valves are a very great impediment to the free distribution of the injected liquor. The method proposed and practised by professor Jenkins is, to inject by the artery; the injection will thus follow the course of nature, and pass, like the blood in the circulation, from the arteries into small branches of the veins.

In the succeeding article, we have some anatomical observations, which occurred in the dissection of a female subject, who died of a consumption; these observations chiefly respect some peculiarities in the appearances of the muscles and the viscera.

Art. XI. *Contains some Observations concerning the Commencement of Respiration; the Phrenic Nerve; and Animal Heat.* By H. A. Wrisberg.

The expansion of the thorax, and the first act of inspiration in the new-born infant, have been attributed to the force of the external air insinuating itself into the lungs; but our author deduces the first motion in the process of respiration from the action of the intercostal muscles, and confirms this opinion by a variety of observations and arguments. The constant and regular succession of expiration to inspiration, have been accounted for from the pressure which is regularly made on the phrenic nerve by the diaphragm and the distended lungs during every inspiration; this theory is proved not to be founded on facts. Animal heat is considered as peculiarly connected with the brain and nervous system; and hence, as the celebrated Roederer observes, it is to be deemed an attribute of the animal and not of the vegetable kingdom.

Art. XII. *An inaugural Dissertation on the Continuation of Membranes.* By A. Bonn.

The Author of this dissertation has collected from the best writers whatever relates to his subject, and has further illustrated it by his own inquiries.—1. He treats of membranes in general.

2. Of

2. Of the cutis; its minute anatomy, and the varieties which occur in its continuations. 3. Of those membranes which are found under the cutis. 4. Of those membranes, which cover the cavities of the head, breast, and abdomen.

The thirteenth article contains some practical observations on the medical virtues of the corrosive sublimate as directed and recommended by Van Swieten.

The Hydrocephalus is the subject of the two succeeding articles. In the first of these, we have the history and dissection of a patient, who had laboured under an internal hydrocephalus from her infancy to the forty-fifth year of her age.—† Dr. Whytt, in his observations on the dropsy in the brain, has much more clearly marked out the distinguishing character of this disease, than any other author.

Art. XVI. *A medical Dissertation on the Angina or Sore Throat of Children, which has of late years been observed in the Neighbourhood of Stockholm and Upsal.* By H. C. D. Wilcke.

This epidemic angina appeared at Stockholm, in the years 1755, 1757, and 1758.—At Upsal and in that neighbourhood in 1751, and 1762.—It was more malignant in England, and is described by Fothergill, in his *Account of the Sore-throat attended with Ulcers*, as it occurred in 1747 and 1748. Starr likewise has published an *Account of the Morbus strangulatorius*, in the *Philosophical Transactions*, 1750, N°. 495. And Huxham has more particularly described it, in his *Dissertation on the ulcerous Sore-throat*, as it appeared in the year 1751, 1752, and 1753. Chomel, Malouin, Wedelius, Zaffius, and a number of other authors, mark its appearance in France and other parts of the continent. It is likewise described by Italian, Spanish, and Neapolitan physicians, as it appeared in 1620, and many subsequent years.

We have some doubt whether the epidemic which has been noticed by such a variety of writers, can be strictly considered as the *same disease*: if it is, it admits of great variety in the appearances.

We shall translate our Author's general history of the epidemic, as it appeared at Stockholm in December 1757.

The patient first experienced severe chills, which in the afternoon were succeeded by intense heat. The chills and heats continued in the same manner, but became daily more moderate. In the mean time, the neck or at least one side of the neck was stiffened, and frequently attended with a cough and hoarseness. At the same time, there was an ulceration of the

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† The works of Dr. Robert Whytt, &c. published by his son, 1768. See Rev. Vol. xxxix.

uvula and tonsils, which was distinguished by the whitish colour, and which extended itself very quickly over the parts.

In the following January it became much more general. There was now no manifest chill, but the tonsils and uvula swelled immediately; then there was a constant and strong fever, the pulse hard and frequent, accompanied with head-ach and debility. The swelling encreased hourly, and whitish ulcerations appeared on the swelled parts before the end of the first day, which spread rapidly, and the uvula was shrunk and wasted. The symptoms are exasperated; there is a hoarseness, noisy respiration, and an acrid distillation from the nostrils which eroded the lips. The throat and fauces being more and more closed, they expired on the fourth, sixth, or following days.—It was singular, that the sick both desired and could swallow food, and this even to the last. In the mortal cases, a diarrhoea always closed the disease. Bleeding was found prejudicial.—After February, the disease entirely disappeared. The *aspera arteria* was lined with a singular membrane; but the lungs were found not at all inflamed.

The seventeenth article contains Dr. Baker's account of the epidemic dysentery and catarrh, which occurred in London in 1762. With this most of our medical readers are sufficiently acquainted.

Art. XVIII. *A division of Hernias, with the description of a new species of Ventral Hernia.* By J. G. Klinkosch, &c. &c.

Our author defines an hernia, 'The secession or removal of a soft abdominal part into a morbid cavity.' He then very accurately classes the different species of hernias. The new species of hernia which he describes, contained the ligamentum rotundum of the liver, and was observed in the dissection of a woman of seventy years of age.

Art. XIX. *A Commentary on the Nervous Sciatica. In a Letter from Dr. Cotunnus to Van Swieten.*

In this letter we have a number of very useful observations, distinctions, and practical directions concerning the disease in question. They will not admit an abridgment.

Art. XX. *New Experiments and Observations on the Uva Ursi, and its lithontriptic Powers compared with those of Lime-Water.* By M. Girardus.

After giving the botanical history of the *uva ursi*, our author proceeds to its chemical analysis. He obtained a subacid and pungent liquor, of different degrees of colour, and of different degrees of strength, according to the different parts of the distillation: he likewise obtained a large proportion of oil; and there remained a black mass, which, on burning, yielded an earth, and a small portion of alkaline salt.—The subacid, pungent liquor

liquor carefully separated from the oil, is the subject of our author's present experimental inquiry.

We shall translate the tenth experiment.

- An ounce of this liquor was forced into the stomach of a young dog, which was entirely covered with the scab. After a quarter of an hour, the liquor was thrown from the stomach with great violence, together with some white matter. The next day, the dog was melancholy and drowsy, though he eat his food; he had a cough and vomited.—On the third day, these appearances vanished; and on the fourth, the dog was brisk, lively, and was also intirely freed from the scab.

The following is the thirteenth experiment.—An ounce of the same liquor was forced into the stomach of another young dog, and produced the same effects. When these were over, the liquor much diluted with water was injected into the bladder twice every day for a whole week; the injection was then made gradually stronger, and continued for many days, without the least inconvenience. Equal parts of the liquor and water were then tried, and persisted in: this proportion occasioned a little uneasiness, but was retained. At length the liquor itself undiluted was injected, but was always returned with strong symptoms of pain. Dr. Girard doubts whether the dog would not have retained this with ease, had he been brought to it by degrees.—The dog was perfectly well after these repeated injections.

The other experiments are to prove the lithontriptic powers of this liquor, either alone, or mixed with water, urine, mucus, sugar, honey, broth, fish, and other aliments.

It appears likewise from these experiments, that this liquor is, a much more powerful solvent of the human calculus, than lime-water, whether prepared with stone or shell lime. Dr. Girard, however, hath as yet published no experiments which extend to the human calculus while lodged in the living subject.

The next article contains a description and recommendation of the *Lateral Operation* in cutting for the stone, practised by the celebrated Moreau, first surgeon to the *Hotel de Dieu* at Paris.

The three last articles in this volume are inaugural dissertations published at Edinburgh. The first, on the spontaneous Separation of the Blood, by Dr. Butt.—The second, on Milk, by Dr. Young.—And the last, on the Bile, by Dr. Ramsay.—For these we must refer our readers to the Dissertations themselves, or to Dr. Sandifort's valuable Thesaurus.

## A R T. VIII.

*Satires de Juvénal traduites par M. Dufaulx, Ancien Commissaire de la Gendarmerie, de l'Académie Royale des Sciences et Belles-Lettres de Nancy* — The Satires of Juvenal translated by M. Dufaulx, of the Royal Academy of Sciences, &c. Octavo. Paris. 1770.

**S**UCH of our Readers as are not prejudiced against translations of ancient poetry, and are disposed to make proper allowances for the very different geniuses of the Latin and French languages, will be much pleased with this translation, which has indeed uncommon merit, is far superior to any of the French translations of Juvenal that we have seen, and preserves much of the strong, manly, and concise turn of the original.

In a preliminary discourse, which does honour to his taste and judgment, M. Dufaulx enters into an examination of the characters of Horace and Juvenal, and considers the grounds of the preference which is generally given to the former. A spirit of just criticism, a love of virtue and mankind, a detestation of vice and tyranny, and an air of modesty, appear through the whole of this discourse: and we know not any writer, who has, within so small a compass, characterized the two celebrated satirists of ancient Rome with so much truth and justice. A specimen of this discourse will not be displeasing to such of our readers as are acquainted with the French language, and will, we doubt not, justify the character we have given of it:

‘ Avec autant de sagacité, plus de goût, mais beaucoup moins d’énergie que Juvénal, (says M. Dufaulx) Horace semble avoir plus d’envie de plaire que de corriger. Il est vrai que la sanglante révolution qui venoit d’étouffer les derniers soupirs de la liberté Romaine, n’avoit pas encore eu le tems d’avilir absolument les ames; il est vrai que les mœurs n’étoient pas aussi depravées qu’elles le furent après Tibère, Caligula et Néron. Le cruel mais politique Octave, semoit de fleurs les routes qu’il se frayoit sourdement vers le despotisme; les beaux arts de la Grèce, transplantés autour du Capitole, fleurissoient sous ses auspices: le souvenir des discordes civiles faisoit adorer l’Auteur de ce calme nouveau: on se félicitoit de n’avoir plus à craindre de se trouver, à son réveil, inscrit sur des tables de proscription; et le Romain en tutelle, oubloit à l’ombre des lauriers de ses Ancêtres, dans les Amphithéâtres et dans le Cirque, ces droits de Citoyen dont ses peres avoient été si jaloux pendant près de huit siècles. Jamais la tyrannie n’eut de prémisses plus séduisantes. L’illusion étoit générale; ou si quelqu’un étoit tenté de demander au petit-neveu de César de quel droit il s’érigeoit en maître, un regard de l’usurpateur le réduisoit au silence. Horace, aussi bon courtisan qu’il avoit été

Été mal soldat, Horace, éclairé par son propre intérêt, et se jugeant incapable de remplir avec distinction les devoirs pénibles d'un vrai républicain, sentit jusqu'où pouvoient l'élever sans effort, la finesse, les graces, et la culture de son esprit, qualités peu considérées jusqu'alors chez un peuple turbulent et qui n'avoit medité que des conquêtes. Ainsi, la politesse, l'éclat, et la fatale sécurité de ce regne léthargique, n'avoient rien d'odieux pour un homme dont presque toute la morale n'étoit qu'un calcul de voluptés, et dont les differents écrits ne formoient qu'un long traité de l'art de jouir du présent, sans égard aux malheurs qui menaçoient la posterité. Indifferent sur l'avenir, et n'osant rappeler la memoire du passé, il ne songeoit qu'à se garantir de tout ce qui pouvoit affecter tristement son esprit, et troubler les charmes d'une vie dont il avoit habilement arrangé le systême. Estimé de l'Empereur, cher à Virgile, accueilli des Grands et partageant leurs délices, il n'affecta point de regretter l'austérité de l'ancien gouvernement : c'eut été mal répondre aux vues d'Auguste et de Mécène qui s'époient déclarés ses protecteurs. Le premier, dit-on, feignit de vouloir abdiquer, le second l'en détourna ; il fit bien pour le prince et pour lui-même : que seroient-ils devenus tous deux, au milieu d'un peuple libre, l'un avec son caractère artificieux et n'ayant plus de Satellites à ses ordres, l'autre avec sa vaine urbanité ? Dés-lors, il fallut se taire ou parler en esclave : mais Horace, bien sûr que les races futures, enchantées de sa poésie, affranchiroient son nom, vit qu'il pouvoit impunément être le flatteur et le complice d'un homme qui regnoit sans obstacles. Aussi les éloges qu'il distribuoit, étoient-ils uniquement relatives à l'état présent des choses dont il pouvoit tirer parti, et au credit actuel des personnes dont il ambitionnoit les suffrages. On ne trouve en aucun endroit de ses écrits, ni le nom l'Ovide flétri par sa disgrâce, ni celui de Ciceron *que Rome, encore libre, avoit appelé Dieu tutelaire et Pere de la Patrie*. Mais il n'a point oublié de chanter les favoris de la fortune, ceux-là n'avoient rien à craindre de sa muse ; plus enjouée que mordante, elle ne s'égayoit qu'aux dépens de cette partie subalterne de la société, dont il n'attendoit ni célébrité ni plaisirs. Nul ne connut mieux que lui le pouvoir de la louange, nul ne fut l'appreter plus adroitement, ni gagner avec plus d'art la bienveillance des Premiers de l'Empire ; et c'est par-là sur-tout que son livre est devenu si cher aux Courtisans ; avouons le, cependant, tout homme qui pense, ne peut s'empêcher d'en faire ses délices. Le Client de Mécène joignoit des qualités éminentes et solides à ses talens agréables. Non moins Philosophe que Poète, il dictoit avec une égale aisance les preceptes de la vie et ceux des Arts. Comme il aimoit mieux capituler que de combattre, comme il attachoit peu d'importance à ses leçons, et qu'il ne tenoit à ses principes qu'autant qu'ils

favorisoient ses inclinations Epicuriennes, ce Protée compta pour amis, ou pour admirateurs, ceux même dont il critiquoit les opinions ou la conduite.

We shall conclude this article with acquainting our readers that M. Dufaulx's notes are useful and judicious, and that the work is correctly and elegantly printed.

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#### A R T. IX.

*Eloge de la Ville de Moukden, &c.*—The Eulogium of the City of Moukden, and its Environs; a Poem; composed by Kien-Long, the present Emperor of China and Tartary. With Notes concerning the Geography and Natural History of Eastern Tartary, by the Chinese and Tartar Editors. To which is added, some Verses on Tea, by the same Emperor. Translated into French by Father Amiol, Missionary at Pekin, and published by M. Deguignes. 8vo. Paris. 1770.

**T**HE French Editor has explained the manner in which the library of the king of France was enriched with this work, and has carefully removed every scruple that might be entertained with regard to its authenticity.

Moukden, the subject of the Emperor's panegyric, was the place of his nativity, and he has thence taken occasion to celebrate his ancestors. That maxim of Chinese morality, which teaches the son to look, with so much veneration, towards his parents, he inculcates with great care. The face of the country, where he went to visit the tombs of his progenitors, he has no less beautifully described, than those natural productions for which it was remarkable. In the pictures which he has drawn of his ancestors, we perceive those virtues which should distinguish royalty: in what he has said of the natural history of China, he has instructed us on a subject which is little known; and we are struck with the elegant arrangement of his piece.

The following short quotation will give the Reader an idea of the manner in which this Eulogium is written:

'The throne of my ancestors, says the Emperor of China, has descended to me in the course of succession, though my want of virtue renders me unworthy of it; but, I hope, that, by having these models constantly before me, I shall, at length, acquire the power to imitate them. I have never yet failed to enter, at the appointed times, those halls which are destined for paying honours to them: in these have I performed the usual ceremonies, with all the decency of which I am capable. Ah! how much anxiety did I then experience in not being able to visit their tombs! This thought alone occupied me entirely.

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I considered the place where their ashes repose as another *Ting hou* \*; I proposed to go there to admire them, and to instruct myself while I meditated on their virtues, and thought of regulating my conduct by those bright examples which they have transmitted to me.

\* The time when the gods had decreed that I should give a full vent to those sentiments of tenderness, with which my heart was penetrated, that happy time is at last arrived. The year has exceeded in fertility, circumstances the most favourable have happened; every thing has concurred to encourage my pious design.

\* All who compose my retinue seem to be inspired with the same tenderness with myself, and to have no other sentiments but mine. How regular and harmonious their ranks! How graceful their appearance! Their different movements were made without noise, and without tumult; only a gentle murmur was heard, which might be mistaken for some soft wind, that, with its delicious breath, set in motion the tender leaves of the trees. Their march was uniform and majestic: it resembled those clouds of different colours, which, in a serene day, unfold themselves, and extend by degrees over the surface of the heavens; their reciprocal arrangement preserved always that agreeable symmetry which is observed in the scales that adorn the fishes.

\* The strangers, the nobility, the mandarins, all the officers of my train, as well as myself, had directed their eyes, with a fixed attention, towards the place where those venerable tombs were situated, over which we were to shed our tears. We discovered the mountain of *Houi-chan*, which we knew by its height, and by that striking magnificence with which it stretches itself. A short time afterwards we perceived all those marks of felicity which are spread around the *Simia* †. A joy, mingled with tenderness, made my heart experience the most bewitching palpitations. I figured to myself the *Yuenmiao*, where they go, at the commencement of each month, to deposit new ornaments for the head, and new dresses. I represented to myself the sepulchre of *Pu-ling* ‡, where they dispose, with so respectful an attention, the coverlets and the bolsters: I thought of those cypress trees, and of those bushy pins, which raise themselves

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\* Of this place, and of the origin of the name, the Chinese and Tartar editors have given a ridiculous account; and for this reason, and because of its length, we chuse rather to refer the Reader to it, than to insert it.

† The name of a river.

‡ These usages and superstitions are explained in the notes of the Chinese and Tartar editors.



to the clouds : I saw those rivulets that, with their clear and limpid streams, wander through the fields : I admired those vast meadows, those delightful shades, those places always fertile, where every thing that hath life prospers, and where every thing that serves for amusement abounds.'

The Emperor proceeds to describe his approach to the temple, where he is to perform the ceremonies in honour of his ancestors. He enters it, and the festival begins. ' The princes, says he, of the royal blood are the first whom I invite to partake of the entertainment. I present to them the cup ; they empty it. I present it to the nobility, and after them to the mandarins of the different orders : no one is forgot. I then pass to those venerable old men, who are the more ancient inhabitants of the country. I pour out to them the wine, and, as they grow cheerful and their countenances become tinged with a vermilion colour, transported myself, I cry out : Behold those good and virtuous subjects who have been transmitted to me by my ancestors. The kindnesses which they have received from their ancient masters, the gentleness with which they have been governed, have made their days run on in plenty and in joy, and have prolonged their lives beyond the ordinary term, that I might have the sweet consolation to see, to hear, and to speak to them. May it happen that such a sight, that such examples may render me every moment more attentive to my conduct, and make me imitate my models ; and may our empire, during thousands and thousands of years, produce monarchs to equal them.'

In regard to the other articles in the volume before us, it is only necessary to observe, that what the Emperor has written concerning the Chinese characters has the appearance of research and erudition ; and that his verses on Tea give no unfavourable idea of Chinese poetry.

#### A R T. X.

*L'Evangile du Jour*.—The Gospel of the Day. Vols. VI. VII. VII\*.

THE first of these pamphlets, which are called volumes, contains the Letters of Amabed ; the History of Felicity ; a Supplement to the *Causes celebres* ; Adam and Eve, a poem ; and the three Epistles.

The letters contain a little story, which serves as a vehicle for the sprightly infidelity of this hasty and ingenious writer.

\* For the former parts of this publication, see the Appendixes to our 39th and 41st volumes : also the Review for August 1769.

Amabed, a rich young man of Benares, about the year 1512, married Adate, a blooming beauty of that country. The Portuguese having, two years before, taken Goa, several missionaries came about this time to Benares, and among others Father *Fatutto*, a Dominican of Italy.

Amabed taught this good Father the Indian language, and the Father in return taught him and Adate Italian. Amabed conceived for him an ardent and sincere friendship, and he conceived a violent passion for Amabed's wife.

Amabed and his wife, according to the custom of the country, prepared soon after their marriage to set out for Madura, in order to take the benediction of Shastasid, the grand Brama of that place.

Fatutti persuaded them to go by Goa, where, being himself a member of the Inquisition, he causes them to be seized and thrown into a dungeon belonging to the holy office, with a view to get the person of Adate into his power, and obtain an influence over her mind by deciding the fate of her husband.

In this situation she obtains permission for *Dera*, her woman, to attend her. But Fatutti, in a short time, violates them both. Adate finds means to complain of her wrongs to Don Jeronimo, the corrigidor, who comes with proper assistance as a civil officer to demand that Fatutti should be delivered up, and the prisoners set at liberty. The holy office, however, set him at defiance; and the contest is becoming serious, when the parties appeal to the bishop of Goa, who orders that Amabed, Adate, Dera, and Fatutti should all be sent to Rome, declaring that the Pope only could legally judge between them.

They accordingly embark for Italy, and find on board the vessel, among others, a person called an almoner, not, says this Author, because he gives alms, but because he collects alms from other people for saying prayers in a language which they do not understand, and about the sense of which he is always disputing himself. This almoner was a Franciscan, and is called *Famolto*. The Dominicans and Franciscans are known to be mortal enemies to each other, and this enmity is exhibited with great humour in disputes between Fatutti and *Famolto*.

At the Cape of Good Hope the captain, the Indians, and the Fathers, being all on shore, *Famolto* took *Dera* into a cabaret, with no very chaste design. Fatutti and two sailors, being fired with jealousy, rushed into the cabaret, and a battle ensued between the two priests and two mariners, in which each did his utmost to beat all the rest. The captain at length interposed, and rescued *Dera*, to whom he administered comfort in private, being locked up with her two hours in his cabin,

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At length they arrive at Rome. Amabed had with him jewels of a considerable value, which he hoped would enable him to return with his wife and Dera, when judgment should be obtained against Fatutti. But from the moment of their arrival nothing more was heard of the appeal. They were met by a solemn procession of ecclesiastics, who, when they saw the two priests, cried out, There is Saint Fatutti, There is Saint Famolto. The people prostrated themselves before them, kissed their garments, and enquired how many proselytes they had made in the Indies: one replied, five thousand seven hundred; the other, eleven thousand nine hundred. And are these your proselytes, said the multitude, gazing at Amabed, Adate, and Dera? Yes, said the good Fathers, we have baptized them. Blessed be the Virgin Mary, said the people; glory to God in the highest!

The Fathers were conducted to magnificent palaces, the Indians were surrounded by a croud of people at their inn, who kissed their hands, and loaded them with benedictions.

They were soon after offered money on the part of the *Propaganda Fide*, which they did not want, and of which therefore they would not accept. They were then treated with an excess of civility, and continually invited to the houses of the cardinals and nobility. By degrees they were reconciled to a life of voluptuous splendor, gave up all thoughts of bringing their charge against Fatutti before the Pope; and accommodated themselves to the manner of the country. At length it is proposed by two cardinals, who had dined with them, that they should pass some time at their country seat. It was determined, after a friendly dispute, which of the cardinals should have them first; that Amabed should go with one of them, and Adate with the other, for the first day; that they should change on the second; and that on the third, all four should be together. Here the story is interrupted, it not being necessary for the Author's design to carry it on farther.

The letters that relate these events are written by Amabed and Adate to Shastafid; the fiction gives occasion for Amabed to mention his having read the Bible. 'I have read, says he, a strange book: it is a history of the whole world from its creation; but there is not a single word in it of our ancient empire; nothing of the vast countries beyond the Ganges; nothing of China, nor the immense tracts of Tartary; certainly the writers of Europe must be grossly ignorant: but what surprises me most is, that they count the time from the creation very differently from us. Fatutti shewed me one of their sacred almanacs, by which his countrymen appear to be in the

5552d year of their creation, or the 6244th, or rather in the 6940th \*.

This difference astonished me, and I asked my Doctor how one event could have several epochas: you cannot, said I, at the same time be thirty years old, and forty years old, and fifty years old. How then can the origin of your world have three different dates? He answered, that these three different dates were found in the same book; and that, in his country, they were obliged to believe contradictions.

When the Author brings his travellers to the Cape of Good Hope, he takes occasion to alledge, in the character of Amabed, that the inhabitants cannot possibly be descended from a common stock with the inhabitants of Europe, because not only their complexion is different but their make. He has often urged this objection to the Mosaic account; but there is a difference of countenance between inhabitants of different parts of this little island, which can no more be referred into any known cause, as we have observed upon a former occasion, than the much greater difference between the inhabitants of more distant countries. The Scotch and Welch are easily distinguished by the make of the face: but we know of no quality in Wales or Scotland that can produce the difference, though we do not, therefore, suppose that they spring originally from different stocks.

When Amabed comes first to Rome, and expresses a strong desire to see the *Vice-god*, who is to judge between him and Fatutti, he is very much astonished to hear that he is dead, and that proper officers are busy in making another.

In a conversation with a divine concerning the revenues of the holy see, he is told that they arise both from the living and the dead. For example, says the divine, as soon as a soul is dis-united from the body, we send it to an infirmary, where it is obliged to take physic from a dispensatory properly furnished with medicaments for the soul; and you cannot imagine how much money this dispensatory brings in. How so, replies the Indian, the purse of a soul, I should think, is but slenderly furnished. That is very true, said the divine; but souls have relations here who are very willing to deliver them from an infirmary, and put them in a better place: it is a sad thing for a soul to spend eternity in taking physic. We make our bargain with the living, and they buy health for their dead relations; some dearer, some cheaper, according to their rank.

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\* The difference between the Hebrew, the Samaritan, and the Septuagint texts.

We give them all orders upon the dispensatory, and I assure you this is one of our best revenues.

‘ But, Sir, said the Indian, how do your orders for medicine get at the souls who are to take it ? At this question the Doctor fell a laughing. That, says he, is no concern of ours, that lies upon the relations ; besides you know I told you that our power over invisible things was incontestible.’

Amabed, in a letter to Shaftasid, sums up the knowledge which he had acquired of the Pope to this effect : ‘ The Pope is not immortal like the *Lama* ; but he is omnipotent during his life, which is better : if he is sometimes resisted, if he is deposed, if he is beaten, if he is slain in the arms of his mistress, which is sometimes the case, his divine character remains unimpeached : you may give him a hundred strokes with a cat-o’-nine-tails, but you must always believe what he says. The Pope dies, but the papacy is immortal : there have been four or five Vice-gods at a time disputing for the office : the divinity was then equally divided among them ; each had his part, and, among his partizans, each was infallible.

The account which Amabed gives of the election of the Pope that was dead, and the successor, is curious.

‘ On the 25th of March, says he, the men who wore red gowns, and are blest with inspiration, elected the infallible man who is to determine my dispute with Fatutti.

‘ This god is called Leo X. He is a handsome man, about five and thirty, and a great favourite of the ladies. He has been very ill of a certain troublesome distemper, which is not yet well known except in Europe, but which the Portuguese begin to propagate at Indostan. It was thought that he would die, and that was the reason of his being made infallible by election, as it was imagined the holy office would soon be again vacant ; but he is now cured, and laughs at those to whom he owes his dignity.

‘ He has spent a vast sum in public diversions. Feasts, balls, religious processions, and rope-dancing, succeed each other, almost without intervals. But I am told that one of the vice-gods who preceded Leo, Alexander VI. gave, at the marriage of one of his bastards, a still more extraordinary entertainment, at which fifty girls danced in public stark naked.

‘ It appears that all the vice-gods have not been of the same pleasant disposition. He who is just dead, Julius, was very different : he was a turbulent old soldier, who, like a fool, was fond of nothing but war ; he was always on horseback, with a casque upon his head, distributing benedictions and blows, attacking all his neighbours, damning their souls, and destroying their bodies with all his might. He died in a fit of  
rage.

rage. The vice-god Alexander, his predecessor, who made the girls dance naked, was not less mischievous in another way : he assassinated and hanged, drowned and poisoned, all the princes in his neighbourhood : and one of his five bastards deluged all Italy with misery and guilt.'

At these pleasantries, which would strike a good Catholic with horror, we laugh ; there are others at which a good Mussulman would laugh, which would strike us with horror, in proportion as we are believers upon the principles of the reformation, which, therefore, we shall leave where we find them.

The History of Felicity is by no means what might be expected from the title. It contains the relation of some fashionable follies by a father and mother, as a warning and instruction to a son and daughter, and upon the whole is rather a trifling performance.

The supplement to the *Causes célèbres* relates wholly to a family quarrel and law-suit, and cannot be of the least use or entertainment on this side of the water.

The poem called Adam and Eve, is a humorous description of female vanity, and conjugal disputes in the persons of our first parents. It is merely a satire upon modern manners, and has not the least relation to any point in dispute concerning the creation or the fall of man.

The three epistles have been printed separately, but, as the Author says, incorrectly, at Paris.

One of these is intitled "To Boileau, or my Testament," and relates wholly to French authors and French literature. The second is a Satire against the Author of a new book intitled, The Three Impostors, whom the poet charges with atheism. And the third is an elegant compliment to M. Lambert, on his beautiful poem called The Seasons, of which the reader will find an account in our last Appendix.

The second of these volumes contains Perpetual Peace, by Dr. Goodheart. Instructions from the Guardian of the Capuchins of Ragusa, to Brother Pediculus, who is setting out for the Holy Land. All in God, a commentary upon Malbranche. And God and Man, a work of rational divinity, in 44 chapters.

The first of these pieces earnestly recommends universal toleration, which, says the Author, is the only perpetual peace that can be established among men. The imaginary peace of a Franciscan, called the Abbé de Saint Pierre, is a chimera which can no more subsist between princes, than between elephants and rhinoceroses, wolves and dogs.

He observes, that if war is not banished, it is rendered less cruel. That the commander of a fort is not put to death by his enemy in cold blood, for having gallantly defended it against him ;

him; and that if a prince is taken prisoner, he is not loaded with chains and thrown into a dungeon; enormities which are well known to have been committed before the revival of literature in Europe.

He observes also, that civil government is become mild and equitable: the acts of the Anthropophagi, says he, which are called acts of faith, do not so frequently celebrate the father of mercy, by the light of faggots, and amidst rivers of blood spilt by the executioner. In Spain they begin to repent of having driven away the Moors who applied themselves to agriculture, and nobody would now dare to propose so flagrant an injustice as the revocation of the edict of Nantz.

It is better, says he, that all mankind should live in a savage state, than be civilized by any precepts that imply intolerance; it is better to live by hunting like the Hottentots and the Caffres, than under such monsters as Sergius, John X. John XI. John XII. Sextus IV. Alexander VI. and several others, who like them have been called vicars of God. What savage nation, says he, was ever stained with the blood of one hundred thousand Manichees like the Empress Theodora? What Iroquois or Algonquin can be reproached with religious massacres, like the feast of St. Bartholomew, the holy war of Ireland, the sacred murders of Montfort's crusade, or a hundred other abominations of the like kind, which have rendered Christendom one vast scaffold, covered with priests, executioners, and victims: the intolerance of Christianity only could produce such horrid calamity. Let toleration then repair the mischief.

The Author proceeds to trace intolerance, for which we have no word purely English, from its source. The Egyptians, he says, were the first who considered strangers as profane and impure; who thought themselves defiled by eating in their plate, touching their clothes, and upon some occasions even by speaking to them.

From the Egyptians he supposes intolerance to be borrowed by the Jews; but he observes, that even among the Jews the little country called Samaria, did not go to war with the little city called Jerusalem, upon a religious account: the Hebrew Jews did not say to the same Samaritans come and sacrifice upon Mount Moriah or we will cut your throats. Nor did the Jews of Samaria say to the Hebrews, come and sacrifice upon Mount Gerazim or we will not leave a soul of you alive. But the minister Louvois said to the wisest and most learned men in France, believe in transubstantiation, or I will have you broke upon the wheel; the Jews, barbarous as they were, never approached a despotism so horribly cruel.

The Author introduces a Christian and a Jew giving an account of their religion before Marcus Aurelius; and in these

accounts he has brought together, and exhibited in a strong light, all that has been urged both against Judaism and Christianity.

They express themselves in the terms which their enemies have used to expose their opinions to ridicule and detestation. The Christian says, that he adores a God who is a Jew, who was born in a village of Judæa subject to the emperor Augustus; that the father of his God was not however a Jew; that his mother was a virgin, that God himself rendered her pregnant, by the operation of a Spirit, which Spirit also was God, and that she still retained her virginity. That this virgin was descended from four prostitutes, from Bathsheba prostituted to David, Tamar prostituted to the patriarch Judah, Ruth prostituted to Boaz, and Rahab the harlot prostituted to all the world. That his God wrought many miracles, one of which was sending two devils into the bodies of two thousand swine, who immediately rushed into a lake and were drowned, in a country where no hogs were kept. The Jew repeats the several charges against the Christians, to maintain and refute which, so many volumes have been written, and opposes to the miracles of the New Testament those of the Old; we can shew you, says he, the serpent who spoke to our common mother; an ass who spoke to an idolatrous prophet, and that prophet blessing us against his will: we can shew you Moses surpassing all the magicians of Egypt, filling a whole country with frogs and lice, and leading two or three millions of Jews dry-shod through the Red-Sea: we can shew you Joshua calling down a shower of stones upon the inhabitants of an enemy's village at eleven o'clock in the morning, and stopping the course of the sun and moon at noon-day, that he might have time to kill his enemies who were dead already.

We know that if these facts are taken out of a ridiculous light, they will cease to appear ridiculous, and an attempt to substitute artifice for argument is always an indication of a weak cause.

This Author proposes, as the only means of a general toleration, to withdraw the sanction of the law from all religious opinions, except only that God is to be adored, and moral duties fulfilled. The adoration of God, says he, with the heart and the lips, and the conscientious discharge of our duty to each other, would make all men brethren, and the universe a temple; dogmas are the invention of fanatics and knaves, morality is an emanation of God. The doctrine of purgatory alone has cost an hundred thousand lives, but this simple profession of faith, "I adore God, and ought to do good to mankind," has never produced a single quarrel from the creation of the world.



In the instructions to Pediculoso who is going to the Holy Land, the good brother is ludicrously admonished to see the garden of Eden, where God created Adam and Eve, a place which was so familiarly known to the ancient Greeks, the first Romans, the Persians, Egyptians, and Syrians, that none of their authors have mentioned it; to eat of the tree of knowledge, being at present grossly ignorant; to enquire after the serpent, *which was more subtil than any other beast of the field*, and which is kept chained in Upper Egypt, where many missionaries have seen it.

To search for the city of Enoch which Cain built in the land of Nod, and get information of the number of masons, carpenters, joiners, blacksmiths, locksmiths, drapers, hosiers, shoemakers, dyers, carders of wool, artificers, miners, smelters of iron or copper, judges, and recorders, that it employed, when there were but four or five people in the world.

To examine the remains of the ark upon mount Arraret, and measure exactly the height of the mountain, with that of Pichancha in Peru, and compute how many oceans would cover the world to their summits, and rise fifteen cubits above them.

To enquire whether the deluge happened in the 1656th year of the world according to the Hebrew text, in the 2309 according to the original Samaritan, or in the 2262 according to the Septuagint.

To examine the ruins of the tower of Babel, and see whether they agree with the measures of father Kircher.

To enquire where Pharaoh got the horses with which he pursued the Israelites, after the horses of Egypt had been destroyed with the cattle, asses, and camels by the murrain.

Many other instructions of the same kind are given, but the whole contains nothing more than objections against revelation in a new form, with which the world was well acquainted before the author was born. By the Holy Land he sometimes seems to mean Palestine, and sometimes the Bible, but the instructions do not uniformly agree with either: the Bible cannot be meant when Pediculoso is instructed to see the garden of Eden, and examine the remains of Babel; nor can Palestine be meant when he is directed to visit Enoch and Noah; to breakfast with Ezekiel upon the barley cakes that he made ready with dung, and dine with the Israelites when fathers eat their children, and children their fathers. It is unworthy the abilities of the supposed author.

The commentary upon Malbranche does little more than tell us that we cannot account for the production of our ideas, or the origin of evil.

*God and man* consists of many arguments to prove that God has made no revelation of himself to man, that the Chinese are  
not

not Atheists, that the Jews borrowed their religious tenets and ceremonies from other nations, and the Christians partly from them, and partly from the Bramins.

There is not, says the Author, one word in the Old Testament concerning the fall of angels. There are about four lines in one of the epistles attributed to Peter concerning them, and upon this passage alone the whole Christian religion is founded.

He refers the passage in Isaiah, which has been translated, "how art thou fallen from heaven, Lucifer, thou son of the morning," to a king of Babylon, who in the same parable is called a rod of iron, and at whose *death* the cedars are said to rejoice.

He says that the existence of a soul distinct from the body, its eternity, and metempsychosis, are Indian inventions. He endeavours to prove, that the Jews were idolaters in the desert, and that they had no fixed religion during the time of their kings, nor till after Esdras; that the immortality of the soul was not a dogma of the Jewish law, that the Jewish law required human sacrifices, and that they were never required by any other.

Some reasons are then offered to shew that the Pentateuch was not written by Moses, and even that no such man as Moses ever existed.

He enquires whether the history of Bacchus was borrowed from that of Moses, and examines the cosmogony attributed to Moses, and his account of the deluge.

He gives a fragment from a Chaldean author, who wrote, he says, before the books attributed to Moses were written, which contains the prediction of a deluge, directions to build an arc, and many other circumstances of the Mosaic relation, which he therefore supposes to be borrowed from it.

He alleges that there is scarce a page in the Jewish books that is not a plagiary, and cites some instances.

He endeavours also to prove that Jesus lived and died a Jew, and that he had never formed any design to establish a new worship upon the ruins of Judaism. That more than thirty texts of the Old Testament are falsified in the New; that Jesus was called the *Son of God*, as a just man; in a language in which a wicked man was called a son of Belial; he is however compelled to acknowledge that Jesus is called the Son of God in another sense in the Evangelist attributed to St. John, because the high-priest thought the expression blasphemous. He insists also that the first disciples of Jesus were nothing more than Jews of a particular sect, as the Lollards were a particular sect among Christians.

He endeavours to trace the several principles and doctrines in which Christianity differs from Judaism to their source, and expatiates on the frauds and massacres which it has produced.

He concludes by convening all sects of all religions, to join in adoration to God, and benevolence to men; come, says he, my rational Socinian, my dear Quaker, my good Anabaptist, my severe Lutheran, my gloomy Presbyterian, my careless Episcopalian; come ye Memnonists, Fifth-monarchy-men, Methodists, Pietists, and come even ye Papists, silly and abject as ye are, if ye have not a poignard in your pocket, and let us prostrate ourselves together before the Supreme Being, and bless him for having given us poultry and venison and bread for our nourishment, reason to know him, and an heart to love him, and after having thus said grace, let us sup together with the cheerful benevolence of good fellowship.

To this every good man, whatever he may think of this Author or his principles, will certainly say Amen.

The eighth of these books contains a tract called *The Praises of God*.

A request to all the magistrates of the kingdom.

A defence of Louis XIV.

Detached thoughts of the Abbé de St. Pierre.

Philosophical reflections on the progress of our ideas.

The letter of an advocate to M. d'Alembert.

A confession of faith by a disinterested man.

And several epistles written from the country.

Of the sentiments contained in the first of these pieces the reader may judge from the following extract:

I adore, says one of the worshippers to another, with you, the Supreme Being; I acknowledge him to be the cause, the end, the circumference and the center of all things; but I cannot speak of him without fearing to offend, if indeed a finite being can offend him that is infinite, if a worm groveling in the dust can offend "the high and holy one who inhabiteth eternity." I perceive and tremble, that while I adore and love him as the eternal Author of all that has been, and that shall be, I make him the author of evil. I consider with grief that all sects who like me have believed in one God, have fallen into the snare, which I fear my own reason cannot escape. I am every moment touched with gratitude and joy, but other ideas necessarily presenting themselves, my thanksgivings are followed by involuntary murmurs; sighs struggle in my breast, and I melt into tears, like a child, who is this moment laughing, and the next crying in the arms of its nurse.

To account for evil some have supposed rebellious angels, and some an evil principle equal to the good. Let unhappy mortals, overwhelmed with misery and sorrow, if, in the few moments when a suspension of pain has given them leisure to think, they have so ill "justified the ways of God to man," be forgiven! Who can without horror consider the whole earth

as the empire of destruction ! It abounds in wonders, it abounds also in victims ; it is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through earth, and air, and water ; in man there is more wretchedness than in all other animals put together ; he smarts continually under two scourges, which other animals never feel : anxiety and a listless inappetence, which make him weary of himself : he loves life, yet he knows that he must die : if he enjoys some transient good for which he is thankful to heaven, he suffers various evil, and is at last devoured by worms. This knowledge is his fatal prerogative ; other animals have it not ; he feels it every moment rankling and corroding in his breast. Yet he spends the transient moment of his existence in diffusing the misery that he suffers ; in cutting the throats of his fellow-creatures for pay ; in cheating and being cheated, in robbing and being robbed, in serving that he may command, and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcases than men.

I tremble yet again upon a review of this dreadful picture, to find that it implies a complaint against providence, and I wish that I had never been born.

The request to the magistrates is for the abolition of Lent and Holidays.

With the defence of Louis XIV. we have little to do.

The detached thoughts relate principally to the errors of popery and their consequences, which to us are happily subjects of mere speculation.

The reflections upon the progress of our ideas are intended principally to shew that mankind believe, or think they believe, a thousand absurdities, merely in consequence of their being obtruded upon the mind before it is able to examine them : if many things respecting our religion, were first offered to the mind when it is able to compare and judge, they would be rejected, with the same sentiments, as those with which we reject things of the like kind that relate to the religion of other nations.

The letter to D'Alembert relates wholly to the literature of France.

The disinterested man's confession of faith is said to be translated from the English, and is wholly satirical. It consists of such articles as the following :

“ I believe that all priests are deficient in faith, because I see none of them remove mountains.

“ I believe that our bishops are not successors of the apostles, who possessed nothing, and that they do not hold what the king gives them by a divine right.”

The epistles are in verse. Three are to an actress at Mar-seilles; the other is to a friend. They are not objects of general curiosity, and this article being already more than equal to the place allotted for it, we must refer our readers to the original if they wish to see more than it is in our power to exhibit.

## A R T. XI.

*Essai sur les Maladies des Gens du Monde.* An Essay on the Diseases of the Great, by M. Tiffot, M. D. 12mo. Lausanne. 1770.

THE Author, whose skill in his profession is universally acknowledged, observes in his preface, that during the last one hundred and fifty years, many volumes have been written on the diseases of the poor, and that he was himself employed ten years upon the same subject, which gave him more pleasure than any other. See Vol. xxxiii. p. 46. That Ramazzini, a celebrated physician of Italy, has written an excellent treatise on the diseases of artificers, in which there is a chapter relating to those of Ecclesiastics; that there are many excellent works on the diseases of soldiers; that Messrs. Cockburn, Lind, and Poissonnier have written on the diseases of sailors, and that a little library might be formed of books written on the diseases of the literary and studious; but that no book has hitherto appeared on the diseases of the Great, (whose manner of life is more productive of disease than any other) except a treatise entitled, *The Physician of the Court*, by M. Carle, physician to the king of Denmark, which the Author has not read, and which having never been translated, can be of use only in one nation, and is very little known even in that.

This work therefore, says M. Tiffot, with respect to the greatest part of Europe, is new, and the principal design of it is, to expose the faults in regimen, and the mischiefs they produce; not to indicate the remedies which they require, any further than to convince the sick, that if they do not act in concert with their physician, it will be impossible that he should cure them.

In the introduction M. Tiffot remarks that the constitution and state of health which we distinguish by the name of *delicate*, prevails chiefly among the Great. A constitution is said to be delicate when the party is disordered by slight variations in meat and drink, air, exercise, rest, the passions, sleeping and waking, and the secretions and excretions.

Delicate persons are indeed sometimes well, but they are never well long together; they are condemned to a kind of perpetual slavery, always watching over themselves with an anxious and often fruitless attention, to avoid what hurts them without certainly

certainly knowing it, and which when it is known is sometimes inevitable.

Delicate persons frequently became valetudinary: in this state the vital functions are performed so irregularly, that without any specific disease, they are very frequently out of order when there is no possibility of guessing the cause: these persons are scarce ever well; the health of one day is purchased by the languor of a month, and the disorder being sometimes general in all the functions, without being distinguished in any, they suffer a universal disorder without knowing what ails them. As the Great are in general delicate and valetudinary, so have they some disorders not often to be found among other classes.

The Author proceeds to enquire what renders the Great delicate and valetudinary, what diseases are in a manner peculiar to their condition; and what are the remedies as well for their general state as their particular diseases.

By the Great, the Author means all who lead the same kind of life, though not of the same rank; all who have no employment or occupation; who being by perpetual idleness secluded from natural pleasures, have recourse to factitious enjoyments, or rather seek for pleasures in art, which in art they can never find. A child that is in health will amuse itself though it has nothing, but a sick child cannot amuse itself though it is surrounded with playthings.

The Great, or rather the rich and the lazy, eat and drink things that by an acrid quality gratify the palate, and stimulate the appetite. They eat what is not wholesome, and they eat more than should be eaten even of wholesome food; they are immediately sensible of an irritation in the stomach which produces an universal uneasiness: the chyle, consisting of high-relished food, and poignant sauces, carries on the irritation to the vessels, and the quickness of the pulse sometime after a meal is a proof of their effect; this quickness is the indication of a fever, to a certain degree, which recurring with every day must of necessity gradually debilitate the constitution: all the organs of secretion being irritated, all the functions become irregular, and the whole animal oeconomy is disordered.

This Author considers salt, leaven, and fermented liquors, as the principal things which shorten human life; but what difference, says he, is there between the irritation produced by salt, by leaven, and by the fermented liquors first in use, and that of the food and liquors which are found at what is called a good table? these are such as have an immediate and powerful tendency at once to imbitter and shorten life.

The people who thus convert their food into poison, suffer also with respect to another great principle of life, the air; they never breathe it in a morning, when a kind of volatile balm

rise from the various herbs and flowers that cover the field and the garden; they never expose themselves to the wind, that powerful agent in nature, whose impressions are necessary to all organised bodies; they keep their apartments not only warm but close, and if they ride out in a carriage, they let in no more air than is just necessary to prevent their being stifled.

Stagnant air, says this Author, however fresh, is to plants and animals, what a standing pool is to fish that are used to live in running waters.

With respect to exercise he observes, that the Great have too much and too little. They are sometimes shut up in their houses in a state of total inactivity, sometimes going from place to place in a carriage, so contrived as to go rapidly forward, without giving any motion to those who are within it; and sometimes they spend many hours in hunting or dancing, or other exercises, the violence of which renders them little less pernicious than inactivity.

Of the passions this Author observes, that they have more effect upon health, than rest or exercise, or air or food. Strong passions even of the pleasing kind sometimes have produced immediate death, and if they act too frequently and too forcibly must, of necessity, injure the constitution: but the painful passions, anger, solicitude and sorrow in any degree, never fail to produce languor and disease. He shews that the people whose diseases he is now considering, suffer more from the passions than others.

Of sleep he observes, that its proper duration and regularity is one of the principal supports of vigour and health. That the voluptuous and the lazy know not what that sleep is, which gives refreshment and strength. They go to bed, says he, with their minds confused, heated with high food and strong liquors, with trembling nerves, and agitated pulse, vessels full of irritating juices, and an universal and nameless uneasiness: if they sleep, it is a light and broken slumber, interrupted by terrifying dreams, and sudden starts, and they rise in the morning with palpitations, lassitude, thirst, dejection and ill-humour: thus every night takes a little from health, and forwards the growth of some disease.

The debaucheries of the rich are also a principal source of their diseases. So is covering the head with powder and paste, and the face with paint, which obstructs the pores. The Author observes also that the use of the fan is pernicious, that it repels perspiration in the face, and by that means produces weak eyes, bad teeth, and disagreeable eruptions.

Another pernicious practice among the Great is, that of drying up the milk, and suckling the child by nurse. Many disorders which this absurd and unnatural practice produces are well known,

known, but our author mentions one; which he says has not hitherto been noticed, a kind of palsey of the womb which renders the party insensible to pleasure, and incapable of conception.

Perfumes and snuff are also proscribed as exceedingly pernicious.

The Author having expatiated on these causes of a delicate and valetudinary constitution in the Great, proceeds to mention the diseases which are in a manner peculiar to their class. These are principally,

The head-ach, attended with palsies, convulsions, asthma's, and cramps in the stomach.

Pains in the balls of the eye; the gout; tubercles on the lungs, nausea's, cholics, obstructions of various kinds, the stone, nervous diseases of all kinds, false conceptions, weaknesses peculiar to the sex, and dangerous lyings-in.

Under the last head a long train of misery is deduced from repelling the milk, with which every lady in the kingdom should be acquainted, who wishes to preserve either her charms or her health.

For these evils, says Dr. Tissot, there is no remedy in medicine. A constitution which deprives the day of comfort and the night of rest, which diffuses wretchedness among all that surround us, and which transmits disease and languor to our children from the moment of their birth, can be changed only by changing the manner of life.

He proceeds to recommend air and exercise, temperate meals, well-ordered passions, and a cultivated understanding. To rise early in the morning, and to go to bed at least by midnight. Lying in bed in a morning, says he, does not atone for sitting up at night: this practice prevents our enjoying the pure air of the morning, and reduces us to respire the steams of the bed great part of the day, and of rooms full of company and candles great part of the night.

The directions which are here given to prevent a delicate constitution in children who are born of delicate parents, are to this effect:

Give them a good nurse, and let them suck a year.

While they take only milk, let them have as much as they will; but it is absolutely necessary to stint them when they take other food.

Next to milk he recommends rice, barley, maize, legumes, turneps, potatoes, panada, and light broths: after four or five years, and never sooner, he says they may eat some tender meat at dinner, but never at supper.

Bread taken in large quantities, he says, is hurtful to delicate constitutions, who, as they should eat sparingly of animal food,



food, do not want it as a corrector. Pasty and sack should also be avoided; all high fauce and fermented liquors, and tea and coffee should seldom be permitted.

The apparel of children should be light and loose, ligatures of all kinds tend immediately to produce deformity and disease; and they should be frequently plunged in cold water, and rubbed early in the morning with a dry flannel, especially down the back; they should be kept in a healthy situation, in large rooms rather cold than warm, and exposed to a free current of fresh air. They may have some exercise even before they can walk, they should be left to sprawl first upon a large bed, then a carpet and then the ground, either of dry sand, or covered with grass.

Much application and restraint are extremely hurtful to delicate children, so are fear and grief; children therefore should be early brought under command. A constant attempt to humour their caprice, is a certain means of rendering them fretful and obstinate; the victims of every passion that can be fatal to happiness and health.

With respect to the nervous disorders of adults, he does not suppose that in general they proceed from relaxation of the fibres, and weakness of digestion, and therefore he condemns the common remedies which are hot: all the fortifying gums, steel, the bitter extracts, camphire, castor, musk, spiritous tinctures and opium, which are useful only when the blood is watery and impoverished. When nervous diseases proceed from irritation, cooling liquors, and warm bathing are useful, and the skill of the physician is requisite to distinguish from which cause the diseases of his patient proceed.

The use of a warm bath in the morning fasting he recommends in the strongest terms, from long experience, as the most powerful remedy for that perpetual disposition to a fever, from which a confirmed slow fever so frequently proceeds, and for that fever itself, even when the case has been thought desperate.

In the course of this work the Author takes occasion to enumerate the mischiefs of stiff stays, which he says destroy more than can be imagined by hectics, between the age of twelve and seventeen. I did, says he, myself save the last of fifteen children, after stays had destroyed all the rest, by causing that accursed engine to be laid aside, and I have frequently seen a spitting of blood come on after they have been worn only a few hours.

It may reasonably be hoped that the authority of so eminent a physician as Dr. Tissot, will prevent our falling again into a fatal folly, which distorted the shape and subverted the health of our women in the last generation, notwithstanding its being  
countenanced.

countenanced by the practice of those whose neglect of the publick health is attended with peculiar aggravation.

The Author treats at large of the inflammation of the lungs arising from a cough, and ending in a consumption, a disease remarkably fatal to young persons of a delicate constitution of both sexes, for which, and several other useful particulars, we must refer to the work, which we earnestly recommend to every family of fortune and fashion in the kingdom.

## A R T. XII.

*Les Souvenirs de Madame de Caylus.*—The Recollections of Madame de Caylus. 12mo. Amsterdam. 1770.

THE modesty with which this work is introduced, deserves commendation. Madame de Caylus informs her readers, that the title of *Memoires*, though that form of writing is, of all others, the most simple and easy, appeared to her too serious and important for what she had to say, and for the manner in which she was to say it. What she had heard, and what she had seen, she proposed to set down without order, and with no other view, than to please her friends, and to give them a proof of her complaisance. They imagined, that she knew many interesting circumstances about a court, with which she had an opportunity to be intimately acquainted; and as they desired her to reduce them into writing, she obeyed them. "Certain, says she, of their fidelity, and of their friendship, I cannot dread their imprudence, and I willingly expose myself to their censure."

This publication, which has been long and impatiently expected, answers the idea that had been conceived of it, and reflects no dishonour on the reputation of its author. The plain and negligent manner in which it is written, has a particular charm; and is perfectly suitable to the anecdotes and adventures it relates. We are not presented with details of battles; and with the secrets of the cabinet; but it holds before us a curious picture of the domestic and more private occurrences, which mark and characterize the taste of the age, and the court of Lewis the fourteenth.

It begins with an account of Madame de Maintenon, who was related to the author, and to whom she was indebted for her education. The history of this singular woman, to whom Lewis XIV. was so averse at first, and to whom he was so much attached afterwards, receives from it, in many circumstances, that confirmation which it seemed to require. Her private marriage in particular with that monarch, is mentioned in such a manner, as to place it past a doubt.

Of this sovereign, who has met with so much panegyric from his subjects, we are not led to conceive a very high opinion from

from the accounts of Madame de Caylus. Devotion and love appear to have been the great features of his mind. We are told, very gravely, that he heard mass every day of his life, except for two days, when he attended his army; and in the midst of his pleasures we find, that he was frequently seized with fits of superstition. His conduct had nothing in it of firmness or vigour.

Madame de Caylus has spoken of his gallantries and mistresses. She represents Madame de Fontanges, as remarkable for her beauty and fine person; but as not supporting, by her wit and conversation, the impression which was made by them. A provincial education, and the flattery lavished on her, had filled her with romantic ideas. Her affection for the king was real and strong; and when Madame de Maintenon exhorted her to relinquish it, because it could have no other effect than to make her miserable, *you talk*, said she, *of renouncing a passion, as one talks of casting off an old garment!*

The description which is given of Madame de la Valiere is to the following purpose: "She loved the king, not royalty. The king ceased to love her, for Madame de Montespan. If, on the first appearance, or at least on perceiving the certain proofs of this new passion, she had retired among the Carmelites, her behaviour would have been proper and conformable to her character. She acted, however, a very different part, and not only remained at court, but entered into the train of her rival. Madame de Montespan, abusing her prosperity, affected to make use of her service, commended her taste, and was not pleased if she had not put the last hand to her dress. Madame de la Valiere, on the other hand, shewed all the zeal of a waiting-woman, whose fortune depended on the ornaments with which she set off her mistress. How much disgust, how much pleasantry, and how much obloquy did she suffer during the two years which she staid at court! She then came publicly to bid adieu to the king: he saw her with dry eyes depart to bury herself with the Carmelites, among whom she lived in a manner equally instructive and affecting."

Madame de Montespan is described as possessing a great deal of wit, and as rather inclined to virtue than gallantry. Her object was to acquire an ascendant over the king; and too fondly imagining that she had procured it, she disgusted him with her haughtiness.

The portraits which are given of Madame de Richelieu, and of her husband, and of those wits who used to meet at their house, are extremely entertaining. "Madame de Richelieu, says our Author, without wealth, without beauty, without youth, and even without much capacity, had the art to procure for her husband, to the astonishment of all the court, and

of the queen-mother, who opposed it, the Heir of cardinal de Richelieu; a man invested with the highest dignities of the state, perfectly unexceptionable in his figure, and who in point of age might have been her son. But it was no difficult matter to overcome the mind of M. de Richelieu. Complaisance, and a few compliments on his person, his wit, and his character, could procure every thing from him. It was only necessary to guard against his natural inconstancy; for if it was easy to please him, he was as easily disgusted. Madame de Maintenon has told me, that his friends could perceive the share they possessed of his affections, by the position of their pictures in his chamber. In the beginning of an intimacy or attachment, he had likenesses executed of all those, for whom he thought he had a friendship: and these he placed by the head of his bed; but by degrees they gave place to others; they retired to the door, to the antichamber, to the garret, and at length totally disappeared.

"Madame de Coulanges, continues our Author, whose husband has made so many songs, was always one of the party at Richelieu-house. She had wit, an agreeable person, and her conversation was full of the most lively and brilliant strokes. This style was so natural to her, that Abbé Gobelin observed, after a general confession she had made to him, *every sin of this lady is an epigram*. Nobody, in short, after Madame Cornuele could boast of a greater number of bons mots than Madame de Coulanges."

The Cardinal D'Etrées and Madame de Maintenon, with whom he was very much in love, were likewise members of this society. "He used to address to her, says Madame de Caylus, many gallant and fine things; but though they made no impression on her heart, they yet pleased her by their wit."

The Abbé Testu, who fancied himself the Voiture of this assembly, is the person of whom our Author has spoken the most disadvantageously. She ascribes to him but a moderate share of knowledge, and talks of him as full of the idea of his own merit, and as being of a temper not to bear contradiction. He loved to shine in a circle of women, was fond of point and antithesis, and wrote indifferent verses.

The little history, which she has given of Madame d'Heudicourt, whom she considers as one of the most singular persons she had ever seen, is extremely interesting. Her picture of the duke of Orleans is masterly, but it is not perhaps to be considered as altogether impartial. She has allowed him to have possessed great discernment and penetration, and a superior eloquence; but his propensity, she says, to vice was such, that he imagined virtue was only an empty name, and that the world being divided between fools and men of sense, this quality be-  
longed

longed to the former, while the latter could assume without blame those appearances which were most likely to advance their purposes. As he was educated, she adds, with great care, the presages he discovered of merit concealed, for a time, the defects of his heart; but no sooner was he master of his own conduct, than he delivered himself over to vices that were not natural to him; he attached himself to wine without having any passion for it, and to women without being sensible of love.

It is to be observed, in general, that allowing somewhat for the prejudice of Madame de Caylus in favour of the opinions of Madame de Maintenon, her relations are ingenuous and candid. She possessed the best sources of information, and except perhaps in the instance just now hinted at, and in one or two other places, she has not made an ill use of them.

The notes which attend the edition of this work that was published at Geneva, are supposed to be written by Voltaire.

## A R T. XIII.

*Essai sur la Morale de l'Homme, &c.* An Essay concerning the Morality of Man, or the Philosophy of Nature. Vols. I, II, and III. 12mo. Amsterdam. 1770.

THE Volumes before us, which are divided into three books, treat of natural theology, and of what relates to the human soul. In the first book, our Author endeavours to explain the law of nature in relation to man; in the second, he examines him as connected with the Deity; and in the third, he considers him with regard to himself. These important and delicate subjects he has handled with moderation, and with considerable ability. If he is not intitled to the character of a profound philosopher, his readers will yet respect his good sense, and be pleased with his eloquence. His knowledge of the customs of different nations seems to be extensive, and perhaps he has applied it with success to illustrate the principles of morals. The most exceptionable circumstance in his work, is his manner, which is vague and desultory. After a chapter of metaphysics or philosophy, he does not scruple to introduce a piece of history or a tale.

In his first book, our ingenious Author, after having mentioned several paradoxical opinions concerning the law of nature, takes occasion to censure Hobbs and Locke, for supposing that *Justice* is the offspring of political law.

“If the distinction, says he, of just and unjust had not a foundation in human nature, I would loose that principle which binds me to those objects that are dearest to me. If my interest demanded it, I would butcher my friend, I would poison my father, I would rob my country of its liberty. The tortures  
and

and punishment inflicted on me in return would be a proof of my want of address, but not of my guilt.

“ The law of my country might sometimes stop my hand, because I should prefer existence before death ; but would it have any influence over my heart ? My virtue then, would consist in the want of power to do hurt, and I should owe my wisdom to my weakness.

“ Political or positive law is the supplement to the law of nature : it constantly supposes a rule of action anterior to it, which the hand of time cannot alter, and which carries every where along with it the indelible traces of the power that has produced it.

“ By what principle did the Romans learn to abstain from parricide for six hundred years ? Was it from political law ? But this law of itself does not suppose the possibility of such a crime.

“ Why, in the island of Chios, was there no instances of adultery during seven ages ? How is it to be accounted for, that the women there, though they possessed the beauty of Helen, had none of her immodesty ? Will this reserve and circumspection be ascribed to the precepts of legislators ? But if the law of nature is a chimera, and does not exist, legislators, in my opinion, are the tyrants of mankind, and the regulations they establish are wicked infringements upon liberty.”

The authority of the most respectable philosophers has not deterred our Author from differing from them in opinion ; and when we mention this circumstance to his honour, we must not forget to remark, that, in the course of his work, he discovers great sensibility and goodness of heart, and sentiments of uncommon benevolence.

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A R T. XIV.

*Traité des Droits du Genie, &c.* A Treatise concerning the Prerogatives of Genius ; in which it is inquired, if the Knowledge of Truth is advantageous to Mankind, or attainable by the Philosopher. 12mo. 1770.

**I**N this work, the ingenious Author has endeavoured to prove that the physical and moral principles of government are founded upon the invariable laws of nature ; and that all the principles of human invention have only produced a confusion in the knowledge of these laws, and obscured their evidence. But, while he sets out with affecting a contempt for all systems, he insensibly falls into the error he had been reproofing. He sacrifices truth to the love of simplicity ; and while he pretends to seek for it, he employs his talents in the erection of a fanciful fabric. His reflections, in consequence, are more entertaining than instructive ; and at the same time that we acknowledge

ledge his penetration and philosophical discernment, we must reject his conclusions.

It will not suit the brevity which we propose to ourselves, to exhibit an analysis of our Author's system; but that our readers may conceive an idea of his way of writing, it may be necessary to lay before them the following quotation:

‘ Man, says he, knows that his happiness depends on his capacity to possess himself of advantages. He studies his connection with every thing in nature, and thence endeavours to promote his interest. This we call *Prudence*. In the study of what relates to the individual, those of the same species are comprized. As they are endued with reason as well as himself, he knows that they have the same desire, and the same power to draw utility from circumstances. He perceives that he cannot act with them, as he does with what is submissive and inanimated. He becomes connected with them by an interchange of offices and services. Hence the necessity of *Justice*.

‘ A savage, who had caught a stag, is attacked the very moment he means to feast upon it, by two other savages, who carry off his prey; and these, rather than divide it between them, have recourse to arms, to decide who shall possess it entire, and they mutually kill each other.

‘ An old savage, who had dined, perceiving this advantage from the top of a hill, thus reasons with himself: *It is certainly of most advantage to live in society; for when two men have agreed to act in concert, they can easily overpower the person that is single and solitary; but when a society is formed, it is necessary that Justice should allow the freedom of his rights to every one; and in this situation, these two men would have been severely punished, for having offended against Justice.*

‘ The first reflection of this savage characterizes prudence; and the second, which shews the necessity of justice, is only a consequence of the first.

‘ Prudence is the application of the faculties of man to the objects that surround him, in order to discover his natural right over those things which are proper for his enjoyment. This study informs him, that he requires address and agility for the chase, labour to cultivate the earth, patience to wait its returns, and oeconomy in the event of a bad harvest. It informs him, that with men like himself he can only be connected by intercourse, concord, and justice; and that if he wishes his neighbour not to invade his field or property, he must do no injury to his neighbour's.

‘ Justice is fidelity in observing reciprocal conventions; and this virtue, which is the foundation of society, and consequently of all the social virtues, is in idea anterior to all conventions (though

(though dependant on society for its utility or effects); because, without the idea of justice, no convention could be made.

‘It is not my intention to go into metaphysical subtilties; but I would unfold to the bottom the rise of moral ideas, that I may overturn all the sophisms which have hitherto involved them in obscurity. When it is said, that justice is purely relative; why is not the same thing said of reason; for these two mental qualities vary equally in their relations? If it is urged, that justice depends on conventions, because without conventions it cannot be experienced; I might say, with as much propriety, that reason depends on propositions, because without propositions, it cannot be exercised.’

The manner of our Author is sufficiently animated; but we must be allowed to observe, that the *tone* of his system has frequently given an obscurity to his sentiments, and induced him to make use of peculiar and perhaps awkward expressions.

A R T. XV.

*Dictionnaire de l'Elocution Française.* A Dictionary of the French Elocution, containing the Principles of Grammar, Logic, Rhetoric, Versification, Syntax, &c. Octavo, 2 Vols. Paris. 1769.

**T**HIS is one of the most useful and complete works upon the French language that we are acquainted with, and as such we recommend it to our readers. The author (M. Demandre) has enriched it with a great variety of judicious remarks borrowed from the most celebrated French writers, particularly Voltaire. The form of a dictionary, though inconvenient in some respects, has this advantage, however, as the Author observes, that it relieves the reader from that tediousness and languor, which is inseparable from the perusal of a long didactic work.

A R T. XVI.

*Revolutions des Empires, Royaumes, Republiques, et autres etats considerables du Monde, depuis la Création jusqu'à nos jours.* The Revolutions of Empires, Kingdoms, Republics, and other considerable States of the World, from the Creation to the Present Time: by M. Renaudot. Volumes I. and II. 12mo. Paris. 1769.

**T**HE design of this publication is to exhibit a concise view of the rise, the progress, and the decline of nations; and to explain the causes and effects of the more considerable revolutions which have happened in society. In the execution of so great a task, it is not natural, that we should hope to be instructed with any original remarks. The extent of the undertaking prevents the Author from bestowing on particular parts of his subject, that attention which they claimed from their



their obscurity or their importance. If, however, in the work before us no new lights are struck out, yet those accounts are adopted, which seem the most authentic, and those Historians are followed, who are the most remarkable for their veracity and candour. The manner of our Author is rather plain than elegant. He does not seek for any ornaments of style: trusting to the dignity of the events he relates, he has not recourse to art to support the attention of his reader.

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## A R T. XVII.

*Les Géorgiques de Virgile, Traduction Nouvelle en Vers François.*  
A New Translation of Virgil's Georgics into French Verse, with Notes, &c. by M. Delille, Professor in the University of Paris. Octavo, Paris. 1770.

**I**N a discourse prefixed to this Translation, M. Delille examines the objections that have been made to Virgil's Georgics, characterizes the principal modern poems that have been written in imitation of Virgil, and points out the several advantages which the Latin poetry has over the French.—In this discourse the reader will meet with some very ingenious and just observations concerning the influence of government, climate, and manners, upon languages, and particularly some very pertinent remarks upon the different genius of the Latin and French languages.

In regard to the translation, it is but justice to M. Delille to acknowledge, that the whole of it does him honour, and that in some parts, particularly the beautiful episode of Aristeus, he has succeeded admirably. Those who are most sensible of the difficulty of his task, will be disposed to make the most favourable allowances for any failures in the execution of it.

The notes are principally intended to clear up difficult passages, and there are some observations in them, particularly in relation to plants, that appear to be new.

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## A R T. XVIII.

*Voyage Pittoresque de la Flandre et du Brabant, &c.* Travels through Flanders and Brabant, giving an Account of the Paintings to be met with in these Places; with a few Reflections relative to the Arts, and to some Engravings; by M. J. B. Deschamps, Painter to the King of France, &c. 8vo. Paris. 1769.

**T**HIS work contains a very ample enumeration or list of paintings, and has the appearance of being very exact. The judgments which the Author has given concerning the different pieces, which he examined, are comprized in a narrow compass; but, under each article, he refers his reader, for farther

farther information to a work, which he formerly published, and in which he has treated of the expression and other qualities of the Flemish, the German, and Dutch artists. He has mentioned the works of living artists; but his delicacy has not allowed him to pronounce concerning their merits.

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E R R A T A in this Volume:

- P. 59. art. 13, l. 8, for content, r. *contents*.
- P. 106, l. 31, for shaken, r. *baking*.
- P. 107, for phenomena, r. *phenomenon*.
- P. 194, l. 11 from the bottom, before *European nations*, put *some*.
- P. 201, l. 14, for one death, r. *not one death*.
- P. 209. l. 3 from bottom, for phenomena, r. *phenon*.
- P. 493, l. 7 from the bottom, for a univerfal, r. *an univerfal*.



# INDEX

## To the REMARKABLE PASSAGES in this VOLUME.

N. B. *To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.*

### A

**A** CORNS, how to preserve, without planting, for a whole year, 191.

ADAMS, Dr. his controversy with the Methodists, 331, 409.

ADANSON, M. his remarks on the Orge de Miracle, 498.

AGRICULTURE, state of, in France, 226.

AIR. See BARRINGTON.

ALEXANDER the Great, dedicates the temple at Priene to Minerva Civica, 373. Ambitious of the same honour, in respect of the temple of Diana at Ephesus, but is *refused*, 374.

AMARÉ, his story, 557.

AMERICA, obs. on the discovery of, 518. Its consequences to Europe, 519. Varieties of the human species observable in, 521. The accounts of the grandeur of the Incas of Peru, &c. highly exaggerated, 533.

AMERICANS, enquiry into their origin, 516. Thoughts on their colour, and that of the negroes, 523. Their pygmies and patagonian giants, 527. Their genius and dispositions, 531. Summary of their character, 532. Their strange and ridiculous customs, 534.

AMINTA, an elegy, 186. Tasso's *Aminta* translated, 425.

ANATOMISTS, censured for their cruelty to animals, 197.

ANCIENTS, the merit of their works too highly estimated by the moderns, 295.

ANEURISMS, obs. on, 15. Of a particular species of, 16.

ANGINA, dissertation on, 545.

ANTIQUITIES. See HAMILTON. See IONIA.

APOLLO Didymæus, temple of, at Miletus, its history, 375. Famous oracle of, 377. Ruins of, 378.

ASBESTUS, natural history of, 315.

AUGUSTIN, a short-sighted saint, 523, the note.

### B

**B**ACCHUS, temple of, at *Tess*, its history, 371. Ruins of, described, ib.

BAILLY, M. his memoir on the cause of the variation in the inclination of the 2d satellite of Jupiter, 503.

BARLEY, ramified, exp. relating to, 498.

BARRINGTON, hon. Mr. his investigation of the difference between the past and present temperature of the air of Italy, &c. 110. Mistake of his, rectified, 111.

BATH-WATERS, recommended in palfies, 350.

BENIVUTI, Dr. his account of an extraordinary cure of a malignant fever, 195.

BEVILLE, Sir Charles, his conversation at the opera, on the subject of a *fashionable* taste, 42.

BEVIS, Dr. his obs. on the cold of 1742, 113.

BIRLFIELD, Baron, his account of the court of Prussia, 275. Of a remarkable piece of revelry there, ib. His account of the court of St. James's, and city of London, 277.

# I N D E X.

**BIGGS, Richard**, a gardener at Bath, his attempt to invalidate Warburton's notes on Pope's Essay on Criticism, 412.

**BIRDS**, account of the lymphatic system in, 197. Account of some curious birds in the E. Indies, 219.

**BLACKSTONE, Dr.** his literary dispute with Sir William Meredith, 60. His objection against a review of our liturgy, drawn from the act of Union, answered, 125. His encomium on the clergy animadverted on, 245. His comment on the act of Toleration controverted, 353. His notion of heresy disputed, 355. His argument against altering the liturgy, drawn from the conditions of the union with Scotland, farther objected to, 359.

**BLOOD**, its constituent parts, 308.

**BODY**, human, natural history of, its divisions and subdivisions, 308.

**BONES**, fossil, of large animals, found in America, obs. on, 108.

**BONN, Dr.** his dissertation on the continuation of membranes, 544.

**BOULTER**, late archbishop, his great benevolence to the poor of Ireland, 288.

**BRANCHIDÆ**, account of them and of their temple, 375.

**BRAZILIANS**, their singular modes of matrimony, and education of children, 509. Their ignorance of religion, 510.

**BRUGES**, popish seminaries there for the education of English youth, 352.

**BURSLEM**, the great potteries there, 267.

**BURWELL**, dreadful fire at a puppet-show in a barn there in 1727, 79.

**BUTLER**, bishop, his great friendship with bishop Secker, 462—465.

**BYRON**, commodore, his supposed account of the Patagonians, questioned, 527.

## C

**CABBAGES**, their great use in feeding cattle, 86. Superior to turnips, 87. Best method of cultivating them, 88.

**CAREYSA**, a Spanish soldier, affecting tale of, 96.

**CANTON, Mr.** his method of making a curious phosphorus; with experiments, &c. 423.

**CATHOLICS**, of the Gallican ch. less Popish than the Catholics of other countries, 151. Their great influence at Grenada, 403.

**CHAIR**, chirurgical, construction of one by M. Arnaud, 21.

**CHAIS, Mr.** his account of the method of inoculating the small-pox in Barbary, and at Bengal, 194.

**CHANDLER, Mr.** employed by the Dilettanti Society to assist in collecting Ionian antiquities, 369.

**CHAVLINS, duke de**, his memoir on a new method of perfecting astronomical instruments, 500. On the determination of the distance of Arcturus from the upper limb of the Sun, at the summer solstice in 1765, 501.

**CHURCH of England**, on what accounts objected to by Dissenters, 25—27.

**CLAY**, various kinds of, their nature and uses, 313.

**CLERGY**, of Scotland, their profligacy the first cause of the reformation in that kingdom, 427.

**CLIMATE**, its influence upon genius, 210.

**COIN, &c.** state of, in France, in the year 1869.

**COLONIES**, their claim to an exemption from parliamentary taxation disallowed, 149. The whole system of our late regulations and laws relating to them, impeached, 153—155.

**COMMON-SENSE**, how employed, at various periods of the English history, 137. This faculty defined, 454.

**CORN**, the bounty on, for exportation, disapproved, 229. Arguments for the bounty, 232.

**CORPORATION**, Charitable, for the relief of the widows and children of clergymen in America, scheme of, 30.

**CRITICISM**, obs. on, 115.

**CROWE, Mr.** his improvements in husbandry, 83.

**CURTIS, Dr.** his account of a monstrous twin-birth, 543.

## D

**DAGOBERT I.** king of France, his fine collection of laws, 434.

**D'HANCAVILL, M.** his dissertations on the Etruscans, 511—515.

**DILETTANTI, Society of**, its rise and design, 368.

**DISCONTENTS**, popular, of the present time, their causes investigated, 380. Remedy for, 389. Cautions with respect to the proposed remedy, 390.

**DISSENTERS** from the ch. of England, their principles and conduct defended, 23. The state benefited by the toleration of, 29.

**DOUGLAS, Mr.** his exp. on a blue substance found in a peat-moss, 422.

# I N D E X.

**DUEL**, an extraordinary one, by the appointment of Gontran, king of Burgundy, 467. Another in the time of Philip duke of Burgundy, 469.  
**DUELLING**, canons of, 468. Reflections on duelling, 471.  
**DUER**, Albert, some account of that celebrated artist, 367.

## E

**E**ASTER, a curious question relating to, solved, 396.  
**ELECTRICITY**. See **FRANKLIN**, **PRIESTLEY**, **LIGHTENING**, **FIRE**, &c.  
 ——— account of its medicinal effects, 542.  
**ELRGY** on a very shocking subject, 186.  
**ELLIS**, Mr. his method of preserving acorns, 191.  
**ELIZABETH**, queen, curious particulars of her temper and behaviour in certain circumstances, 55.  
**EMBLEM**, droll account of one, on the rock at Flanborough-head, 244.  
**ENGLISH**, their national character, 177. Baron Biefield's account of, 282.  
**ENGRAVING**, art of, its origin and improvement, 364—367.  
**EPISTLE**, poetical, from an unfortunate gentleman to a young lady, 188.  
**EULER**, M. his summary of a general theory of dioptrics, 506.  
**EXPERIMENTUM** Taskellianum, 209.

## F

**F**ABLE *against* the Reviewers, 132.  
 ——— *by* a Reviewer, in *answer* to the foregoing, ib.  
 ——— Another on Voltaire and the K. of Prussia, 133.  
 ——— Another on Wilkes, 134.  
**FALLOWING** of land, improved method of, 84—90.  
**FARLEY**, Mr. his account of the quassiroot, 193.  
**FARMING**. See **CROWE**.  
**FATUTTI**, a Dominican friar, satirical story of, 557.  
**FEVER**, cured by the quassiroot, 193. Malignant, cured by the patient's running away, 195.  
**FIRE**, nature of, philosophically investigated, 29—306.  
**FYMAURICE**, Mr. lieutenant gov. of Grenada, accused of too much favouring the Roman Catholics, 67.  
**FOOTE**, Mr. *author of*, 140.

## G

**FOREST**, East Indian, fine description of, 220.  
**FRANCE**, ruined state of the monarchy of, 221. Her national credit lost, 225. Destitute of resources, 226. State of agriculture in, 227. Her cruel and despotic *drats*, 228.  
**FRANKLIN**, Dr. his new-invented Pennsylvania fire-places described, 199. His improved apparatus for preserving buildings from lightning, 200. His experiments on the cold produced by *evaporation*, 206. His account of a curious philosophical instrument, 207. Of the different fitness of natural bodies to be conductors of the electrical fluid, 298. On the nature of fire, 299. On animal heat, 301. On various other philosophical subjects, 306.

## G

**G**IRARDUS, Dr. his exp. on the *Uva Urvi*, 546.  
**GLASS**, the various operations performed upon, 537. New apparatus for blowing, 538. Curious furnace, &c. for making prisms, mirrors, &c. ib.  
**GOD**, his equity deduced and illustrated, 11. His incomprehensibility, ib. His justice, 12. Not an unconcerned spectator of what passes in the world, 217.  
**GREAT**, their peculiar duties enforced, 269. Humanity from them to the people, inculcated, 270. Haughtiness in them, often a cloak to cover their weaknesses and defects, ib. Their peculiar distempers, 565.  
**GREENLAND**, a part of the terra firma of America, 526. Inference from that circumstance, with regard to the first discovery of America, ib.  
**GRENADA**, affairs of that colony, 67, 69, 151, 402, 403.

## H

**H**ALLER, M. his letter to Voltaire, 460.  
**HAMILTON**, hon. Mr. his curious account of the eruption of Vesuvius in 1767, 105. His publication of Etruscan, Greek and Roman antiquities, 511.  
**HARRINGTON**, Sir John, letters from him to Mr. Henry, &c. 52. His sonnet on Isabella Markhame, 58.  
**HEAD**, human, account of an extraordinary large one, 136.

HEAT,

# I N D E X.

**HEAT**, animal, philosophically considered, 301.

**HEBREW** language, genuine antiquity of the vowel points of, defended, 341.

**HERCULANEUM**, poetical reflections on the fate of, 99.

**HERMAPHRODITES**, curious account of, 17.

**HERNIAS**, inconveniences arising from, with respect to Romish priests, 14. Hernias of the *omentum*, 19. Extraordinary case of, 20. Crural hernia, 21. Division of hernias, with an account of a new species of ventral hernia, 546.

**HEWSON**, Mr. his account of the lymphatic system in birds, 197.

**HIERARCHY**, English, their assumed titles and powers, objected to, 25.

**HOMER**, his poetical merit too highly estimated, 295.

**HORSEFALL**, Mr. his solution of a curious question in chronology, 396.

**HOSPITABLE-OAKS**, a poem, from Harrington's papers, 37.

**HULLS** Water described, 263.

**HUMAN** species, varieties observable in, 511.

**HUNTER** on the *Hernia Congenita*, translated into French, 14. His papers on a particular species of aneurism, 16. His obs. on the large fossil bones found in America, 108.

## I

**JANKINS**, professor, his obs. on the foramina of the skull, 544. His method of injecting the small, and particularly the cutaneous veins of the human body, *ib.*

**INDIA**, East, importance of our trade and connexions there, 322.

**INOCULATION**, see **SMALL POX**, practice of, in Arabia, 194.

**JOHNSON**, Sam. his notable saying on Mallet's publication of Bolingbroke's philosophical writings, 37, *the note*.

**IONIA**, the rival of Attica, in regard to the splendor of its public edifices, 368. Account of some ancient temples there, 370—377.

**IRISH**, their national character, 179.

**JUPITER's** satellites. See **BAILLY**, **MARALDI**, **DE LA LANDE**, &c.

**JUVENAL**, specimen of a new French translation of, 548.

## K

**KELLY**, Dr. See **LUTTRELL**, 251. **KLINKOSCH**, M. his account of hernias, 546.

**KNOWLEDGE**, not always productive of happiness, 291.

## L

**LANDE**, M. de la, his memoir on a singular irregularity observed in the motion of Saturn, 499. On the immersions and emergences of Jupiter's 2d satellite, 503. On the change in the inclination of the 3d satellite of Jupiter, *ib.*

**LANDEN**, Mr. his specimen of a new method of comparing curvilinear arcs, 396.

**LARDNER**, Dr. his literary correspondence, 159.

**LAWS**, notable, in the reign of Dagobert I. 435.

**LEGES Malcolmi**, enquiry into its authenticity, 428.

**LEISGANG**, Father, his account of the measurement of 3 deg. of latitude, under the meridian of Vienna, 420.

**LESLEY**, a monarchical bigot, his expostulatory letter to James Harrington, 56.

**LEO X.** a voluptuous Pope, 560.

**LIFE**, in its simple, natural state, poetically contrasted with the vices and miseries of polished life, 442.

**LIGHTNING**, methods of preserving buildings from, 200. Strangenegligence of the parishioners of St. Bride's, London, in regard to the preservation of their fine steeple, 204. Humorous reprehension of, 205.

**LOUIS IX.** his artifice for increasing the number of persons of condition to engage in the croisade, 439.

— **XIV.** account of his ladies, 570.

**LUTTRELL**, Mr. accused of ill-treating Miss Bolton, 251, and Dr. Kelly, *ib.*

**LYMPH**, account of the extravasation and absorption of, 309.

## M

**MAD Tom's** Sermon, 182.

**MANTEGNA**, Andrea, a celebrated painter and engraver, some account of, 367.

**MARALDI**, M. his memoir on the variation in the inclination of the orbit of the 2d satellite of Jupiter, 523.

**MARCIUS**,

# I N D E X.

**MARCUS**, *Marie le*, a celebrated hermaprodite, history of, 18.

**MARGRAFF**, M. his chemical experiments contraverted by M. de Machy, 497.

**MASKELYNE**, Mr. his observations on the transit of Venus, &c. 397. His account of the observations made by Mess. Maſon and Dixon to ascertain the value of a degree of latitude in Maryland, &c. 417.

**MASON and DIXON**, their obs. on the celestial bodies, made in Pennsylvania, 400. Their obs. for determining the length of a degree of latitude in Maryland and Pennsylvania, 417.

**MASILLON**, biſhop of Clermont, eulogium on, as a preacher, 269. Extracts from his ſermons on the duties of the great, 270.

**MAYNE**, Mr. his account of the effects of a violent ſtash of lightning on his conducting apparatus, 202.

**MEAD**, Dr. his prohibition of warm bathing in paralytic caſes, contraverted, 350.

**MELVILLE**, Mr. gov. of Grenada, his conduct, 69. Strongly impeached, 151. Account of proceedings againſt him before the Lords of the Council, 402. His return to his government, ib.

**MEXICO**. See **PERU**.

**MEZZOTINTO**, by whom invented, 356.

**MICAHIAH**, the prophet, his honeſt and ſpirited conduct, 334.

**MIDDLETON**, the nne country about it deſcribed, 261.

**MILLER**, Mr. his experiments on ſowing wheat, 192.

**MINERALS**, the ſeveral claſſes of, 312.

**MINERVA**, temple of, at Priene, account of, 372. Ruins of, deſcribed, 374.

**MIRA's** lamentation for the death of Leander, 185.

**MONNIER**, M. le, his obs. to determine whether the obliquity of the ecliptic be ſubject to any variation, 501.

**MONRO**, Dr. his account of the quaff-root, 193.

**MORTIMER**, Thomas, in what manner deprived of his vice-conſulſhip at Oſtend, 251.

**MOUXDEN**, a Chineſe poem, by the preſent emperor, account of, 554.

**MURDOCK**, Dr. his eſſay on the connexion between the parallaxes of the ſun and moon, &c. 396.

N

**N'AIENE**, Mr. account of a curious philoſophical inſtrument conſtructed by him, 208.

**NAPLES**, great terror of the inhabitants there, on account of the laſt eruption of Veſuvius, 106. Their ſuperſtitious recourſe to St. Januarius, 107.

**NATURE** of things, notion of, as ſubſiſting eternally, combated, 10.

**NEGROES**, not a diſtinct ſpecies of mankind, 524.

**NEWTON**, Sir Iſaac, his univerſal arithmetic illuſtrated, &c. 248.

O

**ORANG-OUTANG**, the prototype of the *Fauns Satys*, &c. of the ancients, 525. Remarks on that animal, ib. Strange trial propoſed to determine whether or not of the human ſpecies, 530.

P

**PAINTING**, general hints relating to the ſtudy of, 318. Cautions in regard to copying, 319. Models for ſtyle recommended, 320. Industry enjoined, 221.

**PARALLAX**, ſolar. See **MASKELYNE**, **MURDOCK**, **PLANMAN**, **PINGRE**.

**PARS**, Mr. ſent by the Society of Dilettanti into Ionia, in ſearch of antiquities, 369.

**PARSONS**, Dr. his account of a particular ſpecies of camelion, 193.

**PATAGONIANS**. See **BYRON**.

**PATRIOTISM**, obs. on, 293.

**PENNANT**, Mr. his account of the different ſpecies of Pinguins, 192. His Indian Zoology, 219.

**PERCUSSION**. See **RICHARDSON**. **PERSIUS**, 3d ſatire of, imitated, by Mr. Neville, 43.

**PERU and MEXICO**, the accounts of the ancient ſplendor of thoſe empires highly exaggerated, 533.

**PHOSPHORUS**, that will imbibe and emit light, like the Bolognian ſtone, method of making, 422. Exp. and obs. relating to ditto, 423.

**PINGRE**, M. his new enquiry concerning the determination of the ſun's parallax, by the tranſit of Venus, 502.

**PLANMAN**, his determination of the ſolar parallax, by a peculiar method, 392.

PLUTARCH

# I N D E X.

**PLUTARCH**'s apothegms praised, 131.  
**POETS**, English, poetical view of, 47.  
**POPE**RY, naturally tends to corrupt and to debase the spirits of men, 35. How far exceptionable in a political view, 151.

— See **BRUGES**.

**POTATOES**, Mr. Crowe's method of cultivating, 89. Their great use in feeding cattle and poultry, *ib*.

**PRAYER**, benefits naturally arising from, 215.

**PRIZES**, some account of, and of the famous temple of Minerva Polias there, 372.

**PRISTLEY**, Dr. his account of rings consisting of all the prismatic colours, made by electrical explosions on the surfaces of pieces of metal, 420.

**PRIESTS**, Romish, humorous account of their emasculating themselves for righteousness sake, 14.

**PROVIDENCE**, rational theory of, 11.

## Q

**QUASSI-ROOT**, good effects of, in fevers, 193.

## R

**REGIAM Majestatem**, its high antiquity enquired into, 428.

**RETIREMENT**, poetical apostrophe to, 443.

**REVETT**, Mr. sent by the Dilettanti Society into Ionia, in search of antiquities, 369.

**RICHARDSON**, Dr. his essay on the force of percussion, 395.

**ROBERTSON**, Mr. his theory relating to decimal fractions, 396.

**ROMAINE**, Mr. effects of his preaching at Shrewsbury, 331. His letter to Dr. Adams, 333.

**RUSSEL**, Dr. his account of inoculation in Arabia, 194.

## S

**ST. BRIDE**'s steeple. See **LIGHT-NING**.

**SATURN**, account of a singular irregularity observed in the motion of, 499.

**SCHOEN**, Martin, a celebrated engraver, some account of, 367.

**SCOTS**, their national character, 179.

**SEARCH**, Mr. his visionary interview with the old philosophers, 9. Lectured by Pythagoras, *ib*.

**SACKER**, archbishop, his letter to Walpole critically examined, 37. His life, 461.

**SEPTUAGINT** version of the O. T. corrupted both by Jews and Christians, 1. Its original rectitude, 2. Recommended by the first preachers of Christianity, 3. Quoted by St. Matthew, 5. Three other versions mentioned, 7.

**SEPULCHRETUM**, account of, 101.

**SERMON**, by *Mad Tom*, 182.

**SHORT**, Mr. his obs. on the cold of 1740, 113.

**SMALL-POX**, method of inoculating it in Barbary and at Bengal, 194. Practice of inoculation in Arabia, *ib*.

**SMEATON**, Mr. his discourse on the mensfural parallax, 399. His method of obs. the heavenly bodies out of the meridian, *ib*.

**SMITH**, Dr. extract from his sermon before the Charitable Corporation in America, 31.

**SONNET** on Isabella Markhame, 58.

**STERNE**, Mr. not the author of the posthumous works published as his, 361.

**STILL**, Dr. bishop of Bath and Wells, his character, 52. His dispute with a fanatic, 54.

**SWEDENBORG**, Baron, an extraordinary fanatic of the present age, some account of, 446.

**SWINTON**, Mr. his account of certain Punic and Etruscan coins, 394.

## T

**TASSO**, his *Aminta*, some account of, 425. Specimen of a new translation of, 426.

**TASTE**, *fashionable*, remarks on, 44. — of the present age, 252.

**TAYLOR-BIRD**, curious account of, 219.

**TEMPLES**, several ruins of, in Ionia, described, 370.

**TEXTES**, differences observed in the situation and number of, 15.

**TEOS**, in ancient Ionia, some account of, 371.

**THAMES**, river, queries relating to the conservation of, 328.

**TILLET**, M. his machines to ascertain the proportion of different liquid and dry measures to the pint and bushel of Paris, 507.

**TISSOT**, Dr. declares against the use of opium in most cases of the small-pox, 541. In what cases useful, *ib*. His account of the effects of electricity in palfies, 543.

**TRADE**,



# I N D E X.

**TRADE**, state of, between France and England, in the 8th and 9th centuries, 436.  
**TUNIRS**, hecing them recommended, 87.

## V

**VALSALVA**, his anatomical writings revised, 101.  
**VEINS**, injection of. See JANKINS.  
**VENEREAL** disease given to Europe, by America, in return for the small-pox, 519. Its surprizing progress, on its first importation to Barcelona, 590.  
**VERVUUS**, mount, curious account of its eruption in 1767, '105.  
**VILLAGE**, poetically described, 441.  
 The parish priest characterized, 443.  
**UNION**, act of, objections drawn from it, against a revival of our liturgy, obviated, 825.  
**VOGEL**, Dr. his dissertation on a double wound of the colon, 543.  
**VOLTAIRE**, his humorous letter to a bookseller, 458. To Lord Lyttelton, 459. Letter to, from Mr. Haller, 460. His story of Amabel and Father Fatutti, 556.  
**UVA URSI**, its lithontriptic powers compared with those of lime water, 545.  
**UVULA**, instrument for extirpating, 22.

## W

**WALKER**, Dr. case of his removal from, and restoration to, his fellowship of Magdalen College, 491.  
**WARM** bathing, in paralytic cases, recommended, 350.

**WEATHER**, &c. in Ireland, chron. hist. of 346.  
**WENGWOOD**, Mr. the great improver of the English pottery, 267.  
**WENDT**, Dr. his dissertation on the pleurisy and peripneumony, 543.  
**WENTWORTH** castle described, 258.  
 house ———— 259.

**WHEAT**, experiments on the sowing of, 192.  
**WILCKE**, Dr. his account of the sore throat, 545.  
**WENANDER-MERE** described, 266.  
**WINTHROP**, professor, his reflection on the damage done to St. Bride's steeple by lightning, 204.  
**WISDOM**, her behaviour in the House of Commons, 137.  
**WIT**, adventures of, in a journey from Cornwall to Derbyshire, 138. Sketch of that kind of Wit which was current in the 13th century, 438.  
**WÖHLGEMUTH**, Mich<sup>l</sup> supposed to have invented the art of etching, 367.  
**WEISBERG**, Dr. his obs. on the commencement of respiration, the phrenic nerve, and animal heat, 544.

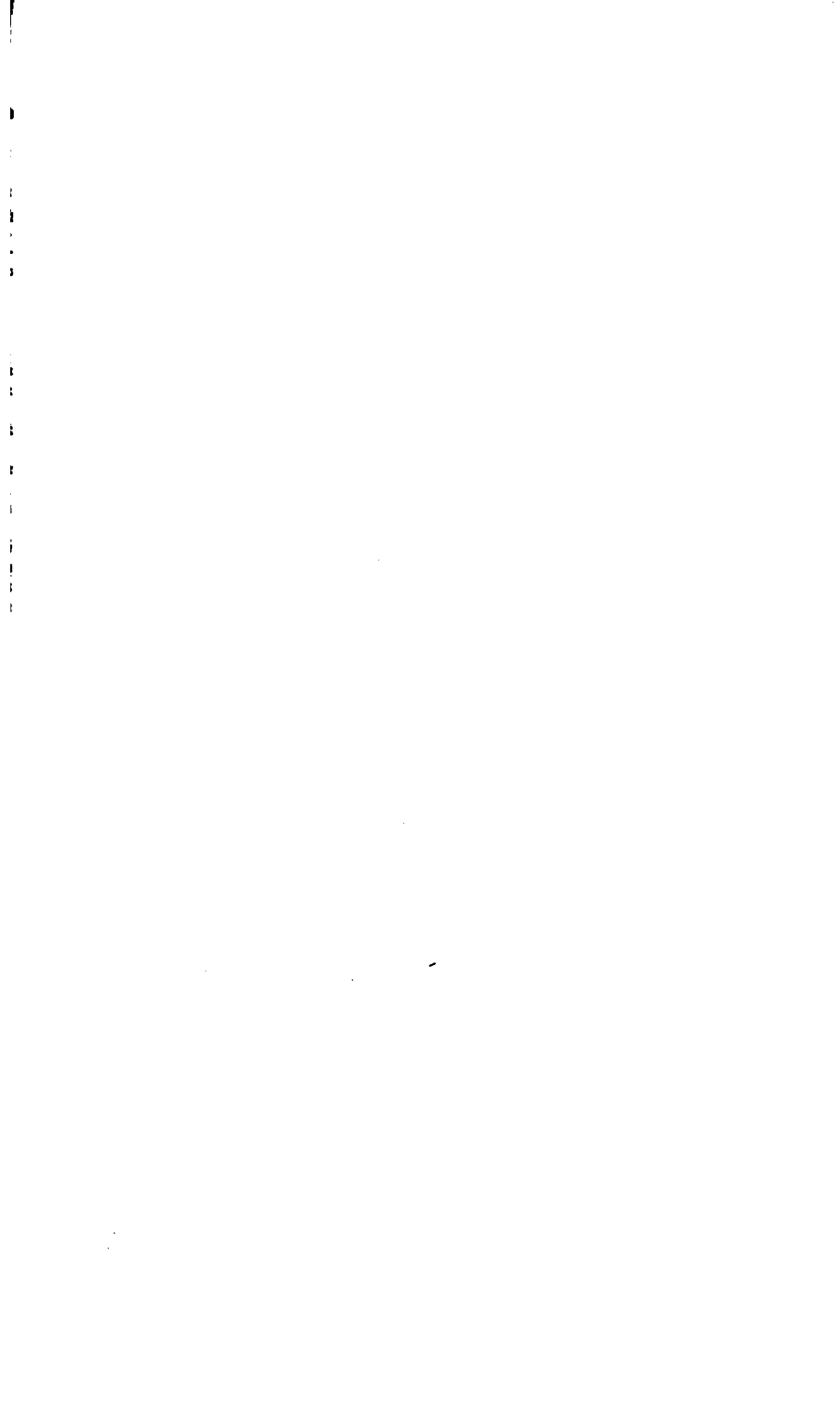
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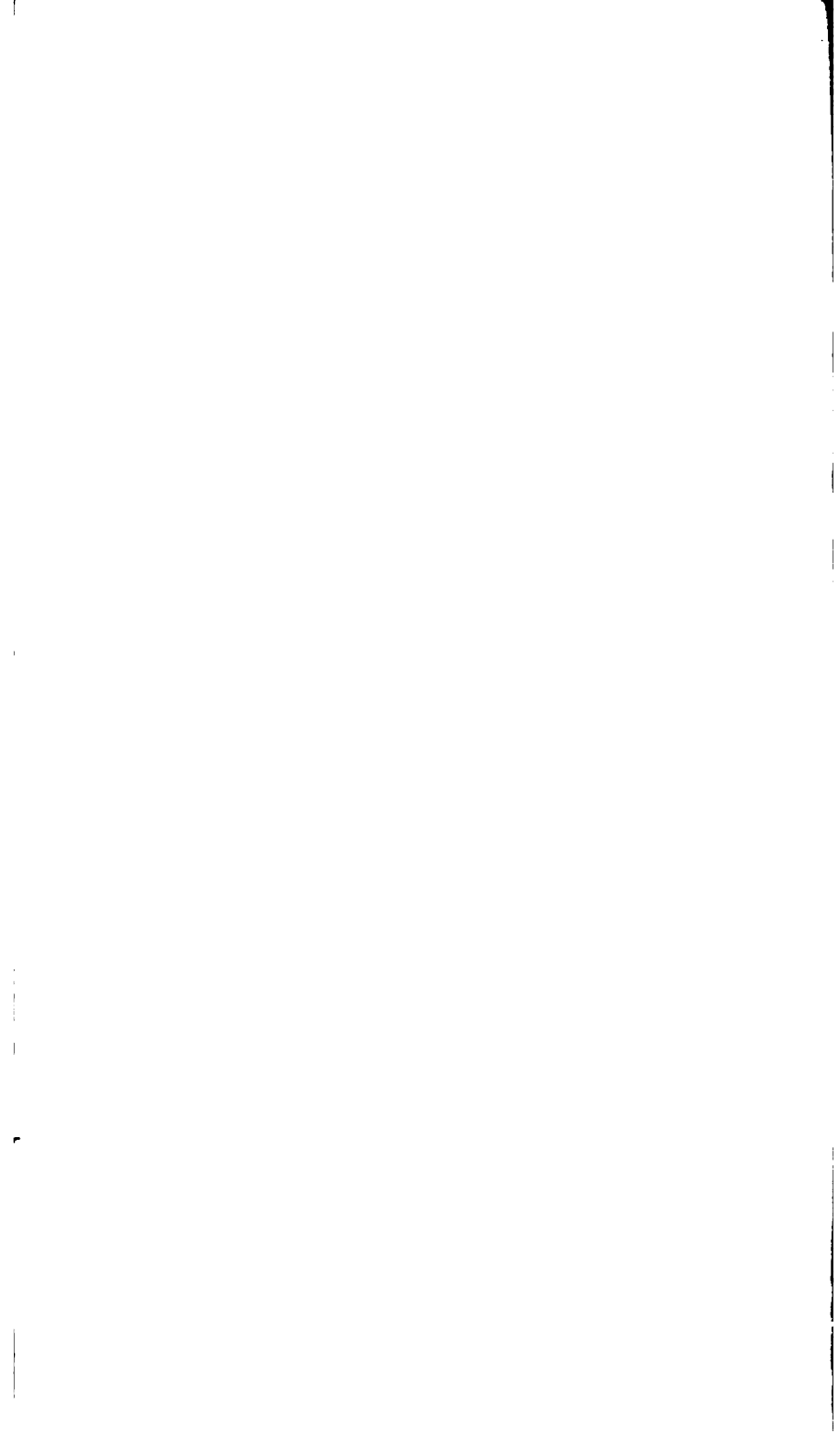
**YORK**, Edward, late duke of, his character, 286.

## Z

**ZINZENDORF**, the modern heresiarch, his dubious conduct, 526.

# E N D O F V O L. XLII.









AUG 4 - 1944